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Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE NEW TESTAMENT

IN GREEK,

WITH

COPIOUS ENGLISH NOTES.



7
Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE NEW TESTAMENT
IN GREEK,

WITH

A CAREFULLY CORRECTED TEXT, A CRITICAL CONSPECTUS,

AND

COPIOUS ENGLISH NOTES,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES, AND TO
THE PURPOSES OF GENERAL REFERENCE.

TO WHICH ARE ANNEXED

A CHRONOLOGICAL HARMONY, AND THREE INDICES.

BY THE

REV. WILLIAM TROLLOPE, M. A.

OF PEMBROKE COLLEGE, CAMBRIDGE;

AND FORMERLY ONE OF THE CLASSICAL MASTERS OF CHRIST'S HOSPITAL.

Ἐρευνάτε τὰς γραφάς, —

ἵνα ἐπιγινώσκειτε περὶ ὧν κατηχήθητε λόγων τὴν ἀσφάλειαν.

John v. 39. Luke i. 4.

A NEW EDITION.

LONDON :

PUBLISHED BY SIMPKIN, MARSHALL, & CO.,
STATIONERS'-HALL COURT,

AND SOLD BY ALL BOOKSELLERS.

1850.

LONDON :
JOSEPH RICKERBY, PRINTER,
SHERBOURN LANE.

PREFACE TO THE SECOND EDITION,

INCORPORATING THE PRINCIPAL PORTION OF THAT TO THE FIRST.

THOUGH an Edition of the GREEK TESTAMENT, adapted to the use of the higher classes in Schools, of Students in our Universities, and of Candidates for Holy Orders, has long been an acknowledged desideratum, its want, from the prominent attention which is now more generally paid to religious instruction as an indispensable part of a liberal education, has of late years been more sensibly felt. In order to supply this deficiency, it appears to be an essential requisite that such an Edition should be comprised in a single volume; not so much perhaps with a view to keep down the price,—which is nevertheless an important consideration,—as to furnish a convenient companion to the Lecture-room, where it is always advisable, if not absolutely necessary, to have the entire work at hand: and such convenience is sufficiently attested by the sanction and usage of competing publishers. If it be further attempted, as in the present publication, to supply such a commentary as may suffice for the common purposes of the Clergy in general, and even for the ordinary references of the more matured divine, the advantages gained by having the *Text*, the *various Readings*, the *Notes*, and *Indices*, in the same volume, become more apparent. It is hoped that this desirable object has been attained, with the employment, at the same time, of a clear and distinct typography, and without the sacrifice of perspicuity in the Annotations to the necessity of an over-close compression. A very few words will explain the principles upon which the Editor has proceeded; and it will remain with others to decide upon the merits or demerits of the execution.

The *Textus Receptus*, or that of MILL, has been principally followed, though not so closely as in the first edition of the work; inasmuch as several important deviations from it have been introduced, which the more advanced state of critical inquiry seemed to require. For those also, who take pleasure in researches of this nature, a CRITICAL CONSPECTUS of the

principal *Variae Lectiones* has been inserted between the Text and the Notes, exhibiting the difference between the readings of the received Text (R.), and those adopted in the Editions of *Griesbach* (G.), *Knapp* (K.), and *Scholz* (S.), respectively. In a few instances, also, of special moment, the variations of the four principal Manuscripts, namely, the *Alexandrian*, *Vatican*, *Parisian*, and *Cantabrigian*, are also given under their ordinary representative letters (A, B, C, D).

It has been a main object in the NOTES to combine conciseness with perspicuity; and, omitting for the most part the minutiae of verbal criticism, to present the Student with a comprehensive *philological* and *exegetical* commentary on this portion of the Sacred Scriptures. In some few instances the different opinions of two or more critics have been noticed; but it has been deemed generally sufficient to adopt at once that interpretation which has been more commonly received, and to which the objections, if any, are more readily obviated. No difficulty has been intentionally evaded; and it is hoped that few have been left without a satisfactory solution. And here it may be remarked, that it has been a main point to avoid the repetition of information already supplied; and hence the explanation of a word, or phrase, or form of construction, which may appear to have been passed over without notice, will frequently be found, by a reference to the *Indices*, in some place where it has previously occurred. Moreover, by consulting the *Index of Matters*, which has been made very full and complete, any particular doctrine, or history, or character, may likewise be traced through all the passages in which it has been incidentally discussed. Under the head of "*Church of Rome*," for instance, the several texts are enumerated which bear upon the entire system of her worship and corruptions; while her distinctive tenets, such as *Auricular Confession*, the *Invocation of Saints*, &c., are to be sought in their Alphabetical position.

The citations from the *Old Testament* have been verified, the manner of their application pointed out, and the source of any deviation from the original examined: so that the marginal references, which have been necessarily abandoned, will scarcely be required; more especially as the most important of them have frequently been embodied in the notes. To each of the several Books, an *Introductory Notice* has been prefixed, comprising a rapid sketch of the writer's history, together with a brief inquiry

into its genuineness, date, and the place from which it was written ; a statement of the particular object which the author had in view ; and, in the case of the Epistles, an analysis of the argument. It was originally intended to have left the *Apocalypse* without any comment whatsoever ; but it was deemed advisable, upon after consideration, to annex a few brief explanations of that portion of the Prophecy, which has, in all probability, been fulfilled. In this part of the work the interpretation of *Dean Woodhouse* has been principally, though not exclusively, adopted.

By way of Appendix, a *Chronological Harmony* of the New Testament History has been added ; in the construction of which, so far as the Gospels are concerned, MR. GRESWELL'S arrangement has, with some few exceptions, been followed. In the Acts of the Apostles, the writer never deviates from the order of time ; so that it was merely necessary to insert in their proper places the several Epistles according to their respective dates, and to bring down the series of events, connected with the sacred canon, to the period of its completion at the close of the first century.

Perhaps there is nothing which presents greater difficulties, particularly to the younger class of Students, than a corrupt or defective *punctuation* ; nor is there any part of an Editor's duty which is more generally or more unaccountably neglected. To this point the utmost care and attention has been devoted in the present undertaking ; and it is confidently presumed that no inconsiderable facilities have been afforded, and no few ambiguities removed, by this means only. The Student's first impression is not unfrequently correct, in which case a note may be less an aid than an impediment : and yet it is no unusual occurrence to meet with a lengthened discussion on some critical question, which might have been settled at once by the insertion or omission of a single comma. In most editions of the Greek Testament, the grand fault lies in a *scanty* punctuation, which, in the Apostolical Epistles, is a continual source of perplexity : not to mention the positive errors which occasionally intervene. Besides the correction of this defect, some few alterations have been made in the division of the Paragraphs or Sections, when it has appeared that, by so doing, the continuity of the argument has been preserved, or the connexion more clearly indicated.

In illustrating the niceties or the anomalies of language and construction, the references in the former Edition were made to *MATTHIÆ'S Greek Grammar*; but a Grammar, especially devoted to a consideration of the peculiar forms and idioms of the *Hellenistic Greek*, upon which that admirable work but slightly touches, has since been drawn up by the Editor himself. To this compilation the Student is accordingly directed, not only for occasional notices of verbal forms and grammatical irregularities, but for a general estimate of the style and character of the inspired writings of the New Testament.

From the foregoing remarks, the improvements introduced into the present Edition will be apparent to those who are acquainted with the former; and to those who are not, it is superfluous to point them out more minutely. With the single exception that other editors have since adopted, in one or two instances, the more convenient and cheaper form of issue in a single volume, the work is still marked by those discriminating advantages which formerly rendered it, as well as by those which now more effectually render it, especially fitted for the purposes of a *Lecture-room*, for *general reference*, and as a *Class-book*. The Editor, therefore, would merely express a hope that it may continue to answer the end for which it was designed; and add an earnest prayer that it may tend to the promotion of God's glory, by an enlarged acquaintance with the Greek Scriptures in their original tongue.

‘H
KAINH ΔΙΑΘΗΚΗ.

THE
NEW TESTAMENT
IN GREEK,
WITH ENGLISH NOTES.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The New Testament*, or rather, *The New Covenant*. From *διατίθημι*, to set in order, *διαθήκη* signifies both a *covenant* and a *testament*. In the latter sense it is more usually employed in the classic writers; but in the LXX. it invariably signifies a *covenant*; and so also in the New Testament, with the exception perhaps of *Heb.* ix. 15, *sqq.* With respect to its use, as a designation of the Jewish and Christian dispensations, it is clear that the former cannot properly be called a *Testament*; since it would be absurd to speak of the testament of God, who, being incapable of death, could not be the author of such an instrument. See note on *Heb.* in l. c. Since, therefore, the appellation clearly originated in those passages of Scripture, wherein the religious systems of Moses and of Christ are opposed to each other, as in 2 *Cor.* iii. 6. 14, under the terms *παλαιὰ διαθήκη* and *καὶνὴ διαθήκη* respectively, it is reasonable to conclude that, as the former was unquestionably a *covenant*, the latter was a *covenant* also. The adaptation of these words, by a common metonymy, as the title of the books, wherein the sacred writings relating to these two covenants are contained, appears first in Origen: though it is plain from Tertullian that the Latin Christians used *testamentum* in this manner before the close of the second century. In 1 *Macc.* i. 57, the Pentateuch is called *βιβλίον διαθήκης*. Some copies vary the title thus, *τῆς καὶνῆς διαθήκης ἅπαντα*: in reference, no doubt, to the prevailing opinion that these, and these only, form the *entire* code of Christian writings, which are to be received as *canonical*.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ. This and the similar inscriptions to the other Gospels, do not merely imply that they are written in accordance with accounts delivered by Matthew and the rest, but that they were the *genuine productions* of those whose names they bear. That this is the import of *κατὰ* is clear from *Acts* xvii. 28; and so also Polyb. iii. 6. *ai kat' 'Annίβαν πράξεις*, the exploits of *Annibal*. Had the title been *Εὐαγγέλιον Ματθαίου*, it would have been liable to confusion with the expression *Εὐαγγέλιον Χριστοῦ*. The word *Εὐαγγέλιον* denotes a *reward* for bringing good tidings, in *Hom.* Od. ζ. 152; but in other Greek writers, agreeably with its obvious derivation, it signifies simply *good news*; and this is its constant meaning in the LXX. Hence, from its application in the prophetic writings to an eminent feature in the Christian dispensation, it came by degrees to serve as a name for that dispensation itself, and thence, by metonymy, to signify the *History of the life and ministry of Jesus Christ*. This last usage is sanctioned by *Mark* i. l. xiv. 9; and the second frequently occurs in the writings of St. Paul; though it is obvious that the primary sense alone can be assigned to it in quotations from the Prophets, in whose time the derivative applications were not in use. See, for instance, *Matt.* xi. 5. *Luke* iv. 18. vii. 22. Our own word GOSPEL, compounded of the Saxon *god*, good, and *spell*, tidings, answers precisely to the Greek term; though we never attach to it the original meaning.

MATTHEW, the writer of this Gospel, and the son of Alphæus, but not of the father of James (*Matt.* x. 3), called also Cleophas or Clopas (*John* xix. 25; was born and resided at or near Capernaum, where he exercised the profession of a publican, or collector of the dues levied on merchandise crossing the Sea of Galilee. *Mark* (ii. 14) and *Luke* (v. 27), call him *Levi*. His call to the apostleship is recorded in *Matt.* ix. 9; and, continuing with Christ till his death, he was present at the diffusion of the Spirit on the day of Pentecost; after which Æthiopia is said to have been the scene of his ministry. (*Socrat. Hist. Eccl.* I. 19.) He wrote his Gospel for the benefit of the Jews of Palestine, most probably about A.D. 37. customs, and carefully indicates the fulfilment of prophecy. Hence he never explains Jewish It has indeed been placed as low as the year 64; but as it was certainly written before the other Gospels, and it is not probable that the Christians would have remained long without a history of Christ and his religion, the early date is preferable. Some have thought that it was originally written in Hebrew, and translated into Greek either by the author himself, or by a contemporary of the apostles; others are in favour of the Greek; and others again, of two originals. Thus Josephus wrote his History of the Jewish War both in Hebrew and Greek. (*Pref. B. J.*) The consent of antiquity is unanimous in support of the former opinion; and accounts for the loss of the Hebrew copy by the corruptions which had been introduced into it, and which caused the substitution of the Greek in its stead. The apocryphal "Gospel according to the Hebrews," may have been a corrupted copy of St. Matthew's Hebrew original. See *Grab. Spicil.* I. 15, *sqq.* At all events the latter was no less genuine and authentic than the former; being ascribed to St. Matthew by Papias, Irenæus, Origen, Athanasius, Cyril, Epiphanius, Jerome, Chrysostom, and other Fathers of the Christian church. On the supposition of a Hebrew original, which has been very ably advocated, it is somewhat curious that it is the only inspired narrative which has been entirely lost.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1. ΒΙΒΛΟΣ γενεσεως 'ΙΗΣΟΥ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ 'Αβραάμ.
 2 'Αβραάμ ἐγέννησε τὸν 'Ισαάκ· 'Ισαάκ δὲ ἐγέννησε τὸν 'Ιακώβ· 'Ιακώβ
 3 δὲ ἐγέννησε τὸν 'Ιούδαν καὶ τοὺς ἀδελφούς αὐτοῦ· 'Ιούδας δὲ ἐγέν-
 νησε τὸν Φαρές καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ· Φαρές δὲ ἐγέννησε τὸν

Ver. 1. Δαβὶδ. AL Δαυιδ, ατ Δαυειδ.

CHAP. I. Ver. 1. Βίβλος γενεσεως. The word βίβλος denotes any written document whatever; as, for instance, a register or table, in Herod. II. 100. So the diminutive βιβλίον, in Matt. xix. 7. Mark x. 4. See also 2 Sam. xi. 14, 15. Since therefore γένεσις commonly signifies origin or genealogy, βίβλος γενεσεως is a genealogical table; and this first verse is the epigraph of the following sixteen. The expression might also imply a biographical memoir, and be considered as the title of the entire Gospel; and thus the learned Owen (J. Audenus) compares the book of Genesis and St. Matthew's Gospel in Epigr. II. 78. *Explicit hic Christi generis liber, alter Adam: Incipit a Genesi Lex et Evangelium.* But the former interpretation accords more closely with the corresponding Hebrew words in Gen. ii. 4. v. 1. xxxvii. 2; from which it is manifestly borrowed. There are several similar ἐπιγραφαι μερικαὶ, or titles of detached passages, in the O. T.—The ellipsis of ἡδ' ἰστί, which some supply here and in Mark i. 1, is idiomatic in forms of this kind in most languages.—In order to reconcile the genealogy given by St. Matthew with that in Luke iii. 23, *sqq.*, some have thought that the former is the pedigree of Christ by his natural, and the latter by his legal, father. It should rather seem that Matthew, in writing for the Jews, proves Christ to be their promised Messiah by regular descent from Abraham and David; in fulfilment of the prophecies in Gen. xii. 3. xxii. 18. 2 Sam. vii. 16: but Luke, who wrote for the Gentiles, was required to prove that he was the predicted seed of the woman, who was to bruise the serpent's head; and for that purpose it was necessary to trace his descent from Adam. In St. Luke, Joseph is represented as the son of Heli, by virtue of his marriage with Mary; since the names of women were not ordinarily admitted into the Jewish genealogies.

Ibid. 'Ιησοῦ Χριστοῦ. The name 'Ιησοῦς

is the Hebrew Joshua, which signifies Saviour, and was frequently given to successful generals. See Eccles. xlv. 1; and compare Acts vii. 45. Heb. iv. 8. A similar usage prevailed among the ancients generally; of which see Cic. Verr. II. 63. Tacit. Ann. XV. 71. The reason of its application to our Lord is given in v. 21. Properly Χριστός is an appellative, answering to the Hebrew Messiah, which throughout the O. T., with the exception of Dan. ix. 25, is invariably translated anointed; in reference to the custom of admitting the prophets, priests, and kings of the Jews to their office by anointing them with oil. Hence it was transferred to the spiritual unction of the promised Redeemer; and in the N. T. the corresponding word is always rendered Christ. In very early times it came, as in this place, to be applied as a proper name; and it should be observed, that, when it denotes the office rather than the name of Jesus, it has the article prefixed. By Tacitus, Suetonius, and Pliny, our Lord is always called by the single name of Christ, that of Jesus being uniformly dropped.—The expression υἱοῦ Δαβὶδ is not indefinite, as the Greek idiom in such cases will dispense with the article, though its omission might also be accounted for by supposing Matthew to have adhered strictly to the form of the Hebrew genealogy. He has certainly done this in the reiterated terms 'Ισαὰκ δὲ ἐγέννησε τὸν 'Ιακώβ· κ. τ. λ.: which in pure Greek would be ὁ δὲ 'Ισαὰκ ἐγ. 'Ιακώβ. Any descendant, however remote, is designated by υἱός, as by nepos in Latin. The Son of David was one of the titles which the Jews gave their Messiah. See ch. xii. 23. xx. 30. Mark x. 47. Acts ii. 30. Rom. ix. 5. In both cases υἱοῦ refers to Χριστοῦ. Otherwise it would be τοῦ 'Αβραάμ, or τοῦ υἱοῦ 'Α. Compare Gen. xxxvi. 2. LXX.

Ver. 3. Φ. ἔ. Ζ. Both are mentioned on their remarkable birth. See Gen. xxxviii. 27. *sqq.*

Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν 4
 Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέν-
 νησε τὸν Σαλιών· Σαλιών δὲ ἐγέννησε τὸν Βοοζ ἐκ τῆς Ῥαχάβ· 5
 Βοοζ δὲ ἐγέννησε τὸν Ὠβηδ ἐκ τῆς Ῥούθ· Ὠβηδ δὲ ἐγέννησε τὸν
 Ἰεσσαί· Ἰεσσαί δὲ ἐγέννησε τὸν Δαβίδ τὸν βασιλέα· Δαβίδ δὲ ὁ 6
 βασιλεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου· Σολομῶν δὲ 7
 ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ
 ἐγέννησε τὸν Ἀσά· Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ 8
 ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζιαν· Ὀζίας δὲ 9
 ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ· Ἀχαζ
 δὲ ἐγέννησε τὸν Ἐζεκίαν· Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μα- 10
 νασσῆ δὲ ἐγέννησε τὸν Ἀμών· Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν·
 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς 11
 μετοικεσίας Βαβυλῶνος· Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος 12
 Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν Ζορο-
 βάβελ· Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε 13
 τὸν Ἐλιακίμ· Ἐλιακίμ δὲ ἐγέννησε τὸν Ἀζώρ· Ἀζώρ δὲ ἐγέννησε 14
 τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησε τὸν
 Ἐλιούδ· Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν 15
 Ματθάν· Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν 16

Ver. 6. Σολομῶντα. G. K. S. Σολομῶνα.—7, 8. Ἀσά. AL Ἀσάφ.—10. Ἀμών.
 AL Ἀμός.

Ver. 5. ἐκ τῆς Ῥαχάβ. In the O. T. genealogies, *Salmon's* marriage does not appear: but Matthew may have obtained it from some other table. The Jews have still a tradition that Rahab was married to one of the princes of Israel; and the Talmud relates of Joshua what is evidently false, since he was of the tribe of Ephraim (*Numb.* xiii. 8), that she bore him eight priests. Of the four women mentioned in this genealogy, Ruth was a heathen, and the three others of questionable reputation. See on ver. 1.

Ver. 6. ἐκ τῆς τοῦ Οὐρίου. A double ellipsis: viz. of *γυναικὸς* and *πότε*. The words *γυνή*, *πατήρ*, *μήτηρ*, *νιός*, and the like, are repeatedly dropped before proper names in the genitive; and must be supplied according to the sense. Compare *Matt.* iv. 21. *Mark* ii. 14. xvi. 1. *Luke* vi. 16. *Acts* i. 13. *Eur. Orest.* 1702. *Arist. Lysist.* 63. A precisely similar omission of *olim* and *uxor* occurs in *Virg. Æn.* III. 319. *Hectoris Andromache.* *Lucan. Phars.* II. 384. *Catonis Mercia.*

Ver. 8. Ἰωράμ ἐγέννησε τὸν Ὀζιαν. Three names are omitted in the descent between *Joram* and *Ozias*; viz. *Ahaziah*, *Joash*, and *Amasiah* (1 *Chron.* iii. 11): probably be-

cause they were of the lineage of Ahab and Jezebel. Similar omissions were not unusual. Compare *Ezra* vii. 3. with 1 *Chron.* vi. 7. In v. 17. *πᾶσαι* is only applicable to the first clause.

Ver. 11. ἐπὶ τῆς μετοικεσίας. About the time of the removal to Babylon. In this sense *ἐπὶ* is used in *Porphyr. de Abstin.* IV. 17. *ἐπὶ τῶν πατέρων ἡμῶν γεγονώς*. The noun *μετοικεσία* is not used by classical writers, but corresponds in the LXX. with the Hebrew word by which the Jews designated their captivity in Babylon. It denotes simply a removal from one place to another. The period here referred to is the commencement of the captivity, in the 4th year of *Jechonias* or *Jehoiakim*, B.C. 606. *Jechonias* or *Jehoiakim* in this verse is the father of the *Jechonias* or *Jehoiachin*, in v. 12. See 2 *Chron.* xxxvi. 8, 9. His brethren are mentioned as having also reigned; and so Judah's brethren in v. 2, as being the heads of the tribes of Israel.

Ver. 12. Σαλαθιήλ ἐγέννησε τὸν Ζ. This differs from 1 *Chron.* iii. 17; but see *Ezra* iii. 2. *Abiud* is probably the same as *Meshullam* (1 *Chron.* iii. 19). Compare 2 *Sam.* iii. 3. with 1 *Chron.* iii. 1.

Ver. 16. ἀνδρα Ματθας. That is, her

Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός.

- 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ δεκατίσσαι· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατίσσαι· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατίσσαι.
- 18 ΤΟΥ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὗρέθη
- 19 ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα
- 20 ἀπολῦσαι αὐτήν. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύ-

Ver. 18. γέννησις. G. K. γένεσις. See on Luke i. 14.

betrothed husband. Among the Jews some time usually elapsed between the espousals and the marriage; though the titles of husband and wife were assumed at the betrothing. See ver. 18; and compare Gen. xxix. 21. Deut. xx. 7. xxii. 24. Judg. xiv. 7, 8. Thus in Virg. Ecl. VIII. 18. *conjus* is explained by Servius as *non quæ erat sed quæ fore sperabatur*. So *gener* is used prospectively in Tacit. Ann. XII. 3, 4.—The name of *Mary* was common among the Jews; and several persons, so called, are mentioned in the N. T. It is sometimes declined after the Greek form; and sometimes undeclined with a Hebrew termination, *Μαριάμ*, as in ver. 20.—In this verse the verb *γεννᾶν* changes its signification, in reference to the mother instead of the father. Both senses are found in Greek writers. Plat. Agæa. 497. τὸ γεννῆθῆν ἐξ αὐτῆς παιδίον. Compare John xvi. 21. So *τίσταιν*, properly applied to the woman, as in ver. 21, is sometimes referred to the male. Hom. Od. Z. 174. ὃν τίς Ὀδυσσεύς.—The verb *ἀίεσθαι*, and more frequently *κελεῖσθαι*, denotes not only to be called, but to be; according to a well-known idiom both in Greek and Hebrew. See Matt. v. 19. Luke i. 76; and my note on Eur. Phœn. 10. Pent. Gr. p. 304.

Ver. 17. *γενεαὶ δεκατίσσαι*. It was the custom of the Jews to break their genealogies into divisions, for the sake of memory. The word *γενεά*, in the sense of pedigree, or family succession, occurs in Numb. xiii. 22. Jerem. viii. 3. LXX. So Joseph. Ant. VII. 6. 6. *ἐν τίσσασιν γενέας τοὺς παῖδας αὐτοῦ βασιλεύουσιν τῶν Ἰσραηλινῶν*. Compare Herod. I. 7. VI. 98.

Ver. 18. *εὗρέθη ἔχουσα*. For *ἦν ἔχουσα*,

i. e. *εἶχε*. In this sense of *εἶναι* we find *εὐρίσκεσθαι* in Luke xvii. 18. Rom. vii. 10. 1 Pet. ii. 22. Eur. Iph. T. 777. At the same time, the idea of *detection* may possibly be here included. With *ἐν γαστρὶ ἔχουσα* there is an ellipsis of *βρέφος*, which is supplied in Luke i. 44; and with *συνελθεῖν*, in the beginning of the verse, *εἰς εὐνήν* must be supplied. Aristarch. Epist. I. 15. *ἀμφω συνήλθον εἰς εὐνήν*.

Ver. 19. *δίκαιος*. A strict observer of the Mosaic law. This adjective sometimes denotes *merciful*; as in Eur. Med. 722. So *æquus* in Hor. Od. III. 18. 4. But the law forbade the retention of an adulteress; and there is no decisive example in the New Testament in which *δίκαιος* means *merciful*.—The verb *παραδειγματίσαι* denotes to inflict exemplary punishment; which in the case of adultery was stoning (Deut. xxii. 24).—All, however, that the law positively required, was to give a bill of divorce before two witnesses; and this private repudiation Joseph contemplated. See Deut. xxiv. 1.

Ver. 20. *ἐνθυμηθέντος*. *Meditating*. The verb signifies properly to desire; and thence any action of the mind. Compare Acts x. 19. Thucyd. II. 40.—The nominative *υἱὸς* is used for the vocative; as frequently in Homer. See my note on Hom. II. 7. 777; and compare also Matt. xxvii. 29.—With *παρίλαβε* there is an ellipsis of *εἰς οἶκον*. So Joseph. Ant. I. 19. 7. τὴν Ῥαχήλαν παρίλαβεν. In the neuter *γεννῆθῆν*, an uncertainty of the sex of the unborn child is implied; and so Luke i. 35. Herod. I. 29. 108. Joseph. Ant. II. 9. 1. III. 11. 5. Ter. Andr. I. 3. 14. Of the periphrastic use of *ὄνομα* in the next verse see my Gr. Gr. §. 69. IV. Obs. 6.

ματός ἐστιν ἁγίου· τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ 21
 ἸΗΣΟΥΝ· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ 22
 τοῦ προφήτου, λέγοντος, “Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται 23
 υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.” ὃ ἐστὶ μεθερμηνεύο-
 μενον, Μεθ’ ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, 24
 ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν
 γυναῖκα αὐτοῦ· καὶ οὐκ ἐγένωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς 25
 τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

2. ΤΟΥ Δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέ- 1
 ραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο
 εἰς Ἱεροσόλυμα, λέγοντες, Πού ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; 2
 εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆ-
 σαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα 3

Ver. 25. Αἱ ἔτεκεν υἱὸν καὶ ἐκάλεσε.

Ver. 22. ἵνα πληρωθῇ. This expression recurs continually in the N. T., as representing the *event*, not the *design*, of a prediction. The adverb should be rendered *with that*. Compare Matt. xxi. 4. John xix. 24. *et alibi*. It is not the *angel*, but the evangelist, who cites the prophecy; which is from *Isai.* vii. 14, and could only have been literally fulfilled in *Jesus*. Its primary application is only partial.—In ver. 23, *καλέσουσι* is used impersonally; it *shall be called*, i. e. *it shall be*. See above on ver. 16; and that Christ was *God with us*, see John i. 14. For similar constructions compare Luke xii. 20. xiv. 35. xvi. 9. See Gr. Gr. § 37. 7.

Ver. 25. ἐγένωσκε. So *Gen.* iv. 1. 17. 25. xix. 8. *Judg.* xix. 25. 1 *Sam.* i. 19. *Calim.* Epig. 58. Also *Catull.* LXXII. 1. *Dicobis quondam solum te nosse Catullum, Lesbia*.—With *ἕως οὗ* supply *χρόνου*.—The word *πρωτότοκος* does not imply that Mary had other children afterwards; but that she had none before. Compare *Exod.* xiii. 2. xxxiv. 19.

CHAP. II. Ver. 1. Βηθλεὲμ. A small town in the tribe of Judah, six miles south of Jerusalem. It is called *Bethlehem Ephrata* in *Gen.* xxxv. 19. *Mic.* v. 2; and here *Bethlehem of Judaea*, to distinguish it from another place of the same name (*Josh.* xix. 15) in the tribe of Zebulun.—Ἡρώδου. *Herod the Great*, formerly *tetrarch*, and afterwards *king*, of Judaea. See *Joseph. Ant.* XIV. 3. XVII. 10.—The words *μάγοι ἀπ’ ἀνατολῶν* should be rendered *Eastern magi*. Compare *Matt.* xxi. 11. xxvii. 57. *Acts* xvii. 13. *Heb.* xiii. 24. *Virg. Georg.* III. 2. The title of *magi* was given by

the Persians, Chaldeans, and Arabians, to those philosophers who devoted themselves more especially to the study of astrology, and were besides the priests and ministers of religion.

Ver. 2. αὐτοῦ τὸν ἀστέρα. Most probably a *meteoric* effulgence; but certainly miraculous. As to the means by which the magi discovered its import, they may have inferred it from a tradition still preserved among them of the prophecy of Balaam in *Numb.* xxiv. 17; or from the book of *Daniel*, which they held in great estimation. See *Dan.* ii. 27. v. 11. But from whatever source it originated, certain it is, that a very general expectation prevailed at this time throughout the East, that a king was about to arise in Judaea, who was destined to obtain the universal empire of the world; and hence no doubt their inquiry for the *King of the Jews*, which caused the alarm of Herod and his people.—The verb *προσκυνεῖν* here denotes the obeisance paid by Eastern nations to their monarchs; though, as applied to the Deity, it has also the higher sense of *religious adoration*. Compare *Matt.* iv. 9, 10. *Luke* iv. 8. *John* xii. 20. And so *Joseph. Ant.* VI. 7. 5. *προσκυνεῖ τῷ Θεῷ*. *Corn. Nep.* V. Conon. §. 3. *Necesse est enim, si in conspectum veneris, venerari te regem; quod προσκυνεῖν illi vocant*. In ver. 11, the verb is joined with *πίπτειν*, as also in *Matt.* iv. 9. xviii. 28. Compare also *Mark* v. 22. *Luke* v. 12. The construction is either with a dative or accusative.

Ver. 3. πᾶσα Ἱεροσόλυμα. Supply *πόλις*, as Ἱεροσόλυμα is always neuter in the N. T.—The verb *ταράσσειν* is applied metaphorically to any mental perturbation; as

- 4 Ἱεροσόλυμα μετ' αὐτοῦ· καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεν-
5 νᾶται. Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ
6 γέγραπται διὰ τοῦ προφήτου, “Καὶ σὺ, Βηθλεὲμ, γῇ Ἰούδα, οὐδαμῶς
7 ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοῦμε-
8 νος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.” Τότε Ἡρώδης λάθρα
9 καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινο-
10 μένου ἀστέρος· καὶ, πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε, Πορευθέντες ἀκρι-
11 βῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὗρητε, ἀπαγγείλατέ μοι,
12 ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασι-
13 λέως, ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆ-
γεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν
ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα· καὶ ἐλθόντες εἰς τὴν
οἰκίαν, εὗρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες
προσεκύνησαν αὐτῷ. καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσ-
12 ἤνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. Καὶ χρημα-
τισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ
ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
13 Ἀναχωρήσάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ

Ver. 9. Ἰσθγ. ΑΙ. Ἰσράθγ.—11. εὔρον. G. K. S. εἶδον.

fer, in this place and *Luke* i. 12; or *grief*, in *Ps.* lv. 2. LXX. Herod's alarm was excited by the prospect of losing his crown; and that of the Jews by the consequences of his jealous and cruel disposition.

Ver. 4. ἀρχιερεῖς. Not only the high-priest, but also the heads of the twenty-four courses. See *1 Chron.* xxiv. 6, *sqq.* 2 *Chron.* xxxiv. 14. The γραμματεῖς were the rabbies, who transcribed the law, and explained it to the people (*Ezra* vii. 6. 10. *Matt.* vii. 29.) in the synagogue. This office was rendered necessary after the return from Babylon, when the Jewish language ceased to be spoken. The ἀρχιερεῖς and γραμματεῖς together formed the *Sanhedrim*, or great council of the Jews.

Ver. 6. ἐν τοῖς ἡγεμόσιν. *Mic.* v. 2. LXX. ἐν χιλιάσιν. The meaning is the same, as the people of Israel were divided into *thousands*, each of which had a prince or ruler. See *Ezra* viii. 31. 25. Of γῇ, denoting a city, as it does in this place, there are examples in *Jerem.* xxix. 7. xxiv. 22. LXX. *Matt.* x. 16. *Eccl.* Theb. 102. *Eur. Phoen.* 6. 252. *Ion.* 364. The verb ποιμαίνειν signifies, metaphorically, to *govern*; in which sense it is well illustrated by the ποιμήν λαῶν of Homer. Hence *Xen. Cyr.* viii. 2. 2. ὅτι παραπλήσια ἔργα ἐστὶ νομῶς

ἀγαθοῦ ἐὶ βασιλείας ἀγαθοῦ. Bethlehem was the birth-place of David (*1 Sam.* xvi. 1. 4); and that the Jews expected their Messiah to be born there, is evident from the Rabbinical writings, as well as from *John* vii. 42.

Ver. 7. ἠκρίβωσε. Obtained exact information. So again in ver. 16. *Ælian. Hist. An.* III. 9. Theophylact: ἀκριβῶς ἀνίμαθεν. In the next verse, on the other hand, ἀκριβῶς ἐξετάζειν is to solicit exact information. Of the pleonastic use of the participle πορευθέντες, see *Gr. Gr.* § 60. 5; and of the form χαρῆναι χαρὰν, in ver. 10, see my note on *Soph. Ant.* 551. *Pent. Gr.* p. 247; and *Gr. Gr.* § 40. 4. With the motion of the star, compare *Virg. Æn.* II. 692.

Ver. 11. θησαυρούς. *Caskets*. So Herod. II. 51. 121. 150. IV. 162. *Eur. Ion.* 923. *Joseph. Ant.* IX. 8. 2. Also *Virg. Georg.* IV. 228. *servataque mella thesauria*. An eastern prince is never approached without costly presents. *Senec. Epist.* 17. *Rages Parthis non potest quisquam salutare sine munere*. Compare *Gen.* xxxii. 13. *1 Sam.* x. 27. *Pi.* lxxii. 10. 15. *Plutarch. Moral. T. I.* p. 299. ed. Steph.

Ver. 12. χρηματισθέντες. Theophylact: παρὰ τοῦ Θεοῦ ἀποκάλυψιν διέξαμενοι. In this sense the passive verb always occurs in

οναρ τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἔγερ- 14
θεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ 15
ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, “Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.” Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν 16
μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνέειλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. Τότε ἐπληρώθη τὸ 17
ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου, λέγοντος, “Φωνὴ ἐν Ῥαμὰ ἠκούσθη, 18
θρήνος καὶ κλαυθμὸς καὶ ὄδυρμός πολλὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.” Τελευτήσαντος δὲ 19
τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ’ ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα 20
αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἔγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα 21

Ver. 18. Θρήνος καὶ. Omitted in some copies.—ἤθελε. Al. ἠθίλησεν.

the N. T.; but the active voice has the Attic signification, *to be called*, in *Acts* xi. 26. *Rom.* vii. 3. *Diod. Sic.* p. 961. *ἐχημαρτίζε βασιλεύς*.

Ver. 13. εἰς Αἴγυπτον. Egypt was the nearest country beyond Herod's jurisdiction, and many Jews had settled there, for whom Onias built a temple. See 2 *Mac.* i. 1, sqq. *Joseph. Ant.* XIII. 3. With τοῦ ἀπολίσσασθαι αὐτὸ supply *ἐνεκα*, as in *Matt.* iii. 13. xi. 1. xxi. 32. and elsewhere frequently.—The prophecy in ver. 15 is from *Hos.* xi. 1. It relates primarily to the deliverance of Israel out of Egypt, which the evangelist explains typically of the return of Christ.—After τελευτῇ and τελευτᾶν, noun and verb, the ellipses of βίου and βίον are very frequent. So *finis* and *finire* are used in *Tacit. Ann.* VI. 25. 51. Herod died in March, A. U. C. 751, rather more than a year after the birth of Christ, which happened in the end of A. U. C. 749, about four years before the vulgar æra.

Ver. 16. ἐθυμώθη λίαν. So *Enth.* iii. 5. v. 9. LXX.—The verb *ἐμπαιζειν* denotes properly *to treat as a child*; thence, *to deceive*. So *illudere*, in *Cic. pro. Quinct.* c. 16.—After ἀποστείλας there is an ellipsis of *γίνας*, as in *Matt.* xiv. 10. So *Plutarch* de *Educ.* XIV. 30. *πέμψας ἀνέειλε τὸν Θεόκριτον*. Compare *Matt.* xxvii. 19. *Mark* vi. 17. *Acts* vii. 14; and in *Latin*, *Justin.* V. 9. *miserunt qui cum intercipient.* An accusative is supplied in *Mark* vi. 27. *Herod.* i. 127.—

The word *διετής* is explained by *Hesychius*, δι' ὅλου τοῦ έτους, and *διετίζειν* is used in *Aristot. Hist. Ann.* IX. 5, of *living a whole year*. But *dieteria*, in *Acts* xxiv. 27. xxviii. 30, denotes *a space of two years*; and the known cruelty of Herod will amply justify the received opinion of the extent of his barbarity. *Josephus* does not mention the massacre of the innocents; but the fact is confirmed by *Macrobius* and *Celsus*: nor can the silence of one historian impugn the veracity of another; especially when his enmity against Christianity would account even for an intentional omission.

Ver. 18. φωνὴ ἐν Ῥαμὰ κ. τ. λ. This citation from *Jerem.* xxxi. 15, does not refer, in its primary application, to the murder of the innocents, but is beautifully adapted to the occasion. *Ramah* was a town of the tribe of Benjamin, not far from Bethlehem; and *Rachiel*, who was buried in the fields of Bethlehem (*Gen.* xlviii. 7), is represented, in a poetical hyperbole, as awakened by the cries of her children, who were slaughtered over her. Of the phrase οὐκ εἶναι, *to be dead*, see my note on *Hom.* Il. B. 641. The citation agrees with the Hebrew, but not with the LXX.

Ver. 20. ζητοῦντες τὴν ψυχὴν. A Hebrew expression, similar to that respecting *Moses* in *Exod.* iv. 19. But *ψυχὴ* is also used for *ζωή*, *Herod.* i. 24. *Xen. Cyr.* IV. 6. 2, and frequently in Greek writers. The plural

- 22 αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς
- 23 Γαλιλαίας, καὶ ἐλθὼν κατέκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὥπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν, Ὅτι Ναζωραῖος κληθήσεται.

- 1 3. ἘΝ δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστῆς,
2 κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, καὶ λέγων, Μετανοεῖτε· ἤγγικε γὰρ

Ver. 23. Ναζαρέτ. AL Ναζαράθ, or Ναζαρίθ.

is here used for the singular, as Herod only is intended; and the like enallage is sufficiently common. Compare *Matt.* ix. 8. *Luke* xix. 33. *Acts* xvi. 16. 19; and see my note on *Soph.* (Ed. T. 366. Pent. Gr. p. 31.

Ver. 22. βασιλεύει. *Archelaus* had not the title of *king*, but of *ethnarch*. The verb, however, denotes any kind of government in *Hom.* (Od. A. 394. *Æsch.* Pers. 24. Herod, indeed, had appointed him his successor by his will, and invested him with regal authority; but Augustus refused to ratify the title. He was the sixth son of Herod; and of a disposition so cruel and tyrannical, that he was deposed at the request of his subjects, after a reign of ten years. *Joseph. Ant.* XVII. 15. 2. Of the other sons of Herod, see on *Luke* iii. 1. *Galilee* was in the jurisdiction of *Antipas*.—The adverb ἐκεῖ here denotes *motion* to a place; for ἐκεῖσε. Compare *Matt.* xvii. 20. *Luke* xxi. 2. *John* xix. 42. *Herod.* I. 121. *Thucyd.* III. 71. *Xen. Cyr.* VII. 1. 16. *Polyb.* I. 26:

Ver. 23. εἰς πόλιν. For ἐν πόλει. 2 *Chron.* xix. 4. LXX. κατέκησεν εἰς Ἱερουσαλὴμ. So *Mark* ii. 1. *Luke* xl. 7. *Acts* iv. 5. viii. 40. *Ælian.* V. 4. VII. 8. *Joseph. Ant.* XX. 1. 1. At the same time a previous motion to Nazareth is indicated with more or less distinctness. Thus also in Latin, *Cic. pro Manil.* c. 13. *in prædonum fuisse potestatem*. Compare *A. Gell.* I. 7. *Q. Curt.* III. 5. 10. On the other hand, ἐν for εἰς will admit of a like qualification. See *John* v. 4.—Nazareth is a small town of Lower Galilee; the inhabitants of which were regarded by the Jews with even greater contempt than that which they bestowed upon the generality of the Galileans. Hence a Nazarene seems to have been a proverbial term of reproach; and as such it was frequently applied to Christ. See *Mark* i. 24. xiv. 67. *John* xviii. 5. 7. *Acts* vi. 14. xxiv. 5. The words here cited are not expressly used by any of the prophets; but there are a variety of passages in which it is predicted that the Messiah would be co-

vered with every species of ridicule and contempt; to which a collective reference seems to be made. See especially *Ps.* xxii. 6. lxix. 9, 10. *Isai.* liii. 3. *Zech.* ix. 9. Some have thought that the words themselves are extant in *Judg.* xiii. 5, and that St. Matthew here alludes to the typical resemblance between Samson and Christ.

CHAP. III. Ver. 1. ἐν δὲ ταῖς ἡμέραις ἐκείναις. That is, while Jesus was yet at Nazareth; the events in this and the preceding chapter, though at an interval of thirty years, being connected by the particle δέ. Similar indeterminateness is not unusual in the O. and N. T. Compare *Gen.* xxxviii. 1. *Exod.* ii. 11. *Mark* i. 9. viii. 1. *et alibi*. The plural ἡμέραι is less frequent in Attic Greek; but it occurs in *Æsch.* *Agam.* 1656. *Thucyd.* VII. 33. So *illis diebus*, *Virg. Æn.* II. 342. *Liv.* XXVII. 15.—As baptizing was part of his office, John is called the Baptist, to distinguish him from John the Apostle. The name is equivalent to ὁ βαπτίζων in *Mark* vi. 14. So *Joseph. Ant.* XVIII. 6. 2. Ἰωάννης ὁ ἐπικαλούμενος βαπτιστῆς.—The wilderness of Judea was not a place void of inhabitants, though less thickly peopled than the rest of the country. With ἐρήμῳ supply χώρα.—It should be noted, that the verb κηρύσσειν and its derivatives are always used of the preaching of the Gospel, and ἱερατεύειν of the Mosaic observance.

Ver. 2. μετανοεῖτε. This was the substance of his preaching. In the LXX. the verbs μετανοεῖν and μεταμέλεισθαι are synonymous; but in the N. T. they are distinct. Whereas μεταμέλεια is merely a sorrow for sin, which does not necessarily end in reformation; μετάνοια is that change of heart and life, which the Gospel enjoins as necessary to salvation. Compare 2 *Cor.* vii. 10.—The equivalent expressions βασιλεία τῶν οὐρανῶν and βασιλεία τοῦ Θεοῦ refer sometimes to the Messiah's kingdom upon earth, i. e. the Gospel dispensation, as foretold in *Dan.* ii. 44. vii. 13, 14; sometimes to his king-

ἡ βασιλεία τῶν οὐρανῶν. Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ 'Ησαίου τοῦ 3 προφήτου, λέγοντος, “Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.” Αὐτὸς δὲ ὁ Ἰωάννης 4 εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζῶνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ 5 πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ 6 ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς 7 τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας· 8 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω 9

Ver. 3. R. G. K. S. ὑπὸ 'Ησ. ΑΙ διὰ—6. Ἰορδάν. Some add ποταμῷ.
8. καρπὸν ἀξ. R. καρποὺς ἀξίους, which is incorrect.

dom of glory in heaven; and sometimes both significations are included.—Of the perfect ἡγγικε, interchanged with the present, see Gr. Gr. §. 50. Obol. 5. 6. So John v. 45. xx. 29. et *sepius*.

Ver. 3. *φωνή*. Scil. *ἀκούεται*. The prophecy is from *Isai.* xl. 3; and the allusion to the custom of Eastern princes, who sent persons forward to level the roads in their progress. It is given more at length in *Luke* lii. 4; with which compare Justin. II. 10. *Montes in planum deducebat, et convexa vallium aquabat*. Ovid. Am. II. 16. 51. *At vos, quo veniet, tumidi subsidite montes; Et faciles curvis vallibus este viæ*.

Ver. 4. *ἔνδυμα ἀπὸ τριχῶν καμήλου*. Not *fine camel*; but coarse hair-cloth, worn by the Nazarites and ancient prophets. So especially John's type, Elijah; whence also the *leathern girdle*. See 2 *Kings* i. 8. A species of locust, which was allowed to be eaten (*Levit.* xi. 22), is an article of food among the eastern poor to this day; and large quantities of honey, deposited by immense swarms of wild bees, are found in the holes of rocks and trees. Josephus calls the country about Jericho *χωρὰ μελιτοτρόφος*. John's austerities, as connected with the renewal of prophecy, was calculated to excite attention.

Ver. 5. *πᾶσα ἡ περίχωρος*. Scil. γῆ. See *Gen.* xii. 10. Of course the sense of *πᾶσα* is limited to a great part; as in *Matt.* iv. 8. 24. x. 22. *Mark* i. 37. *Luke* vii. 29. xv. 1. *John* xii. 32. *Acts* iv. 21. viii. 1, et *alibi*: and, by a common figure, the country is put for the inhabitants. The Jordan ran over a vast tract of land; but the plain of Jordan is here intended.

Ver. 6. *ἐξομολογούμενοι*. For the simple verb. Joseph. Ant. VIII. 4. 6. *ἐξομολογούμενων τὰς ἁμαρτίας αὐτῶν ἢ τὰς γυν*

πατρῶν νομίμων παραβάσαις. This was not *auricular*, but *general* confession; which is evident from the number of the baptized.

Ver. 7. *γεννήματα ἐχιδνῶν*. So *Matt.* xii. 34. xxiii. 33. In allusion probably to *Gen.* iii. 15, where wicked men are called *the seed of the serpent*. Similar expressions are common in the Tragic writers. *Soph.* *Trach.* 1115. *δαινῆς ἐχιδνῆς θρίμμα*. Compare *Æsch.* *Choeph.* 243. 981. *Soph.* *Ant.* 531. *Eur.* *Alc.* 309. *Andr.* 271. It is manifest from the reproof of John, that the Pharisees and Sadducees had come to him in an unworthy spirit; and that, although the figurative import of baptism was sufficiently known to them from its use in the admission of Gentile proselytes, they looked for reception into the expected kingdom of Messiah by the mere act of initiation. By the *wrath to come* is meant not *eternal punishment*, but the calamities which the Jews believed would fall upon the enemies of the Messiah at his approaching advent. The verb *ὑποδεικνύειν* signifies *to advise*, in 2 *Chron.* xv. 3. LXX. *Luke* vi. 47, and elsewhere.—The *Pharisees* were a Jewish sect, so called from the Hebrew word *pharise*, separated; and the name originated in their pretension to superior piety, and a more rigid adherence to ceremonial observances, which led them to keep apart from the generality of mankind. The *Sadducees* were so named from *Sadoc* their founder. Their distinguishing tenet was a denial of the soul's immortality and a future state. See *Joseph.* *Ant.* XIII. 9.

Ver. 8. *καρπὸν ἄξιον τῆς μετανοίας*. Compare *Acts* xxvi. 20; and see *Ephez.* v. 9. The phrase *ποιεῖν καρπὸν* is a Hebraism. See *Gen.* i. 11.

Ver. 9. *πατέρα ἔχομεν τὸν Ἀβραάμ*.

- γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῇ
 10 Ἀβραάμ. Ἥδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται
 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ
 11 βάλλεται. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω
 μου ἐρχόμενος, ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδή-
 ματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·
 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ
 συνήξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει
 πυρὶ ἀσβέστῳ.
 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην
 14 πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. Ὁ δὲ Ἰωάννης δι-
 κώλυεν αὐτὸν, λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ

Ver. 10. ἡ δὲ καὶ κ. τ. λ. Some omit καὶ.

Upon their descent from Abraham, on which they greatly prided themselves, the Jews grounded a presumption of irreversible salvation. According to the Talmud, *Abraham sits by the gates of hell, and allows no wicked Israelite to descend into it*. Some have thought that the stones here designate the Gentiles, who worshipped stones; and that there is an allusion to the call of the Gentiles, which was occasioned by the unbelief of the Jews. But the expression seems to be a proverbial affirmation of God's omnipotence. In the phrase *μὴ δέξητε λίθους*, the verb *δέξιν* is redundant, as in *Mark* x. 42. Compare *Matt.* xx. 25. So *Xen. Cyr.* VIII. 3. 24. *Mem.* II. 1. 22. IV. 2. 20. In *Ezth.* vi. 6. LXX. *εἰπὲν ἐν ἑαυτῷ, καὶ διανοστήσιν* in 2 Sam. xxi. 16, correspond to the same Hebrew word. See *Gr. Gr.* § 69. IV. Obs. 2.

Ver. 10. ἡ ἀξίνη κ. τ. λ. A proverbial expression denoting impending ruin. Compare *Deut.* iv. 20. 23. *Ecclus.* x. 15. There is a probable allusion to *Isai.* x. 33, 34; and the words are prophetic of the destruction of Jerusalem, which happened about forty years afterwards.

Ver. 11. ἰγὼ μὲν βαπτίζω κ. τ. λ. See *John* i. 19, *app.* John the Baptist, being six months older than Christ, seems to have entered upon his ministry about six months before him; both commencing their office at thirty years of age. See *Luke* i. 36. iii. 23. It was at this age that the high-priest was allowed to exercise his sacred functions. The words *ἐν ὕδατι εἰς μετάνοιαν* denote the manner and the import of baptism; wherein the washing of water denotes the purification of the soul by repentance. Of the effusion of the Spirit, see *Acts* ii. 3. It is called a baptism with fire, in respect of its copiousness, and because of the fiery tongues which marked its descent.—The expressions *ὑποδήματα βαστάσαι* and *λύσαι*

τὸν ἱμᾶνα τῶν ὑποδημάτων (*Mark* i. 7. *Luke* iii. 16.) are proverbial of the lowest grade of servility; though, as a token of respect, disciples also among the Jews untied and carried away the sandals of their instructors. *Joseph. Ant.* VI. 13. 8. ἡ δὲ ἀναξίαν μὲν εἶναι ἢ ποδῶν ἄφασθαι τῶν ἐκείνου λέγειν. Hence *scroī sandaligeruī* in *Plaut.* *Aul.* III. 5. 28. Compare *Ter. Heaut.* I. 1. 72.—Of ἰκανός, in the sense of δέξις, there are examples in *Herod.* VIII. 36. *Dion. H.* II. 65. So again *Matt.* viii. 8; and elsewhere.—On John's Baptism thus speaks *Theophyl.* ad l. "Ἀφείν ἀμαρτιῶν οὐκ εἶχε τὸ Ἰωάννου βάπτισμα, ἀλλὰ μόνον μετάνοιαν ἐκηρύττεν ὁ Ἰωάννης, ἢ εἰς ἀφείν ἀμαρτιῶν ἔφερον· ἀντὶ τοῦ, εἰς τὸ τοῦ Χριστοῦ βάπτισμα ὠδήγει, παρ' οὗ ἡ ἀφείν τῶν ἀμαρτιῶν. . . . Οὐ τελειωτικὸν ἐστὶ τὸ αὐτοῦ βάπτισμα, ἀλλὰ προοδοποιητικὸν τοῦ πνευματικοῦ βαπτίσματος. So *Chrysostom* (*Hom.* LXXIV.), who adds: τὸ τοῦ Ἰωάννου βάπτισμα τοῦ μὲν Ἰουδαίου σφόδρα ὑψηλότερον ἦν, τοῦ δὲ ἡμετέρου ταπεινότερον, καθάπερ γίγνεται τις ἐν ἐκατέρῳ τῶν βαπτισμάτων, ἀπ' ἐκείνου πρὸς τοῦτο χειραγωγοῦν.

Ver. 12. οὗ τὸ πτύον κ. τ. λ. In allusion to an ancient agricultural process by which the chaff was driven towards a fire, prepared for burning it. Compare *Isai.* xli. 16. *Jer.* xv. 7. li. 2. The idea of eternal punishment, as well as the impending ruin of the Jewish state, is included in the figure.

Ver. 13. τότε παραγίνεται κ. τ. λ. While John was at Bethabara, *John* i. 28. The time is not exactly marked.—In the next verse *δικώλυεν* denotes the wish, rather than the act. Compare *Matt.* xxvii. 34, with *Mark* xv. 23. That the Baptist's hesitation implied a knowledge that Jesus was the Christ, see on *John* i. 31.

σὺ ἔρχῃ πρὸς με; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν, Ἄφες 15
ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.
Τότε ἀφίησιν αὐτόν. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ 16
ὑδατος, καὶ ἰδοὺ, ἀνεψύχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα
τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν· καὶ 17
ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγα-
πητός, ἐν ᾧ εὐδόκησα.

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πει- 1
ρασθῆναι ὑπὸ τοῦ διαβόλου. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα 2
καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε. Καὶ προσελθὼν αὐτῷ ὁ 3
πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι
γίνωνται. Ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, “Οὐκ ἐπ' ἄρτω μόνῳ 4

Ver. 16. Some have βαπτισθεὶς δὲ ὁ Ἰ.—καὶ ἔρχ. In some MSS. *καὶ* is wanting.

Ver. 15. ἀφες ἄρτι. *Permitte, quæso; scil. me.* The particle ἄρτι is simply *hortative*. Theophylact explains δικαιοσύνην by πᾶσας ἐντολάς τοῦ νόμου. As the Jewish priests were admitted into their office by baptism, Christ was therefore inaugurated into his ministry by the same rite. See *Exod.* xix. 4.

Ver. 16. ὡσεὶ περιστερὰν. *Luke* (iii. 22.) adds, *σωματικῶς εἶδει.* The words, however, do not necessarily define the shape; but merely intimate that the Spirit descended in a *bodily* form, with the hovering motion of a dove. *Virg. Æn. V. 215.* *Fertur in arva volans; mox aëre lapsa quieto Rudis iter liquidum, celeres neque commovet alas.* In the beginning of the verse, εὐθὺς, though joined with ἀνέβη, belongs to ἀνεψύχθησαν. For similar constructions, see *Mark* i. 29. xi. 2.

Ver. 17. ἐν ᾧ εὐδόκησα. Of the aorist, signifying *to be wont*, see *Gr. Gr.* § 50. *Obs.* 4. 3. The expression is a Hebraism. Compare *1 Chron.* xxix. 3. *Ps.* xlv. 3. *Isa.* lxii. 4. Of the adjective ἀγαπητός, see my note on *Hom. Il. Z. 400*; and compare *John* xvii. 26. —This seems to have been the *Bath Col*, or *Daughter of the voice*, to which *Vitringa* attributes four distinct forms:—1. *whispered* (*Job* iv. 16); 2. *subdued*, but distinctly articulate (*Exod.* xxv. 22. *Num.* vii. 89); 3. in the ordinary tone of a person speaking (*1 Sam.* iii. 4); 4. *deep, loud, and accompanied by thunder* (*Acts* ix. 4). A memorable instance is that recorded in *Joseph. B. J. VI. 5. 3.* Some have thought it real: others a vivid mental impression. Besides this there were six other modes of supernatural communication:—1. *dreams*; 2. *waking apparitions*; 3. *sleeping visions*; 4. *Urim and Thummim*; 5. *revelation to the ear*; 6.

ecstasy (*Acts* x. 10. *2 Cor.* xii. 2. *Rev.* i. 10). This last was the highest.

CHAP. IV. *Ver. 1.* τότε. Immediately after his baptism. See *Mark* i. 12. The wilderness in which the temptation occurred would most probably be the great desert of Arabia, rather than that of Judæa, in which provisions would have been easily attainable. —With πνεύματος supply ἁγίου, from *Luke* iv. 1.—The word διάβολος signifies properly a *slanderer*, and answers to the Hebrew *Satan*. In the N. T. it is sometimes an appellative, but more generally denotes that evil spirit who tempted our first parents, in which sense it has the article. Thus also ὁ πειράζων, ὁ πονηρός, and the like, by which the devil is designated *κατ' ἐξοχήν*.

Ver. 2. ἡμέρας τεσσαράκοντα. As *Moses* and *Elijah* had done before him. See *Exod.* xxiv. 18. *Deut.* ix. 9. 18. *1 Kings* xix. 8. During the forty days Christ was subject, no doubt, to other temptations, which are not here mentioned. Compare *Mark* i. 13.

Ver. 3. ὁ πειράζων. For ὁ πειραστής. So *Herod. I. 120.* οἱ γυνάμενοι, *parentes*. See *Gr. Gr.* § 28. 4.—The absence of the article before υἱός does not indicate either a higher or lower sense. It was a Jewish persuasion that the Messiah was to be the *Son of God*; and to this effect, ὁ υἱὸς τοῦ Θεοῦ, or υἱὸς Θεοῦ, are used indifferently.—The verb εἰπὼν, signifying *to command*, occurs in *Matt.* xx. 21. *Luke* iv. 3. x. 40. *Eurip.* *Hec.* 552. *Iph. A.* 95. *Iph. T.* 85. *Thucyd.* VII. 29; and so also *dixere* in *Sil. Ital.* IX. 474.

Ver. 4. γέγραπται. *Deut.* viii. 3. So *Wisd.* xvi. 26. LXIX. οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμα σου τοὺς σοὶ πιστεύοντας διατηρεῖ. In

ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος
5 Θεοῦ." Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν,
6 καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ, Εἰ υἱὸς
εἰ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, "Ὅτι τοῖς ἀγγέλοις
αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσ-
7 κύψῃς πρὸς λίθον τὸν πόδα σου." Ἐφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπ-
8 ται, "Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου." Πάλιν παραλαμβάνει
αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας
9 τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ,
10 Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. Τότε λέγει
αὐτῷ ὁ Ἰησοῦς, Ὑπαγε, Σατανᾶ· γέγραπται γάρ, "Κύριον τὸν Θεόν

Ver. 4. ἄνθρωπος. Some copies insert the article, which is perhaps correct. So K.
See Gr. Gr. § 28. 1.—5. ἵστησιν. Al. ἵστησιν.—10. ὑπαγε, Sarg. G. K. S. ὑπαγε
ὀπίσω μου, Σ. Compare Luke iv. 8.

this temptation advantage is taken of the keenness of Christ's hunger, to induce him to distrust the Divine power; and is therefore properly repelled by the words of Moses, which inculcate the superintending providence of God. With the phrase ἐπ' ἄρῳ ζῆν compare Max. Tyr. Dia. XXVII. 6. βιοτεύειν ἐπ' οἴνῳ. So Polyb. VI. 9. 8. Alciphron. III. 7. The middle voice is here particularly expressive; *Man shall not support himself*; i. e. without any dependence upon God.

Ver. 5. παραλαμβάνει. Takes with him; not, as some have thought, *transports through the air*. See Numb. xxii. 41. xxiii. 20. 27, 28. LXX. Matt. i. 20. 24; and compare Luke iv. 5. 9. So Ælian. V. H. XI. 18. παραληθεῖς ὑπὸ Πλάτωνος εἰς τὸ συμπόσιον. Neither is there any force implied in the word ἵστησι. Jerusalem is called the *holy city*, κατ' ἱερωὴν, in Neh. xi. 1. Isai. xlviii. 2, and elsewhere in the O. T. and Josephus continually. Chrysostom: ἐκείθεν ἡ πηγὴ τῆς εὐσεβείας, ἡ τῆς θεογνωσίας αἱ ρίζαι ἡ αἱ ἀρχαί. Jerome: *Vocatur civitas sancta ad distinctionem omnium civitatum, quæ tunc idolis serviebant; in hac enim urbs fuit templum, et unius Dei cultus et vera religio*. In like manner Homer has ἱερὸν Ἴλιον, and Athens is called ἱερὰ πόλις in Arist. Pac. 1034.—Doubts exist as to the architectural meaning of πτερύγιον. The article proves that it was something *monadic*, and therefore not a *pinnacle*; but as the cognate word πτερὸν is sometimes applied to the *roofs* of temples, probably the roof of the great eastern porch may be here intended. See Schol. Arist. Av. 1100. Joseph. Ant. XV. 11.

Ver. 6. γέγραπται γάρ, κ. τ. λ. Ps. xcī.

11, 12. The object of this temptation is precisely the reverse of the last; viz. to induce a spirit of presumption; and that by the perversion of a Scripture prophecy respecting the Messiah. Hence it is aptly repelled by another Scripture citation from Deut. vi. 16; wherein the verb ἐκπειράζειν denotes *to make trial of*, as in Gen. xxii. 1.—The expression προσκύπτειν πρὸς λίθον τὸν πόδα is proverbial of any great difficulty; and the words ἐπὶ χειρῶν ἀρουσί σε are a metaphor taken from the assistance rendered by a nurse to her child. Xen. Cyr. VII. 5. 50. ὥστε μόνον οὐκ ἐν ταῖς ἀγκάλαις περιφέρειν αὐτοὺς ἀγαπῶντες. With μήποτε, for simply μή, compare Matt. vii. 6. xiii. 29. xv. 32. xxv. 9. xxvii. 64.

Ver. 8. δείκνυσιν. Scil. τῷ λόγῳ. The ellipsis is supplied in Eur. Herc. F. Λόγοισι τὴν τοῦδ' ἀμαθίαν ὑπὲρ σέθεν δεῖξαι. That not merely an illusory vision is intended, is plain from their ascending a lofty mountain, which in that case would have been unnecessary. If κόσμος, however, be limited in signification, as it clearly is in Rom. iv. 13, and elsewhere, to *Judæa*, the verb may be taken in its proper acceptation. The prospect thus afforded to our Lord was no more than Moses saw from Mount Nebo (Deut. xxxiv. 1); of which Philo (de Migr. Abrah. p. 394) speaks thus: Μωσῆϊ δὲ ὁμοίως πᾶσαν ἐκτετατὴν τὴν γῆν, φησὶν εἶτι ἰδεῖν τοῖς ὁφθαλμοῖς σου, καὶ οὐκ εἰσελεύσῃ.—By δόξα is meant *wealth*, as well as *splendour* and *magnificence*. See Gen. xxxi. 1. xlv. 13. Isai. lxi. 12; and compare Isai. lxi. 6.—Of προσκυνεῖν, see on Matt. ii. 2.

Ver. 10. ὑπαγε, Sarg. κ. τ. λ. The object of this temptation was idolatry; and Christ

σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.” Τότε ἀφίησιν αὐτὸν ὁ 11
διάβολος· καὶ ἰδὼν, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

ἈΚΟΥΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς 12
τὴν Γαλιλαίαν· καὶ καταλιπὼν τὴν Ναζαρέτ, ἔλθων κατῴκησεν εἰς 13
Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ·
ἵνα πληρωθῇ τὸ ρηθὲν διὰ Ἠσαίου τοῦ προφήτου, λέγοντος, “Γῆ Ζα- 14-15
βουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει ἶδε φῶς μέγα, 16
καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.”

Ver. 13. Καπερναοὺμ. AL. Καφαρναοὺμ.

indignantly spurns the tempter from him with a citation from *Deut.* vi. 13. x. 20. In the LXX. and N. T. λατρεύειν and λατρεία imply *divine worship* only, though properly employed of any *service* generally; as in *Soph. Trach.* 40. *Xen. Cyr.* III. 1. *Hesych.* λατρεύω· δουλεύω.

Ver. 11. διηκόνουν. The verb διακονεῖν signifies to *serve*, particularly *at table*: as in *Matt.* viii. 15. xxv. 44, and elsewhere. So *ministerare* in *Hor. Sat.* II. 8. 70. *Plaut. Stich.* V. 4. 7. Hence *Eur. Cycl.* 31, δειπνῶν διάκονος. In *Acts* vi. 2, τραπέζις is supplied; but probably in a somewhat different sense. *Vide loc.*—We may here observe that the temptation of Christ was not visionary and ideal, but a personal conflict with Satan, who, having triumphed over the first Adam, was now vanquished by the second. Luke has transposed the order of the trials; but this is immaterial. St. Matthew seems to have adopted that in which the events actually occurred.—With παρεδόθη, in ver. 12, there is an ellipsis of εἰς φυλακὴν, which is supplied in *Acts* viii. 3. xxii. 4. The particulars of John's imprisonment, between which and the temptation the events related in *John* i. 19.—iv. 54, occurred, is related in *Matt.* xiv. 3, *egg.*

Ver. 13. καταλιπὼν τὴν Ναζαρέτ, κ. τ. λ. From *Luke* iv. 29, it appears that Christ left Nazareth, where he had hitherto dwelt (*Mark* i. 9), in consequence of the unbelief of its inhabitants. *Capernaum*, which was subsequently his usual place of residence, (*Matt.* ix. i. xvii. 24), was situated near the *Lake of Gennesareth*, called also the *Sea of Galilee* (*Matt.* iv. 18. *John* vi. 1), and in the O. T. the *Sea of Chinnereth* (*Numb.* xxxiv. 11. *Josh.* xix. 35). The success which would attend his ministry in so populous a neighbourhood probably led him thither. See *Matt.* xi. 23. It was a Jewish custom to call all large bodies of water *seas*; whence the epithet παραθαλασσία. According to *Joseph. B. J.* III. 18, the lake was twelve miles and a half

long, and five broad; and according to *Pliny*, sixteen miles long, and six broad.

Ver. 14. Ἠσαίου. See *Isai.* ix. 1. This prophecy relates, in its primary signification, to the deliverance of the Jews by the overthrow of the Assyrian army; but it was more fully verified in the spiritual deliverance wrought by our Saviour's preaching in Galilee. The Heb. and LXX. of this prophecy differ greatly.

Ver. 15. ὁδὸν θαλάσσης. Near the sea; i. e. the Lake of Tiberias; sub. *κατά*. The article before ὁδὸν seems to have been omitted by the LXX. from considering it in the light of a preposition. See *Gr. Gr.* § 27. *Obs.* 9. As Zabulun and Naphthali were on the same side of the Jordan with Jerusalem and Judaea, where *Isaiah* prophesied, the word πέραν must not be translated *beyond*, as it usually is, but *along*. That it signifies either on this side, or on the other side, is clear from *Numb.* xxxii. 19. *Deut.* i. 1. 5. iv. 49. *Josh.* xii. 1. 7. LXX. *John* vi. 1. Galilee was divided into two parts, *Upper and Lower*; in the former of which many Gentile nations were settled.

Ver. 16. καθήμενος. Simply *being*, or *dwelling*; as in *Gen.* xix. 30. *Judg.* iv. 5. 1 *Sam.* xxiii. 14. *Luke* i. 79; unless perhaps, sitting being the posture of mourners, it is here to be understood in this sense. Compare *Job* ii. 13. *Lam.* i. 1. So *Herod.* I. 45. ἐν πένθει μεγάλην καθήσσο. *Ovid. Trist.* IV. 2. 44. Et ducis iniuncti sub pede mœsta sedet.—The metaphorical usage of σκότος and φῶς for the darkness of Heathenism, and the light of the Gospel, is frequent in the Scriptures. Compare also my note on *Hom.* II. Z. 6. Hence also the verb ἀνατίλλειν, which is properly used of the rising sun. So the land and shadow of death is metaphorical of spiritual death in trespasses and sins.—The pronoun αὐτοῖς is redundant at the end of the verse; as in *Matt.* viii. 1. ix. 27. *John* xv. 2, and elsewhere. So *Xen. Cyr.* I. 3. 15. κειράσσομαι γὰρ πάππῳ, ἀγαθὸν ἱππῶν κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ.

- 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε.
 18 ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. Περιπατῶν δὲ παρὰ τὴν
 θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμε-
 19 νον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβλησ-
 20 τρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. Καὶ λέγει αὐτοῖς, Δεῦτε
 21 εἰς τὰ δίκτυα, ἠκολούθησαν αὐτῷ. Καί, προβὰς ἐκεῖθεν, εἶδεν ἄλλους
 δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελ-
 22 φὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτι-
 23 ζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. Οἱ δὲ εὐθέως, ἀφέντες
 τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.
 23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς
 συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ
 24 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. Καὶ ἀπῆλθεν
 ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας
 τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους,
 καὶ δαμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ
 25 ἐθεράπευσεν αὐτούς. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς

Ver. 18. περιπατῶν δέ. R. adds ὁ Ἰησοῦς, which K. places in brackets. Compare c. v. 1.

Ver. 17. μετανοεῖτε· κ. τ. λ. See on Matt. iii. 2.—The verb ἤρξατο is here pleonastic; as frequently with an infinitive. See Gen. ii. 3. Deut. iii. 24. LXX. Mark vi. 7. x. 32. Luke iii. 8. xiii. 25, et alibi. So in Phædr. Fab. I. 3. 10, redire capit, for rediit. Jesus had already preached in Judæa (John iv. 3); but Matthew has omitted this portion of his history. Compare, however, ver. 12, *supra*.—Of κηρύσσων, see on Matt. iii. 1.

Ver. 18. Πέτρον. See on Matt. xvi. 18; and compare Mark i. 16. 29. John i. 41, *sqq.* Hence it appears that Jesus had called these disciples before; but their previous attendance was only temporary.

Ver. 19. δεῦτε ὀπίσω μου. According to the Jewish custom, disciples were in constant attendance upon their master. So in the next verse, ἠκολούθησαν αὐτῷ. Compare 2 Kings vi. 19. Luke ix. 23. xiv. 27. In ἀλιεῖς ἀνθρώπων there is possibly a reference to Jerem. xvi. 16. Ezek. xlvii. 10. The meaning is obvious. See Matt. xiii. 47.

Ver. 21. τὸν τοῦ Ζεβεδαίου. Scil. υἱόν. This was James the elder; and John, his brother, was the Evangelist. They were sons of Zebedee and Salome. Herod put the former to death. See Acts xii. 2.

Ver. 23. περιῆγεν. Scil. ἐαυτὸν. So Matt. xxvi. 46. Mark i. 38. Acts xiii. 11.—In the

N. T. the συναγωγή almost always signifies a place set apart for prayer, and the reading of the law and the prophets. But see on Matt. x. 17. It appears from Acts xv. 21, that every city had its synagogue, in which the people met on the sabbath day. Though the scribes commonly taught in them; yet any grave person, who happened to be there, was allowed the privilege of instructing the congregation. The relative αὐτῶν refers to Γαλιλαίων, understood in Γαλιλαίαν, and the same syntax occurs in Matt. ix. 35. xi. 1. So Nepos, Alcib. XI. 3. *Postquam Thebas venerat, adeo studiis eorum inservisse*.—Between νόσος and μαλακία there is this difference, that the former is a chronic, the latter a temporary malady. Euthym. νόσος μὲν ἴσθιν ἡ χρονία παρατροπή τῆς τοῦ σώματος ἕξως, μαλακία δὲ ἀρχὴ χαννώσεως σώματος.

Ver. 24. ἀκοή αὐτοῦ. For περὶ αὐτοῦ, as Luke iv. 37. Heych. ἀκοή· φήμη. So Matt. xiv. 1. Of the limitation of πάντας, see on Matt. iii. 5. With κακῶς ἔχοντας supply ἐαυτούς.—That the δαμονιακοὶ (δαμονιζόμενοι) were not merely madmen, is clear from their being opposed to σεληνιαζόμενοι, lunatics. The actions of the demon are often expressly distinguished from those of the man possessed; and they are never said to be cured, but to be cast out.

Γαλαλαίας, καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων, καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

5. ἸΔΩΝ δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ, καθίσαντος αὐτοῦ, 1 προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ, ἀνοίξας τὸ στόμα αὐτοῦ, 2 ἐδίδασκεν αὐτοὺς, λέγων, Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν 3 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ 4 παρακληθήσονται. Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι 5 τὴν γῆν. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι 6 αὐτοὶ χορτασθήσονται. Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. 7 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. Μακά- 8-9

Ver. 4. This and the following verse are transposed in Lachmann's edition.

Ver. 25. Δεκαπόλεως. Decapolis was a country of Palestine, bordering on Syria; so called from containing ten cities, about the names of which the learned are not agreed. See Joseph. B. J. III. 9. 7. Plin. N. H. V. 19. The country beyond Jordan was *Peræa*; comprising the two tribes of *Reuben* and *Gad*, and the half-tribe of *Manasseh*.

CHAP. V. Ver. 1. καθίσαντος. The Jewish doctors sat when they taught. See *Luke* v. 3. *Acts* xvi. 13. In the construction the genitive absolute is used for the dative; as *Herod*. I. 3. τοὺς δὲ, προϊσχυμένων ταῦτα, προσφίρειν σφι. As the article before ὄρος is definite, it has been usual to fix upon *Mount Tabor* for the scene of our Lord's sermon; but no particular mountain having been mentioned, it should seem that none was meant. More probably, τὸ ὄρος means the *mountain-district*; as in *Gen*. xix. 17. *Josh*. ii. 22, 23. *Reiland* observes: *Judæi in Talasinde terram suam in tria dividunt, respectu montium, vallium, et camporum*. The μαθηταὶ are, here, not the twelve only, but all the followers of Christ; as *Luke* vi. 13. *John* vi. 66.

Ver. 2. ἀνοίξας τὸ στόμα. A Hebrew phrase signifying to *speak*, generally on an important subject; as in *Job* iii. 1. xxxiii. 2. *Ps*. lxxviii. 2. *Ecclesi*. xxxix. 5. *Matt*. xlii. 35. *Acts* x. 34. Compare also *Æsch*. *Prom*. 632. *Arist*. *Av*. 1724; and so *Virg*. *Æn*. II. 246. *Tunc citius fulis aperit Cassandra futuris Ora, Del jussu*.

Ver. 3. οἱ πτωχοὶ τῷ πνεύματι. In *Luke* vi. 20, it is simply οἱ πτωχοί. The latter evangelist recorded the beatitude as our Lord recited it, whereas Matthew has explained the metaphor. *Rich* and *poor*, are terms frequently used with limitation in the Scriptures; and the state of poverty could only be blessed as the natural source of humility of mind. *Menander*: *ἀεὶ νομίζουσ' οἱ πένητας τῶν θεῶν*. So the Latin proverb: *Bona mentis soror Paupertas*.

Ver. 4. οἱ πενθοῦντες. Namely, to repentance. Compare 2 *Cor*. vii. 10.—Of the verb παρακαλεῖν, see on *John* xiv. 16.

Ver. 5. οἱ πραεῖς. The meek: in which character are included gentleness, patience, forbearance, and the milder virtues; all which are conspicuous in the Gospel. Compare *Matt*. xi. 29. xxi. 5. 1 *Cor*. xiii. 4. *Gal*. v. 22. *James* iii. 13, &c. The beatitude is taken from *Ps*. xxxvii. 11; where the possession of the earthly, prefigures that of the heavenly, Canaan.

Ver. 6. οἱ πεινῶντες καὶ διψῶντες. The metaphorical use of *hunger* and *thirst*, to denote *eager desire*, is very frequent both in sacred and profane writers. See *Ps*. xvii. 15. xlii. 2. *Isai*. xli. 17. lv. 1. *John* iv. 14. So *Xen*. *Cyr*. IV. 6. 7. *ἐγὼ ὑμῖν διψῶ χαρίζεσθαι*. *Philo*: *λιμὸν ἀρετῆς*. *Virg*. *Æn*. III. 57. *Auri sacra fames*. *Hor*. *Ep*. I. 18. 23. *Quem tenet argenti sitis importuna famæque*. *Cic*. *Tusc*. IV. 17. *Sitienter capiens*. It has been proposed to read *δικαιοσύνης*, but *πεινῶν* and *διψῶν* are sometimes followed by an accusative; as in *Joseph*. B. J. I. 32. 2. *διψήσας τοῦ μὲν αἵμα*. *Stob*. *Serm*. V. ἡ πεινῶ τις πλακοῦντα ἢ διψῶ χίονα. —The verb χορταζεσθαι, properly applied to brutes, is sometimes also used in speaking of men. Thus *Nicander* ap. *Athen*. XV. 14. *ἀπενεγκάτω μοι τὴν τράπεζαν, ἱκανῶς κεχόρτασμαι γάρ*. Compare *Matt*. xiv. 20. xv. 33.

Ver. 7. ἐλεήμονες. This virtue includes forgiveness of injuries, compassion, and almsgiving. Compare *Matt*. v. 42. vi. 14. *Mark* xi. 25. *James* ii. 13. Also *Ovid*. *Met*. XIII. 70. *Trist*. V. 8. 11; and *Shakspeare's Merch*. *Ven*. IV. 1.

Ver. 8. καθαροὶ τῇ καρδίᾳ. As opposed to the external purification of the Scribes and Pharisees. *Heb*. xii. 14. *χωρὶς ἀγιασμοῦ οὐδεὶς ὄψεταί τὸν Κύριον*. The expression Θεὸν ὄψεσθαι, signifies to enjoy God's favour

- 10 ροι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. Μακάριοι οἱ
 11 ἐδιδωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐ-
 12 ρανῶν. Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι
 13 πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. Χαίρετε καὶ
 14 ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ
 15 εἶδωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.
 16 Ὑμεῖς ἐστέ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλίσ-
 17 θήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι
 18 ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. Οὐ δύναται
 19 πόλις κρυβῆναι ἐπάνω ὕρους κειμένη· οὐδὲ καίουσιν λύχνον, καὶ
 20 τιθῆσιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμ-
 21 πει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν

Ver. 11. Some MSS. omit ῥῆμα; others, ψευδόμενοι.

in a more especial manner. Compare *Ps.* xvi. 10. *Isai.* xxiii. 15, *sqq.* *Senec. Nat. Quæst.* I. *Malò caruisse animum præparat ad cognitionem Dei, dignumque efficit, qui in consortium Dei veniat.* *Epist.* 87. *Animus nisi purus et sanctus Deum non capit.*

Ver. 9. *εἰρηνοποιοί.* Not only those who are peaceably inclined themselves, but the promoters of peace among others. The word does not occur again: but in *Civ.* i. 20, the verb *εἰρηνοποιεῖν* signifies to reconcile those at variance. In *Rom.* xvi. 20, and elsewhere, God is called the *God of peace*; so that the peace-makers are his children, because they follow his example. See *Ephes.* v. 1. 2. Philo de Sacrific. οὐ τὸ ἀρεστὸν τῇ φύσει δρῶντες ἀ τὸ καλόν, υἱοὶ εἰσὶ τοῦ Θεοῦ.—Of *ἐκλεθήσονται*, for *ἔσονται*, see on *Matt.* i. 16.

Ver. 10. *ἕνεκεν δικαιοσύνης.* That is, for the sake of the Gospel. Some render *διώκειν*, *judicio persequi*, in reference to the judicial informations and mock trials, with which the Christians were continually molested. It includes, however, all species of outward violence, as martyrdom and imprisonment; and in the next verse the persecutions of the tongue are intended, as *slander*, *ridicule*, and the like. Compare 1 *Pet.* iii. 14. That the prophets were similarly treated is abundantly evident from the histories of Moses, Samuel, Isaiah, Jeremiah, &c. See also 2 *Kings* ii. 23. 2 *Chron.* xxxvi. 16. *Nehem.* ix. 26. *Matt.* xxiii. 29, *sqq.* *Acts* vii. 52. 1 *Thess.* ii. 15.—With *τοὺς πρὸ ὑμῶν*, in ver. 12, supply *γεγονότας*. *Xen. Mem.* III. 5. 11. *πρὸ ἡμῶν γεγονότας*.

Ver. 13. τὸ ἅλας. Salt is the emblem of wisdom, and a preservative against putrefaction. Hence the meaning is, If the disciples, who were appointed to instruct others, and

preserve them from corruption, should themselves fail in their duty, their reformation would be nearly hopeless. Our Lord seems to allude to a bituminous and fragrant species of salt, great quantities of which were thrown over the sacrifices, to counteract the smell arising from them. Being easily damaged, the portion which became unfit for use was strewed upon the floor of the Temple, to prevent slipping in wet weather.—With respect to the construction, ἅλας must be repeated before *ἀλίσθεται*, and *τρόφῃ* supplied with *ἐν τίνι*. The verb *μωραίνεσθαι* is derived from *μῶρος*, *foolish*; which, like the Latin *fatuus*, is applied to insipid food. So *Dioscor.* IV. *ρίζα γευσαμένη μωραί.* *Mart. Ep.* XI. 32. 8. *fatua placenta.* In *Mark* ix. 50, we have *ἀναλον γενέσθαι*.

Ver. 14. τὸ φῶς τοῦ κόσμου. That is, the instruments whereby God designs to illumine mankind with the light of the Gospel. The Jewish Rabbies assumed this title, from whom it was transferred by Christ to his disciples, and to himself. See *John* i. 4. 9. v. 35. 2 *Pet.* i. 19. Somewhat in a similar sense *lumina civitatis* is used in *Cic. Cat.* III. 10.—As the latter clause of this verse, and the whole of the next, seems to be the first part of a simile, which is completed in ver. 16, the adverb *καθώς* should be supplied. There is the same ellipsis in *Isai.* lv. 9. *Jerem.* iii. 20; where the LXX. have *ὥς*.—In ver. 15, *καίεν*, which properly signifies *urere*, has the sense of *accendere*; as in *Xen. Hell.* VI. 436. *ὁ μὲν λύχνος ἐκάετο.* So *Hor. Od.* I. 4. 7. *Cycloput Vulcanus ardens urit officinas.* The expression, evidently proverbial, is applied differently in *Mark* iv. 21. *Luke* viii. 16. xi. 33; where *λύχνον ἄπτεν* is used.

τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· 17 οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν 18 παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντο- 19 λῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῇσιν καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Λέγω 20 γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσέυσῃ ἡ δικαιοσύνη ὑμῶν πλεον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Ἠκούσατε ὅτι ἐρρίθη τοῖς ἀρχαίοις, “Οὐ φονεύσεις” ὃς δ' 21 ἂν φονεύσῃ, ἐνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ 22 ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἐνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν

Ver. 22. Some omit εἰκῇ, which is not translated in the Vulgate; but it is evidently necessary to the sense.

Ver. 16. ἴδωσι ἢ δοξάσωσι. For ἴδοντες δοξάσωσι. By an easy transition, ὥς in this verse is transferred from the teachers to their doctrine. The use of οὐρανοὶ in the plural, which recurs frequently in the N. T., is probably with reference to the Jewish notion of three heavens: the air, the firmament, and the heaven of heavens, or throne of God (2 Cor. xii. 2). See also 1 Kings viii. 27. 2 Chron. ii. 6. vi. 18.

Ver. 17. τὸν νόμον. The Law of Moses; as it always means in the Gospels and the Acts. As opposed to each other, the verbs καταλῦσαι and πληρῶσαι denote to render inefficient and efficient, respectively. It was our Lord's object to observe, and cause the observance of, the moral, and to complete the types of the ceremonial law. See Rom. xiii. 8. 10; and compare Rom. iii. 31. x. 4. Gal. iii. 24. Phil. iii. 3. James ii. 8.—The τῶρα and κέρατα (ver. 18.) are allusions to the smallest letter yod, and the minute apices which distinguish other Hebrew letters.—The word Ἀμὴν, which is Hebrew, is either affirmative or precative. In the former sense it is rendered ἀληθῶς in Jerem. xxviii. 6. LXX. Compare Matt. xvi. 28, with Luke ix. 27. In the latter sense it was added by the Jews to the end of their prayers; and is rendered by γίνονται, so be it. The expression ἕως ἂν παρέλθῃ κ. τ. λ. is proverbial, denoting an impossibility. Compare Ps. cii. 26. Isai. liv. 10. Matt. xxiv. 36. Luke xvi. 17. xxi. 33. So also Dion. Hal. VI. 95. μέχρις ἂν οὐρανός τε ἢ γῆ τὴν αὐτὴν στάσιν ἔχουσιν.

Ver. 19. ἰντολῶν ἐλαχίστων. The Phari-

sees made frivolous distinctions between the weightier and lighter matters of the law, and distorted its meaning in favour of a loose morality. It is evident that the word λύειν is used in a less extensive sense than καταλῦειν in ver. 17, meaning simply to transgress. So Joseph. Ant. XI. 6. 3. λελύκασι τοὺς πατρίους νόμους. Liv. VIII. 7. disciplinam militarem solvisti. As opposed to ἐλάχιστος, the positive μέγας, by a common idiom, is put for the superlative. Compare Nehem. viii. 17. LXX. Matt. xx. 26; and so Soph. Ant. 72. καλὸν for ἐκτελείσ-τατον.—Of omissions, similar to that of τῆς δικαιοσύνης before τῶν γραμματέων in ver. 20, see my note on Hom. Il. P. 51.

Ver. 21. ἠκούσατε. Ye have heard by tradition. It is not agreed whether ἀρχαίους is in the dative or the ablative. Examples abound in illustration of either rendering, but the latter is perhaps correct. The οἱ ἀρχαῖοι seem to be those Jewish teachers who had corrupted the Law by their interpretations, against which, and not against the Law itself, our Saviour's rebuke is intended.—By κρίσις is here to be understood the smaller Jewish court, of twenty-three judges, which was held in every town.—Of the government of ἐνοχος, see Gr. Gr. §. 44. Obs. 7.

Ver. 22. τῷ ἀδελφῷ αὐτοῦ. That is, with any Christian. It is causeless and immoderate anger which Christ condemns, as leading to murder; not anger in itself. See Eph. iv. 26.—The word παρά is Hebrew, denoting a vain, empty fellow; and possibly μωρὸς, which is evidently intended to denote a yet

εἶπεν τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἐνοχος ἐστὶ τῷ συνεδρίῳ· ὃς δ' ἂν εἶπῃ
 23 Μωρὲ, ἐνοχος ἐστὶ εἰς τὴν γέενναν τοῦ πυρός. Ἐὰν οὖν προσφέρῃς
 τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακῇ μνηστῆς ὅτι ὁ ἀδελφός σου
 24 ἔχει τι κατὰ σοῦ· ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,
 καὶ ὑπάγε· πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσ-
 25 φερε τὸ δῶρόν σου. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἴ
 ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ
 26 κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. Ἀμὴν λέγω
 σοι, οὐ μὴ ἐξέλθῃς ἐκείθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.
 7-28 Ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, "Οὐ μοιχεύσεις." Ἐγὼ δὲ λέγω
 ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἡδὴ
 29 ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς
 σκανδαλίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα
 ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς

Ver. 27. τοῖς ἀρχαίοις. Wanting in several MSS; omitted by G. S.; and enclosed by K. in brackets.—28. αὐτήν. K. S. αὐτήν. Some omit the pronoun altogether.

more bitter reproach, should rather be rendered *apostate*, from the Hebrew *יָנוּחַ*, than *thou fool*, from the Greek *μωρός*.—*συνεδρίῳ*. The *Sanhedrim*; or, great council or senate of the Jews; called also *πρεσβυτήριον* (Luke xxii. 66), and *γερονσία* (Acts v. 21). It consisted of seventy-two judges; or, according to others, of seventy besides the president; and took cognizance only of the more heinous offences. There was an appeal to the *Sanhedrim*, from the lower courts.—The word *γέεννα* is a compound Hebrew word, denoting the *Valley of Hinnom*. Josh. xv. 8. LXX. *φαραγὲ Ἐννόμ*. This valley was situated near Jerusalem; and from the human sacrifices there offered to Moloch by the Canaanites, and afterwards by the Israelites (2 Kings xxiii. 10), it was regarded as an emblem of *Hell*. It is used in this sense in the Targum on Gen. iii. 20. *Rash* ii. 12. See *Isai*. xxx. 33. *Jer*. xix. 11. In the construction there is an *hypoallage* for τὸ πῦρ τῆς γέεννης, or τὸ πρὸς ἐστὶν ἐκείνῃ. In the following verses our Lord infers the duty of reconciliation with an offended fellow-creature; inasmuch as no religious offering without charity can be acceptable to God.

Ver. 25. ἐν τῇ ὁδῷ. On the way to the magistrate. Heinec. Ant. Rom. IV. 6. 18. *Solebant etiam reus et actor nonnunquam transigere in via, et tunc quoque dimitteretur, qui in jus fuerat vocatus*. The terms here employed are forensic.

Ver. 26. κοδράντην. The Roman quad-

rans, which was the fourth part of an *as*, in value about *three half-pence*. By means of the Roman garrisons stationed in Judea, many Latin names were introduced into the Hellenistic language then in use; of which the following, besides proper names, occur in the N. T. *ἀσάριον*, *δηνάριον*, *κεντυρίων*, *κῆνσος*, *κολωνία*, *κουστωδία*, *λεγίων*, *λέντιον*, *λίτρα*, *μάκελλον*, *μεμβράνα*, *μίλιον*, *μόδιος*, *ἔσθητης*, *πραιτώριον*, *ρίδα*, *σιεάριος*, *σιμικνίδιον*, *σουδάριον*, *σπεκουλάτωρ*, *ταβέρνιον*, *τίγλις*, *φόρον*, *φραγέλλον*, *φραγελλοῦ*.

Ver. 28. πρὸς τὸ ἐπιθυμῆσαι. This verb is used of *libidinous* desires in Herod. I. 216, and elsewhere in classic writers. The Talmud has a precept very similar to this of Christ; but it appears from the Targum on *Exod*. xx. 13, that the Jews were very loose moralists in this respect. Among other parallels in profane authors, compare Juv. Sat. XIII. 208. *Has patitur pascas peccandi sola voluptyas: Nam acclius intra se tacitum qui cogitat ullum, Facti crimen habet*.

Ver. 29. σκανδαλίζει. Properly *σκάνδαλον* is a *stumbling-block* or *trap*; as in *Judith* v. 1. LXX; and hence metaphorically in the N. T. *whatever gives occasion to sin*, and especially the sin of forsaking the Gospel. The verb *σκανδαλίζειν* therefore signifies *to cause one to fall from the faith*. Of course these expressions are figurative; and to be explained of passions which it is as difficult to resist, as it is to part with a right hand or a right eye. Compare Cic. in *Verr*. VIII. 16. *In corpore siquid ejusmodi est, quod reliquo corpori noceat, uti secarique patimur, ut mem-*

γέενναν. Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν, καὶ 30
βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπολῇται ἐν τῶν μελῶν σου,
καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

Ἐρρέθη δέ, ὅτι “Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ 31
ἀποστάσιον.” Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα 32
αὐτοῦ παρεκτὸς λόγου πορνείας, ποιῇ αὐτήν μοιχᾶσθαι· καὶ ὅς ἐάν
ἀπολελυμένην γαμήσῃ, μοιχᾶται. Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἁρ- 33
χαίοις, “Οὐκ ἐπιορκήσεις,” ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.
Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος 34
ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· 35
μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· μήτε ἐν 36
τῇ κεφαλῇ σου ὁμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν
ποιῆσαι. Ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τού- 37
των ἐκ τοῦ πονηροῦ ἐστίν. Ἠκούσατε ὅτι ἐρρέθη, “Ὁφθαλμὸν ἀντὶ 38
ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.” Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι 39
τῷ πονηρῷ· ἀλλ’ ὅστις σε ραπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέ-
ψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά 40

Ver. 31. ὅτι ὅς ἂν κ. τ. λ. Some omit ὅτι. In the next verse another reading is,
πᾶς ὁ ἀπολύων τ. γ. . . . μοιχευθῆναι· καὶ ὁ ἀπ. γαμήσας μ. See also note.

brum aliquod potius quam totum corpus inter-
cut.

Ver. 31. ἀποστάσιον. Οἱ βιβλίον ἀποστα-
σιίου, a writing of divorce, as in *Matt.* xix.
7; where the subject of divorce is more
largely treated. It was a deed, sealed and
witnessed, setting the wife free to marry again
with whom she would. In the next verse it
has been proposed to read *πονηρίας*, with a
similar emendation in *c.* xix. 9; but the con-
jecture is altogether futile.

Ver. 33. οὐκ ἐπιορκήσεις, κ. τ. λ. See
Erod. xx. 7. *Levit.* xix. 12. *Numb.* xxx. 2, *sqq.*
The Mishna asserts that no oath was binding,
unless it was made in the name of God; and
adjurations by *heaven*, by *earth*, &c. were con-
stantly in the mouth upon most trivial occa-
sions. Compare *Matt.* xxiii. 16, *sqq.* To this
Martian alludes in *Epigr.* II. 95. That our
Lord's precept does not refer to *judicial* oaths
is clear from *Erod.* xxii. 11. *Rom.* ix. 1. *Gal.*
i. 20. *Heb.* vi. 16. As the whole creation is
the Lord's, swearing by any part of it implies
his presence; and an appeal to him is not to be
made in common conversation.—In classical
Greek *ὀμνύειν* is followed by an accusative.
The prepositions *εἰς* and *ἐν* are added *He-*
braice.

Ver. 37. ἔστω δὲ ὁ λόγος κ. τ. λ. That
is, ὁ λόγος ὑμῶν ὁ ναὶ ἔστω ναὶ· ἢ ὁ λόγος
ὁ οὐ, ἔστω οὐ. Compare *James* v. 12. The
first *yea* and *nay* denote the promise, the se-

cond its fulfilment. There is a Jewish maxim
that *the yea of the just is yea, and their nay,*
nay; i. e. they always perform what they
promise. The term *ἐκ τοῦ πονηροῦ* may be
either *from the devil*, as in *Matt.* xiii. 19;
or *from evil*, i. e. from a bad principle, as
Rom. xii. 9. But the former interpretation
is more probable. Compare *John* viii. 44.

Ver. 38. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ. Scil.
δώσεις. This law, which was intended for
the direction of magistrates, was perverted by
the Jews into a precept of private *retaliation*.
See *Joseph. Ant.* IV. 8. 35. According to
Solon's code in *Diog. Laert.* I. 57. *ἐὰν μὲν*
ἕνα ὀφθαλμὸν ἔχοντος ἐκκόψῃ τις, ἀντι-
κόπτειν τοὺς δύο.

Ver. 39. τῷ πονηρῷ. For τῷ ἀδικούντι.
See *Erod.* ii. 13. The precept is explained in
Rom. xii. 17. 1 *Cor.* vi. 7. 1 *Thes.* v. 15.
To *smite on the face* was considered a most
gross affront. See *Job* xvi. 10. *Ps.* iii. 7.
Hence the expression *or præbere contumeliis*,
in *Liv.* IV. 35. *Tacit. Hist.* III. 31. Our
Lord here recommends a patient submission
to injuries and wrong, in order to avoid, if
possible, vexatious litigation; and to make
some sacrifices rather than cherish a spirit of
malice and revenge. That these precepts are
not to be understood literally, is evident from
John xviii. 22. *Acts* xxiii. 2, 3.

Ver. 40. κριθῆναι. *Judicio contendere*: as
in *Job* xxxi. 13. *Eccles.* vi. 10. LXX. *Eur. Med.*

41 σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον
 42 ἐν, ὑπαγε μετ' αὐτοῦ δύο. Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα
 43 ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. Ἠκούσατε ὅτι ἐρρίθη, “Ἀγα-
 44 πῆσεις τὸν πλησίον σου,” καὶ μισήσεις τὸν ἐχθρόν σου. Ἐγὼ δὲ λέγω
 ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
 45 ζήντων ὑμᾶς, καὶ διωκόντων ὑμᾶς· ὅπως γέννησθε υἱοὶ τοῦ πατρὸς ὑμῶν
 τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ
 46 ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Ἐὰν γὰρ ἀγαπήσῃτε
 τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ
 47 αὐτὸ ποιοῦσι; Καὶ ἐὰν ἀσπᾶσῃτε τοὺς ἀδελφούς ὑμῶν μόνον, τί πε-
 48 ρισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν; Ἔσσεσθε οὖν ὑμεῖς
 τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

6. ΠΡΟΣΕΧΕΤΕ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν
 ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε

Ver. 42. δίδου. Al. δός.—44. τοὺς μισοῦντας. G. K. S. τοῖς μισοῦσιν.—47. οἱ τ.
 οὕτω π. G. K. have οἱ ἰθνηκοί, and some τὸ αὐτὸ π.—CHAP. VI. ver. 1.
 δικαιοσύνην. R. S. ἱλαμοσύνην. Most probably a marginal gloss. See note.

609. The χιτῶν was the under, and ἱμάτιον, the upper garment.

Ver. 41. ἀγγαρεύσει. This verb is derived from the Persian word ἄγγαρος, a king's messenger. These couriers were wont to press the horses which they met upon the road, if they had occasion for them; and the drivers were forced to forward them on their way. See Herod. VIII. 98. Xen. Cyr. VIII. 6. 17. Suid. ἀγγαρεία· ἡ δημοσία ἢ ἀναγκαῖα δουλεία. This compulsion was exceedingly ungrateful to the Jews; and the word came thence to denote any act of oppression or violence. It recurs in Matt. xxvii. 32. Mark xv. 21.

Ver. 43. μισήσεις τὸν ἐχθρόν σου. The direct reverse of this is enjoined in the O. T.; but the Rabbins pretended that the inference was deducible from Exod. xxxiv. 11, 12. Deut. vii. 1. 24. xxxii. 5, 6. Compare Lev. xix. 18. 34.

Ver. 44. ἱπηρεαζόντων. Vulg. calumniantium. The verb signifies to injure either by word or deed: as in Herod. VI. 9. Thucyd. I. 26. Demosthenes joins the word with ἔβρις and λοιδορία. In 1 Pet. iii. 16, it denotes, in a forensic sense, to accuse falsely.

Ver. 45. υἱοὶ τοῦ πατρὸς. See above, on ver. 9. Properly ἀνατίλλειν is a neuter verb; but it is not unusual to affix the signification of the Hebrew *Hiphil* to verbs not regularly transitive. Compare 1 Sam. viii. 22. LXX. 2 Cor. ii. 14; and see Gr. Gr. § 22. 1.—With the sentiment compare Job xxv. 3. So Sen.

de Benef. IV. 26. Si deos imitaris, da et ingratis beneficia. Nam et sceleratis sol oritur, et piratis patent maria.

Ver. 46. ἀγαπήσῃτε. Supply μόνον, as in the next verse. The ellipsis occurs frequently in the N. T. The τελῶναι were not the Roman publicani, who farmed the taxes; but the portitores, who collected them. They were frequently guilty of great extortions, and the Jews held them in peculiar detestation. See Matt. ix. 10, 11. xviii. 17. Mark ii. 16. Luke iii. 13. vii. 34. The publicani are called by Cicero, *jos equitum Romanorum*.

Ver. 47. ἀσπᾶσθε. Salute; but as opposed to ἀγαπᾶν, it implies any outward mark of friendship or esteem. Compare Herod. I. 122. Ælian. V. H. ix. 4. Arist. Plut. 743. See also on ch. x. 12.

Ver. 48. τίλειται. In Luke vi. 36, οἰκτιρμονες. In either precept it must be limited to the extent of human capacity.—Of the use of the future for the imperative, see my note on Hom. II. K. 88; Gr. Gr. § 50. Obs. 3.

CHAP. VI. Ver. 1. δικαιοσύνην. Your righteousnesses; three specific branches of which, viz. almsgiving, prayer, and fasting, are mentioned in vv. 2. 5. 16. With προσέχειν supply τὸν νοῦν, as in Arist. Pac. 174; and repeat the clause after εἰ δὲ μήγε. Sentences of similar construction will be found in my note on Hom. II. A. 135. See also Gr. Gr. § 69. III. Obs. 9.

παρὰ τῇ πατρὶ ὑμῶν τῇ ἐν τοῖς οὐρανοῖς. Ὅταν οὖν ποιῇς ἐλεημοσύ- 2
νην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν
ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν
ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. Σοῦ δὲ 3
ποιούντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ
σου, ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῇ κρυπτῇ· καὶ ὁ πατήρ σου ὁ βλέ- 4
πων ἐν τῇ κρυπτῇ, αὐτὸς ἀποδώσει σοι ἐν τῇ φανερῇ. Καὶ ὅταν 5
προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγω-
γαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως
ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν
αὐτῶν. Σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας 6
τὴν θύραν σου, πρόσευξαι τῇ πατρὶ σου τῇ ἐν τῇ κρυπτῇ· καὶ ὁ πατήρ
σου ὁ βλέπων ἐν τῇ κρυπτῇ, ἀποδώσει σοι ἐν τῇ φανερῇ. Προσευ- 7
χόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν
τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· 8
οἶδε γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγias- 9
θήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, 10

Ver. 4. αὐτός. Omitted in some MSS.—ἐν τῇ φανερῇ. So R. G. K. S. In some copies it is wanting, and so in vv. 6. 18.—6. τῇ ἐν τῇ κρ. The first article is sometimes wanting.

Ver. 2. σαλπίσῃς. A proverbial phrase for courting publicity. Cic. Epist. Div. XXII. 21. *Buccinator existimationis*.—The compound ἀπέχειν is put for the simple verb ἔχειν, as in Gen. xliii. 23. LXX. Phil. iv. 18. Callim. Epigr. 58. Joseph. B. J. I. 30. 6. *Human applause is the reward meant*.

Ver. 3. μὴ γνῶτω κ. τ. λ. A proverb. With ἀριστερά and δεξιὰ there is the usual ellipsis of χεῖρ; and ἐν τῇ κρυπτῇ and ἐν τῇ φανερῇ, in the next verse, are put for κρυπτός and φανερός, with τόπῳ understood.

Ver. 5. ἐστῶτες. Standing was the Jewish attitude of prayer; so that the reproof is solely directed against the pretended sanctity of those who prayed openly in the public streets.

Ver. 7. μὴ βαττολογήσητε. Plautus: *Paucis verbis rem divinam facito*. Compare Ter. Heaut. V. 1. 6. There is a maxim however in the Talmud (*Taanith*, p. 67), that *he who multiplies prayers shall be heard*; and for repetitions in Heathen prayers, see 1 Kings xviii. 26. Acts xix. 34. But these idle repetitions are perfectly distinct from the persevering energy of prayer recommended in Luke vi. 12. Rom. xii. 12, &c. The verb βαττολογεῖν has been derived from *Battus*, a Syrian king, who composed certain hymns, abounding in tautology; and is

clearly synonymous with πολυλογεῖν, or δευτεροῦν. Compare *Ecclus.* vii. 14. LXX.

Ver. 9. οὕτως. This adverb does not merely imply a *similar*, but the *same* form. Compare *Numb.* vi. 23. *Isai.* viii. 11. LXX. The several petitions of the Lord's prayer are taken from prayers in common use among the Jews. Of the opening address Erasmus observes: *Pater vocatur, ut clementem et benignum intelligatis*; *In caelis esse dicitur, ut illuc sustollatis animos vestros, neglectis bonis terrenis*; *Vestrum appellatur, nequis sibi proprium aliquid vindicet, cum ex unius beneficentia proficiantur omnibus quicquid habent, et hoc in parte est regum et servorum equalitas*.—With ὁ ἐν τοῖς οὐρανοῖς supply ὢν. The name of God is here put for God himself. Compare Acts i. 15. *Ephes.* i. 21. *Heb.* i. 4. The same metonymy is also found in classic writers. See *Matt. Gr. Gr.* §. 430. 6.—The verb ἀγιάζειν denotes properly to set apart for sacred purposes, as in 2 Tim. ii. 21; and thence to adore. Chrysostom: *ἁγιασθήτω· δοξασθήτω*. Of the *kingdom of God*, see on chap. iii. 2.—In the last clause of ver. 10, there is an ellipsis of οὕτως, as in *Thucyd.* VIII. 1. ὡς ἰδοῦν αὐτοῖς ἢ ἰσχυροῦν ταῦτα. So also *Luke* vi. 31. *John* xx. 21. *Acts* vii. 51, and elsewhere.

11 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὲς
 12 ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίε-
 13 μεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ
 14 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις,
 15 καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν. Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις
 16 τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·
 17 ἰὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πα-
 18 τὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ
 γίνεσθε, ὥστε οἱ ὑποκριταὶ, σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ πρόσωπα
 αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμήν λέγω ὑμῖν,
 ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων ἁλειψαί σου τὴν
 κεφαλὴν, καὶ τὸ πρόσωπόν σου νύβαι· ὅπως μὴ φανῇς τοῖς ἀνθρώποις
 νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ
 βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

Ver. 12. ἀφίμεν. Al. ἀφήκαμεν.—13. ὅτι σοῦ κ. τ. λ. This doxology is omitted by G. S.; and K. encloses it in brackets. See note.

Ver. 11. ἐπιούσιον. *Sufficient for our sup-
 port.* This is the most easy and natural in-
 terpretation of this difficult word, which is to
 be found in no other writer, sacred or profane,
 except in the parallel place of Luke xi. 3;
 just as *περιούσιος*, a word coined by the
 LXX., denotes *more than sufficient*. Theo-
 phylact explains it, ἐπὶ τῇ οὐσίᾳ ἢ συστάσει
 ἡμῶν ἀσπαρέης. So also Chrysostom, Basil,
 Saïdas, and others; and a similar analogy
 prevails in the words ἐπιλήνιον, ἐπιτάφιον,
 and the like. Jerome, however, renders it
superabundantialis, understanding the petition
 with reference to the *bread of life* in John vi.
 48; and others derive it from ἡ ἐπιούση,
 scil. ἡμέρα, so as to denote *to-morrow's bread*,
 i. e. a constant supply. Other interpretations
 have also been proposed; but all more or less
 improbable; nor is there any force in the ob-
 jection that a derivative from *ὀβεία* would ra-
 ther be ὀβεόσιος. In many compounds with
 ἐπι, which begin with a vowel, the final ι
 of the preposition is retained; as in ἐπιεικής,
 ἐπιστροφος, &c. Possibly there is an allusion
 to the supply of manna in the wilderness, of
 which a sufficiency for the day was collected
 every morning.—By *bread* is here intended
 every necessary of life; and that not only *natu-
 ral*, but *spiritual*. Compare James ii. 16;
 and see Gen. xviii. 5. & 1 Sam. ix. 7. Ps. cv.
 16. In Luke xi. 3, σήμερον is explained by
 τὸ ἐξ' ἡμεραν.

Ver. 13. ὀφειλήματα. In ver. 14, which
 is connected with this petition by γὰρ, the

parallel word is παραπτώματα; in Luke xi.
 4, ἀμαρτίας.—With τοῖς ὀφειλέταις ἡμῶν
 supply τὰ ὀφειλήματα αὐτῶν.

Ver. 13. μὴ εἰσενέγκῃς κ. τ. λ. Tertu-
 lian: *Ne nos patiaris induci*. That τοῦ πο-
 νηροῦ is here masculine, see on chap. v. 37.
 In the Talmud also there is a prayer for de-
 liverance from *Satan the destroyer*.—On the
 authority of some MSS. and versions, and be-
 cause it is omitted by St. Luke, the doxology
 is rejected by some critics. The Jews, however,
 ended their prayers in a similar way; and it is
 so appropriate and sublime, that it must not be
 lightly regarded as spurious; nor is it likely
 that the early Christians would have added
 anything of their own to a form composed by
 Christ himself.—The word αἰών denotes, 1.
Eternity; and so both in the singular and
 plural. See especially Gal. i. 5. 2. Any long
 duration of time, as that of the world (*Matt.*
 xxviii. 20); and of the Jewish or Christian
 dispensations (*Matt.* xxiv. 3). It also signifies
an age, the period of man's life, &c.—Of
 ἀμήν, see on Matt. v. 17.

Ver. 16. σκυθρωποὶ. Properly *contract-
 ing the brow*, which indicates *moroseness or
 sorrow*. It is opposed to ἱλαρὲς in Xen.
 Mem. II. 7. 12.—The verb ἀφανίζειν is to
cause to disappear, i. e. to *destroy*; as in ver.
 19, 20. Hence to *disfigure*; viz. with ashes.
 See 2 Sam. i. 2. *Euth.* iv. 1. *Isai.* lxi. 3.
Ezek. xxvii. 30. *Dan.* x. 3.—Of the next
 verse it may be remarked that, except in times
 of affliction, the Jews were wont to wash and

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶ- 19
 σις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρί- 20
 ζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφα-
 νίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. Ὅπου γάρ 21
 ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὑμῶν. Ὁ λύχνος 22
 τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ,
 ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς 23
 ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκό-
 τος ἐστὶ, σκότος πόσον; Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ 24
 τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ
 ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. Διὰ 25
 τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίνητε·
 μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθητε. Οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς
 τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ 26
 οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀπο-
 θήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον
 διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ 27
 τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; Κα- 28
 ταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιά, οὐδὲ νήθει·

Ver. 21. AL. θησαυρὸς σου, and καρδία σου.—25. καὶ τὶ π. AL. ἡ.

rub themselves with perfumed oil; and especially on festivals. See *Ruth* iii. 3. *Judith* x. 3. *Luke* vii. 37, 38.

Ver. 19. σῆς ἀβρῶσις. Cassaubon understands this to be put for σῆς βρώσκουσα, a devouring moth; but the disjunctive particle in the next verse is against such a construction. Neither, perhaps, is βρῶσις, as the E. T. renders it, rust; but rather a species of worm (Latine, *curculio*), so called from its voracious feeding. Among the ancients a principal part of their treasures consisted of garments of the most costly description. See *Ezra* ii. 69. *Job* xxvii. 16.—With διορύσσουσι supply οἰκίαν, as in *Matt.* xxiv. 43. The verb, which signifies to dig through, is used with reference to the Eastern houses, which were built of clay.

Ver. 22. ὁ λύχνος κ. τ. λ. *Arist. Topic.* I. 14. ὡς φῶς ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ. It is clear that the mental eye is here intended; and that by ἀπλοῦς is to be understood liberal, and by πονηρὸς, covetous. Compare *Prov.* i. 25. *Ecclesi.* xiv. 8. 10. *Rom.* xii. 8. *James* i. 5. The Jews had this maxim: *He that giveth, let him do it with a good eye; i. e. liberally.*

Ver. 24. δυοὶ κυρίοις. Chrysostom: δύν τοὺς τὰ ἐνάντια ἐπιτάττοντας λέγει. Mam-

monas is a Syriac word denoting riches. It is here personified; or possibly, as some suppose, is the name of an idol, corresponding with the *Plutus* of Greece.—The verbs ἀγαπᾶν and μισῶν frequently in Scripture have a comparative import, to love more and less respectively. Compare *Gen.* xxix. 31. *LXX.* *Luke* xiv. 26. *John* xii. 25. *Rom.* ix. 13.

Ver. 25. μὴ μεριμνᾶτε. Be not anxiously solicitous; as in *Phil.* iv. 6. The noun ψυχὴ here denotes life; and the meaning is, that God, who has given the greater, will give the lesser also. This sense of ψυχὴ occurs in chap. x. 39. xvi. 25. *John* x. 11, &c.; and so *Eur. Phœn.* 1012. *Hæc.* 631. *Xen. Cyr.* IV. 4. 3, and frequently in the best writers.—In the next verse μᾶλλον, by a common pleonasm, is redundant. Compare *Mark* vii. 36. 2 *Cor.* vii. 13. *Heb.* xi. 25.

Ver. 27. ἡλικίαν. E. T. stature; which is the undoubted meaning of the word in *Luke* ii. 52, and elsewhere. But the other sense of age or lifetime is here better suited to the context; and as the πῆχυς, and other measures of extension, are sometimes applied to time, there is no reason for rejecting it. *Mimnermus:* πῆχυιον χρόνον. Compare *P's.* xxxix. 8. *Hæc. Od.* IV. 7. 17.

Ver. 28. κρίνα. *Plin. N. H.* XXI. 5. *Est*

- 29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο
 30 ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον
 εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μάλ-
 31 λον ὑμᾶς, ὀλιγόπιστοι; Μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν,
 32 ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ.
 Οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρῆζετε τούτων ἀπάντων.
 33 Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ,
 34 καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν
 αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. Ἀρκετὸν τῇ ἡμέρᾳ ἡ
 κακία αὐτῆς.
- 1-2 7. ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθή-
 3 σεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. Τί δὲ βλέπετε
 τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ-
 4 ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες
 ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ
 5 ὀφθαλμῷ σου; Ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ
 σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ
 6 ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαρ-
 γαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς

Ver. 34. τὰ ἑαυτῆς. The article is sometimes omitted.—CHAP. VII. ver. 2.
 μετρηθήσεται. R. ἀντιμετρηθήσεται.

et rubens lilium, quod Græci crinon vocant. Anglice, *Narcissus*.—The verb *αὐξάνειν* has both an active and passive signification in Greek writers, as well as in the N. T. *Augere* also is used intransitively in Catull. LXIV. 323. *O decus eximium, magnis virtutibus au-
 xens*.

Ver. 29. δόξῃ. *Splendid apparel*. So *Esth.* v. 11. LXX. τὴν δόξαν ἣν ὁ βασιλεὺς αὐτῷ περιέθηκε. Elsewhere also, *splendour* generally; as in *Acts* xxii. 11.

Ver. 30. ὀλιγόπιστοι. *Distrustful of Providence*. An expression frequent in the Jewish writings.

Ver. 33. πρῶτον. *Principally*. By God's righteousness is meant that righteousness which he requires in his creatures. The following saying, ascribed to Christ by some of the Fathers, is probably a gloss on this verse: αἰτεῖσθε τὰ μεγάλα, ἃ τὰ μικρὰ ὑμῖν προσ-
 τεθήσεται.

Ver. 34. ἀρκετὸν τῇ ἡμέρᾳ κ. τ. λ. Compare *Soph. Trach.* 960. *Eur. Hel.* 338. *Moach. Idyl.* IV. 65. *Anac.* XV. I. *Hor. Od.* I. 9. 13. *Il.* 16. 25. *III.* 29. 42, *et passim*.—*Chrysostom*: κακία· ταραχώρῃα. In this sense the noun occurs in *Eccles.* xii. 1; and it is opposed to *ἡδονή* in *Thucyd.* III.

58.—Of the construction, see *Gr. Gr.* § 37. 5.

CHAP. VII. Ver. 1. μὴ κρίνετε, κ. τ. λ. *Judge not*; i. e. censoriously and rigorously, not forensically. Compare *James* ii. 13. The latter clause of ver. 2 is proverbial. It occurs in the Chaldee paraphrase on *Gen.* xxxiii.

25. Compare *Hor. Epist.* I. 7. 98.

Ver. 3. τὸ κάρφος. *A splinter*; as opposed to δοκός, *a plank*, or *beam*. Hesych. κάρφος· κεραία ξύλου λεπτή. The proverb is frequent in the Talmud; and so also *Horat. Sat.* I. 3. 25. *Cum tua pervideas oculis mala hippocinunctis, Cur in amicorum vitis tam cernis acutum, Quam aut aquila, aut serpens Epidaurius? At tibi contra Evenit; inquirant vitia ut tua rursus et illi.*—Before ἐκβάλω (ver. 4.) supply ἵνα, and see *Gr. Gr.* § 53. Obs. 7.

Ver. 6. κυσίν. By *dogs* and *swine* are to be understood the obstinate and the profane; and the precept enjoins caution in exposing the doctrines of Revelation to those who would resist and despise them. Similar terms of reproach occur frequently in *Homer*. See *Il.* Z. 344, *et passim*. The maxim occurs also in the Talmud, with this explanation: *Do not offer wisdom to one that knows not the price of it.*

ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ 7
δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι 8
ἀνοιγήσεται. Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς 9
αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν 10
ἐπιδώσει αὐτῷ; Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ 11
διδόναι τοῖς τέκνοις ὑμῶν, πόσῃ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; Πάντα οὖν ὅσα ἂν θέλητε 12
ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος
γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχω- 13
ρος ἡ ὁδὸς, ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερ-
χόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδός, ἡ 14
ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν.
Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν 15
ἐνδύμασι προβάτων, ἔσθθην δὲ εἰσι λύκοι ἄρπαγες. Ἀπὸ τῶν καρ- 16
πῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μῆτι συλλέγουσιν ἀπὸ ἀκανθῶν
σταφυλὴν, ἢ ἀπὸ τριβύλων σῦκα; Οὕτω πᾶν δένδρον ἀγαθὸν καρ- 17
πὺς καλοὺς ποιεῖ· τὸ δὲ σακρὸν δένδρον καρπὺς πονηροὺς ποιεῖ.
Οὐ δύναται δένδρον ἀγαθὸν καρπὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον 18

Ver. 9. Al. ἡ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ κ. τ. λ.—10. καὶ ἐὰν ἰχθὺν
αἰτήσῃ. Al. ἡ καὶ ἰχθὺν αἰτήσῃ.—14. ὅτι. G. K. S. τί, as an exclamation.

Ver. 7. κρούετε. Scil. τὴν θύραν, as in
Luke xlii. 25. Xen. Symp. I. 11. The same
ellipsis occurs with ἀνοίγειν in Matt. xxv.
11. Acts xii. 16. It is clear from the follow-
ing verses that our petitions must be proper,
and offered with devotion and faith.

Ver. 9. ἄνθρωπος. The position of this
word proves it to be opposed emphatically to
God, as πονηροί, in ver. 11, is to the divine
goodness; and the particle μὴ, as an inter-
rogative, strengthens the negative. Here again
the illustrations are proverbial. Thus Seneca
has the phrase *panis lapideus*, and *ἀντὶ πί-
κης σκορπίων* was a Greek proverb.—Of
αἰτεῖν with two accusatives, examples occur
in Josh. xv. 18. LXX. Mark vi. 23. John
xi. 22. So in Latin, Virg. Æn. XI. 362.
Pacem te poscimus omnes. See Gr. Gr. §.
40. Obs. 12.

Ver. 11. οἴδατε διδόναι. For *δίδωτε*. The
same periphrasis is of frequent occurrence.
So Propert. I. 2. 12. *Scias currere*.

Ver. 12. ὁ νόμος ἔοι προφῆται. See
Rom. xlii. 8. Gal. v. 14. James ii. 8. The
precept was familiar both to the Jews and
Heathens.

Ver. 13. εἰσελθετε. Luke xlii. 24. ἀγω-

νίζεσθε εἰσελθεῖν. Dangers and difficulties
attend the Christian's course; but they are
to be avoided by care and circumspection.
There is a passage very similar in Cebet.
Tab. XII. describing τὴν θύραν ἐν τῇ ὁδῷ
τὴν ἀγούσαν πρὸς τὴν ἀληθινὴν παιδείαν.
Compare also Hesiod. Op. D. I. 288. Xen.
Cyr. II. 2. 24.

Ver. 14. ὅτι. But; as in Numb. xxvii.
3. Judg. i. 19. 1 Sam. xvii. 27. LXX.

Ver. 15. ψευδοπροφητῶν. This noun
means no more than *ψευδοδιδάσκαλος*, in 2
Pet. ii. 1; and so *προφητεύειν* is often to *teach*
simply, as in ver. 22, *infra*. In ἐνδύματα
προβάτων there is probably an allusion to
the hairy clothing of the prophets. A false
appearance of sanctity is similarly described
in Hor. Epist. I. 16. 45. *Initorum turpem,
speciosum pelle decorat*.—The epithet ἄρπαγες
is commonly applied to *wolves*. Compare
Lycoph. Cass. 1309. Hor. Od. IV. 4.
50.

Ver. 16. μῆτι συλλέγουσι κ. τ. λ. Prover-
bial. Theogn. 537. οὐτε γὰρ ἐκ σκύλλης
ρόδα φύεται, οὐδ' ὄακινθος. Compare Theocr.
Idyl. I. 132. Virg. Ecl. IV. 29. Senec.
Epist. 87.

19 σαπρὸν καρποὺς καλοὺς ποιεῖν. Πᾶν δένδρον μὴ ποιοῦν καρπὸν
20 καλόν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. Ἄραγε ἀπὸ τῶν καρπῶν
αὐτῶν ἐπιγνώσεσθε αὐτούς.

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν
τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρα-
22 νοῖς. Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῶ
ὀνόματι προεφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν,
23 καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολο-
γήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ
24 ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους
τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ῥοκο-
25 δόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ, καὶ
ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ
26 ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ
ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται
27 ἀνδρὶ μωρῷ, ὅστις ῥοκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ
κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.
28 Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξε-
29 πλῆσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς
ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

1 8. ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ
2 ὄχλοι πολλοί. Καὶ ἰδού, λεπρὸς ἑλθὼν προσεκύνη αὐτῷ, λέγων, Κύριε,
3 ἵαν θέλῃς, δύνασαι με καθαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο
αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω· καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη

Ver. 25. προσέπεσον. AL. προσέπσαν. See Gr. Gr. § 17. 2.—29. After γραμματεῖς, some add αὐτῶν, others, καὶ οἱ Φαρισαῖοι. CHAP. VIII. ver. 1. καταβάντι δὲ αὐτῷ. AL. καὶ καταβάντος αὐτοῦ, with the same construction in vv. 5. 28.

Ver. 21. οὐ πᾶς. Not every one; i. e. no one. See on Matt. xii. 25.

Ver. 22. ἐν ἐκείνῃ τῇ ἡμέρᾳ. That is, ἐν ἡμέρᾳ κρίσεως. Compare Matt. xi. 24, with Luke x. 12.

Ver. 23. ὁμολογήσω. I will declare. So in Ælian. V. H. II. 4.—Of γινώσκειν, signifying to approve, there are examples in Matt. xxv. 12. 1 Cor. viii. 3. Gal. iv. 9. See also Ps. i. 6. Amos iii. 2. LXX. ὅτι αὐτοὶ ἐπὶ τῷ ὀνόματι μου ἐκάλουν τὸν κύριον, καὶ ἐγὼ οὐκ ἔγνων αὐτούς.—The clause, ἀποχωρεῖτε κ. τ. λ., is from Ps. vi. 8.

Ver. 24. τοὺς λόγους τούτους. The precepts contained in the foregoing sermon. As the article denotes something definite, πέτρα here means stony ground. Mark iv. 5. ἐπὶ τῷ πετρῶδες.

Ver. 25. ποταμοί. Torrents. Hom. II. Δ. 452. χεῖμαρρόι ποταμοί. In the plusq.

perf. τεθεμελίωτο, the augment is omitted. For other instances, see Gr. Gr. § 16. Obs. 3.

CHAP. VIII. Ver. 1. αὐτῷ. The pronoun is repeated; as in Matt. iv. 16.

Ver. 2. προσεκύνη. See on Matt. ii. 2.—It was usual with the Jews to address persons with whom they were unacquainted by the title κύριε. Compare John iv. 19. xx. 15. So also the Romans. Senec. Epist. 3. Obvius, si nomen non occurrit, dominos appellamus. See also Mart. Epig. I. 3. Here, however, the word may have a more sacred sense.

Ver. 3. ἥψατο. From Lev. v. 3, it appears that it was unlawful to touch a leper or a dead body: but both Elijah (1 Kings xvii. 19.) and Elisha (2 Kings iv. 34.) neglected the ritual injunction in their prophetic character. Tertullian and Theophylact remark upon the fact as a proof of Christ's divinity.

αὐτοῦ ἡ λέπρα. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἶπης· ἀλλ' 4 ὑπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἑκατόν- 5 τάρχος, παρακαλῶν αὐτὸν, καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν 6 τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. Καὶ λέγει αὐτῷ ὁ 7 Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. Καὶ ἀποκριθεὶς ὁ ἑκατόνταρ- 8 χος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ 9 ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ 10 ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τσαυτήν πίστιν εὔρον. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ 11 ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς 12 βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκα- 13 τοντάρχῳ, Ὑπαγε, καὶ ὡς ἐπίστευσας γεννηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ᾧρᾳ ἐκείνῃ.

Ver. 4. Μωσῆς. G. K. Μωϋσῆς. The two forms are continually interchanged. See Gr. Gr. § 10. Obs. 1.—8. R. λόγον. See note.—9. In a few MSS. τασσόμενος is inserted. See note.—13. A1. ἑκατοντάρχῳ. See Gr. Gr. § 6. Obs. 4.

Ver. 4. εἰς μαρτύριον αὐτοῖς. That is, to the Jews, not to the priests only; and indeed ἱερεῖ is in the singular. It seems that our Lord enjoined silence on the leper till the priest had attested the cure, lest their jealousy should otherwise prevent its acknowledgment. The ceremonies incumbent upon a cleansed leper are detailed in *Levit.* xiv. 4, sqq.

Ver. 5. προσῆλθεν ἑκατόνταρχος κ. τ. λ. In *Luke* vii. 1, this circumstance is given more in detail. That the request is there said to be made by the centurion's friends, accords with the Jewish notion that what was done at the desire of another was virtually done by himself. Compare, for instance, *Matt.* xx. 20, with *Mark* x. 35. It is no objection to the identity of the narratives that παῖς and δούλος are interchanged; for the ancients generally employed the term *son* for *servant*. For examples see *Gen.* xxii. 5. *Judg.* ix. 54. LXX. *Arist. Vesp.* 1337. *Ran.* 192. *Hor. Sat.* I. 10. 92. *Pollux*, III. 8. καλοῦνται παῖδες οἱ δούλοι παρὰ τοῖς Ἀγριοῖς. Besides in *Luke* vii. 7, the word παῖς is used.

Ver. 6. βέβληται. Scil. ἐπὶ κλίνῃς (*Matt.* ix. 2); and so commonly applied to sick persons.—The verb βασανίζειν properly

denotes torture, but frequently indicates disease: as in *Joseph. Ant.* II. 14. 4.

Ver. 8. εἰπὲ λόγῳ. This is the true reading, which Euthym. explains by ἐν λόγῳ ψίλῳ. So *Terent. And.* I. i. 18. *Quin tu uno verbo dic, quid est quod me velis.*

Ver. 9. ὑπὸ ἐξουσίαν. Scil. τασσόμενος, as in *Luke* vii. 8. The centurion suggests, that if his orders were so readily executed, those of Jesus would be much more so.

Ver. 11. ἀνακλιθήσονται. See on *Hom.* II. I. 218. Not only the Jews, but the ancients generally, represented divine pleasures under the notion of a feast. See *Matt.* xxii. 2. xxv. 21. *Rev.* xix. 9. *Epict. Encheir.* c. 21. —With ἀν. ἢ δυσμῶν supply ἡλίου.—From the faith of the centurion our Lord takes occasion to declare God's merciful purpose of admitting Gentile believers to a participation of Gospel privileges, from which unbelieving Jews would be excluded.

Ver. 12. τὸ σκότος τὸ ἐξώτερον. The metaphor is continued in allusion to the darkness without, as compared with the glare of light within the room, in which the guests were assembled. See *Middleton* (Gr. Art.) on *Matt.* xxv. 30.

- 14 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ
 15 βεβλημένην καὶ πυρέσσουσαν, καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἄφηκεν
 16 αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτοῖς. Ὁψίας δὲ γενο-
 17 μένης, προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ
 18 πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως
 19 πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφῆτου, λέγοντος, “Αὐτὸς τὰς
 20 ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.”
 21 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν
 22 εἰς τὸ πέραν. Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε,
 23 ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώ-
 24 πτεκες φωλιεὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ
 25 υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού τὴν κεφαλὴν κλίνῃ. Ἐτερος δὲ
 26 τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελ-
 27 θεῖν, καὶ θάψαι τὸν πατέρα μου. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολουθεῖ
 28 μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.
 29 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
 30 Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύ-
 31 πτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. Καὶ προσελθόντες οἱ

Ver. 15. αὐτοῖς. S. αὐτῷ.—25. αὐτοῦ. G. S. omit this pronoun; K. encloses it in brackets. Some MSS. omit ἡμᾶς.

Ver. 14. πενθεράν. Peter's marriage is decisive against the Romish canon, which imposes celibacy on the clergy.

Ver. 15. διήκονει. Thus evincing her restoration to health. Of the verb, see on Matt. iv. 11.

Ver. 16. ὥψίας. Supply ὥρας, as in Mark xi. 11. The Jews kept their sabbath from sunset to sunset; before which time they would have thought it a breach of the sabbath to bring their sick to be healed.—With the phrase ἐβάλλειν λόγῳ, compare Cic. Cat. II. 6. *Ego vehementer ille consul, qui verbo cito in ciliis ejicio.*

Ver. 17. τὸ ῥηθὲν. Isai. liii. 4. Primarily the passage has a spiritual reference; but since the Jews regarded sickness and disease as the temporal punishment of sin, the Evangelist properly includes the cure of disease in the import of the prophecy. Compare 1 Pet. ii. 24.

Ver. 18. εἰς τὸ πέραν. Into the country of the Gergesenes (ver. 28). Christ avoided keeping a multitude together, to prevent any appearance of sedition.

Ver. 19. εἰς γραμματεῖς. For *ric*, as in α. xix. 16. xxi. 19. John xx. 7. So *unus* in Latin. Ter. And. I. 1. 91. *Fortis unam aeternam adolescentulam.* Plin. N. H. XXXV. 36. *Tabulam eius una custodiebat.*

Ver. 20. φωλιεὺς. Hesych. φωλιός· σπή-

λαιον, οὗ τὰ θηρία κοιμᾶται. Compare Theoc. Idyl. I. 116. *Ælian.* V. H. VI. 3.—Of κατασκηνώσας, the meaning is a *perch* or *roost*, rather than a *nest*: and so the verb κατασκηνοῦν is used of birds perching on trees in Matt. xlii. 32. Luke xlii. 19.—Our Lord's remark seems to imply a warning to the Scribe, who probably looked to share in the glories of the Messiah's temporal kingdom, as expected by the Jews. The title *Son of Man*, which he applies to himself with reference to his human nature, is taken from Dan. vii. 13; and it appears from John xii. 34, that the Jews expected their Messiah to assume it.

Ver. 22. τοὺς νεκρούς. By the figure called *antianaclosis*, νεκροί has two different meanings in this verse; the *spiritually* and *naturally* dead. In the N. T. the former meaning is attached to it in Eph. ii. 1. Col. ii. 13, and elsewhere; and so Soph. Ant. 1165. *ἐμψυχον νεκρόν.* Christ meant to declare that the duty of preaching the Gospel superseded every other duty; even the burial of a parent, to which the ancients generally attached the most solemn importance. Compare Tobit vi. 14. Hom. Od. B. 201. Xen. Mem. II. 2. 13.

Ver. 24. σεισμὸς. Properly an *earthquake*; but here a *tempest*, as in Jerem. xxlii. 19. LXX.

μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. Καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, 28 ὑπὴντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· καὶ ἰδού, ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ; 29 ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη 30 χοίρων πολλῶν βυσκομένη. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. Καὶ εἶπεν αὐτοῖς, Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν 32 ἀγέλην τῶν χοίρων· καὶ ἰδού, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. Οἱ δὲ 33 βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. Καὶ ἰδού, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συν- 34

Ver. 28. Γεργεσηνῶν. K. Γερασσηνῶν. S. Γαδαρηνῶν. That there was a difference in the Evangelists, is clear from the variety of location. Origen prefers Γεργ. in consequence of the tradition mentioned in the note.—29. G. omits Ἰησοῦ. K. includes it within brackets.—31. ἐτίμω. ἡμῖν ἀπ. G. ἀπόστειλον ἡμᾶς.—32. εἰς τὴν ἀγ. τ. χ. G. εἰς τοὺς χοίρους. K. has τῶν χ. in brackets.

Ver. 25. ἤγειραν αὐτόν. Scil. ἐξ ὑπνου. In Hom. II. E. 413, the ellipsis is supplied.

Ver. 26. ὀλιγόπιστοι. His previous miracles should have given them confidence in his divine power; of which stilling the raging of the sea is mentioned as a proof in Ps. lxxv. 7. cvii. 25. 29.

Ver. 28. Γεργεσηνῶν. In Mark v. 1. Luke viii. 26, it is Γαδαρηνῶν. Gadara and Gergesa were adjoining villages; and the district spoken of lay probably between them. The Gergushites are mentioned in Deut. vii. 1, and elsewhere. See also Joseph. Ant. VI. 2. Origen states that in his time a cliff was pointed out in the neighbourhood of Gergesa, from which the herd is said to have been precipitated. Mark and Luke also mention but one dæmoniac, probably because one was for some reason more remarkable than the other. Le Clerc well observes: Qui plura narrat, pauciora amplectitur; qui pauciora memorat, plura non negat.—Jewish writers speak of dæmoniacs as frequenting sepulchres, which were generally rocky cells, and situated in unfrequented places.—The adjective χαλεπός here signifies terrible, as in Hom. Od. T. 201. χαλεπὸς δαίμων. Aristot. H. An.

VI. 10. ὕε χαλεπώτατοι. Hesych. χαλεπός· σκληρός.

Ver. 29. πρὸ καιροῦ. Before the time appointed by God for the destruction of our power. See 2 Pet. ii. 4. Jude 6.—The verb βασανίσαι is explained by εἰς τὴν ἄβυσσον ἀπελθεῖν in Luke viii. 31.—Of the phrase τί ἡμῖν ἔ σοι, which implies an officious interference, see Gr. Gr. § 46. Obs. 14.

Ver. 30. μακράν. For κατὰ μακράν ὁδόν. Luke has ἐκεῖ, and the Vulgate non longe, contrary to the authority of all the Greek copies. There is no real discrepancy between the two Evangelists, since the expression may here be limited, as in Luke xviii. 13, where the space denoted by μακρόθεν could not be considerable. Procul is used in the same indefinite manner in Virg. Ecl. VI. 15.

Ver. 32. εἶπεν αὐτοῖς, Ὑπάγετε. Luke viii. 32. ἐπέτρεψεν αὐτοῖς. Whether regarded as a permission or a command, our Lord's words afford no ground for the cavil which has been raised against this miracle. The destruction of the swine was doubtless intended as a punishment, though the sin is not mentioned which deserved it. Indeed the people seem to have dreaded further chastisement, as their desire of his departure indicates.

ἀν-ησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

- 1 9. ΚΑΙ ἔμβας εἰς τὸ πλοῖον διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.
 2 Καὶ ἰδὼν, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ, Θάρσει, τέκνον·
 3 ἀφένονται σοὶ αἱ ἁμαρτίαι σου. Καὶ ἰδὼν, τινὲς τῶν γραμματέων
 4 εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμή-
 5 σεις αὐτῶν, εἶπεν, Ἰνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις
 6 ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφένονται σοὶ αἱ ἁμαρτίαι,
 7 ἢ εἰπεῖν, Ἐγείραι καὶ περιπάτει; Ἰνα δὲ ἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς
 8 τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, (τότε λέγει τῷ παρα-
 9 λυτικῷ,) Ἐγέρθῃς ἄρουν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου.
 10 Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ ὄχλοι ἐθαύ-
 11 μασαν, καὶ ἐδόξασαν τὸν Θεὸν, τὸν δύντα ἐξουσίαν τοιαυτὴν τοῖς
 12 ἀνθρώποις.

- 9 Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ
 10 τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ
 11 ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν τῇ
 12 οἰκίᾳ, καὶ ἰδὼν, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο
 13 τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον
 14 τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
 15 ὁ διδάσκαλος ὑμῶν; Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, Οὐ χρειάν

Ver. 2. Αἱ ἀφένται σοὶ αἱ ἁμ. And so in v. 5.—4. Some omit ὑμεῖς.—6. ἔγειραι.
 8. ἔγειρε.—8. ἰθαύμασαν. Αἱ ἰφοβήθησαν.

ΣΗΜ. IX. Ver. 1. τὴν ἰδίαν πόλιν. *Carpentarium.* See on Matt. iv. 13. The expression πόλις ἰδία signified not only a person's place of birth, but his usual residence. Polyb. XXIII. 9. 14. δόλυσαν εἰς τὰς ἰδίας ἱεστοὶ πόλεις. Ovid. Trist. II. 414. *Pulsus Aristides nec iamen urbe sud.* See also 1 Sam. viii. 22. LXX. A residence of twelve months constituted citizenship by the Jewish canon.

Ver. 2. πίστιν αὐτῶν. The faith of those who carried the paralytic. Theophylact adds, ἃ αὐτοῦ τοῦ παραλυτικοῦ. Otherwise indeed he would not have been cured.—It is agreed that ἀφένονται is the perf. pass. indic. for ἀφέννται, as in Luke vii. 47, 48. See Gr. Gr. § 21. 2. Obs. 1. In Mark ii. 3. Luke v. 18, this transaction is related more at large.

Ver. 3. βλασφημεῖ. The ordinary sense of this verb is to calumniate; as in Cic. Cluent. c. 5, *ludere famam*: and hence in Scripture, to speak so as in any way to detract from God's prerogative, or majesty.

Ver. 4. ἰδὼν. For εἰδὼς, which more properly denotes mental perception. Compare Luke vi. 8. xl. 17.

Ver. 5. εἰπεῖν. To say with effect. See on Matt. iv. 3. To our Lord either alternative was equally easy; but the latter would afford the more palpable demonstration of his power.

Ver. 8. τοῖς ἀνθρώποις. Plural for singular: i. e. to Christ.

Ver. 9. τὸ τελώνιον. The booth, erected near the lake, at which the customs were levied. It is observable that Matthew, in speaking of himself, uses the third person, probably to avoid any appearance of egotism. Caesar, in his Commentaries, and Herodotus, adopt the same way of writing. Compare also Dan. i. 6. John xiii. 23.

Ver. 10. ἐν τῇ οἰκίᾳ. In his house; i. e. Matthew's: as indicated by the article. Compare Luke v. 29.—Of the τελῶναι, see on chap. v. 46. The term ἁμαρτωλός, as used in the N. T., generally denotes a heathen; in which light the publicans also were regarded. Compare Matt. xxvi. 45. Luke xxiv. 7, *et alibi*. To eat with an heathen was deemed an abomination (Acts xi. 3). See on ch. xviii. 17.

Ver. 12. οὐ χρειάν ἔχουσι κ. τ. λ. A pro-

ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Πορευθέντες δὲ 13
μάθετε τί ἐστίν, "Ἐλεον θέλω, καὶ οὐ θυσίαν," οὐ γὰρ ἤλθον καλέσαι:
δικαίους, ἀλλ' ἁμαρτωλοὺς, εἰς μετάνοιαν.

Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, Διὰ τί 14
ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νη-
τεύουσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶ- 15
νος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστίν ὁ νυμφίος; ἐλεύσονται δὲ
ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.
Οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ράκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· 16
αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρὸν σχίσμα
γίνεται. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, 17
ρήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφότερα συντη-
ροῦνται.

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων ἐλθὼν προσεκύνει αὐτῷ, 18

Ver. 13. εἰς μετάνοιαν. Enclosed by K. within brackets; and omitted by G. alto-
gether.—17. ἀμφότερα. G. K. S. ἀμφοτέροι.—18. ἀρχων. G. K. S. ἀρχων εἰς. See
note.

verb, of obvious application, which is found also in heathen writers. Quintil. de Clar. Orat. c. 41. *Superuacuis inter sanos medicus*. Ovid. Pont. III. 4. 7. *Firma valent per se, nullumque Machaona quaerunt; Ad medicam dubius confugit aeger opem*.

Ver. 13. ἔλεον θέλω, & οὐ θυσίαν. From Hos. vi. 6. Compare 1 Sam. xv. 22. The declaration is comparative, not negative; meaning that God loves mercy better than sacrifice. For similar forms, compare Gen. xlv. 8. *Exod.* xvi. 8. *Joel* ii. 13. *John* vi. 27. *Col.* iii. 2.—By *δίκαιοι* is not to be understood persons entirely free from sin, but such as truly and sincerely endeavour to do their duty.

Ver. 14. πολλά. For πολλάκις, *subind. κατά*.

Ver. 15. οἱ υἱοὶ τοῦ νυμφῶνος. Those attached to the bride-chamber, i. e. the friends of the bridegroom; called by the Greeks *παννύμφιοι*, and by the Latins *promubi*. The noun *υἱός* is frequently used in the N. T. more *Hebraico*, to denote one destined for any purpose. See *Matt.* xiii. 38. *xxiii.* 15. *Luke* x. 6. *xx.* 36. *John* xvii. 12. 1 *Thess.* v. 5. 2 *Thess.* ii. 3.—Fasting is neither enjoined nor forbidden in this passage; though the benefit of its occasional use, as a religious exercise, may be inferred. Our Lord doubtless adverted more particularly to the times of persecution which would follow his death; during which several fasts are mentioned in the N. T. See *Acts* x. 30. *xiii.* 2. *xiv.* 23. The passage

is illustrated by *John* iii. 29; and it may be remarked, that *νυμφίος* is a title of the Messiah from *Ps.* xlv. 9, *agg.* Hos. ii. 19, *agg.* In the particle *μή*, used interrogatively, a negative is clearly implied. The verb *δύνασθαι* is here redundant; as in *Gen.* xix. 22. *LXX.* *Luke* xvi. 2. *John* vii. 7. *Acts* iv. 20; and often, where this verb is not actually redundant, it denotes something far short of an impossibility. Compare *Matt.* xii. 34. *Mark* i. 45. *Luke* xi. 7. *xiv.* 20. *John* v. 44. *Acts* x. 47. 1 *Cor.* x. 21, *et alibi*.

Ver. 16. ἀγνάφου. Undressed (from *γναφεύς*, a fuller); and therefore new, as in *Luke* v. 36. The *ἐπιβλημα*, or piece added, is the same as *πλήρωμα*, that which fills up the rent; and the meaning is, that, as the frayed edges of the old garment will not support a patch of stronger texture, so the burden of fasting would be liable to weigh down those who were yet unprepared for it. Of precisely similar import is the comparison in the next verse.

Ver. 17. ἀσκούς. So Apuleius: *utrnarius utres*. The ancients kept their wine in vessels made of skins or leather; so that those which had been previously used were liable to burst. Here *βάλλειν* denotes *infundere*; as in *ch.* xxvi. 12. *John* xiii. 5. So *Arrian.* *Diss.* IV. 13. οἶνον ἵνα βαλῶ εἰς τὸν ἑμὸν πίθον.

Ver. 18. ἀρχων. Scil. τῆς συναγωγῆς,

- λέγων, Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν
 19 χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθη-
 σεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.
- 20 Καὶ ἰδοὺ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν,
 21 ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον
 22 ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ
 23 ἰδὼν αὐτήν, εἶπε, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη
 24 ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ
 25 ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει
 26 αὐτοῖς, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει.
 27 Καὶ κατεγέλων αὐτοῦ. Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε
 28 τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ φήμη αὕτη
 29 εἰς ὅλην τὴν γῆν ἐκείνην.
- 30 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ,
 31 κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ. Ἐλθόντι δὲ εἰς
 32 τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πισ-
 33 τεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ, Ναὶ, Κύριε. Τότε
 34 ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γεννηθήτω
 35 ὑμῖν. Καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς
 36 ὁ Ἰησοῦς λέγων, Ὁρατε μηδεὶς γινωσκέτω. Οἱ δὲ ἐξελθόντες διεφή-
 37 μισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
- 38 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφόν

Ver 24. λέγει αὐτοῖς. AL. ἔλεγεν. Some omit the pronoun.

which is added in *Luke* viii. 41. The numeral εἰς, if genuine, is for ρίς, as in chap. viii. 19.—In every synagogue there were several rulers, and over them all a president. This ruler's name was *Jairus* (*Mark* v. 22). It appears also from *Mark* that his daughter was only in *extremities* (ἐσχάτως ἔχει), whence he concluded that by this time (ἄρτι), i. e. when he was come to *Jesus*, she was dead. Thus *Philostrophus* refers ἄρτι to περὶ τὸν καιρὸν τῶν ρημάτων.—We may observe that the ancient prophets were wont to accompany their prayers for any person with imposition of hands. See *Numb.* xxvii. 18. 2 *Kings* v. 11.

Ver. 30. γυνὴ αἰμορροοῦσα. Her disease rendered her unclean (*Levit.* xv. 26), whence perhaps her secret approach to *Jesus*; and as the border of the garment was considered in a manner sacred, from its being inscribed with the phylacteries, she probably touched it from motives of reverence. *Eusebius* (*Hist. Eccl.* viii. 16) relates that in *Caesarea Philippi* there were brazen statues of this woman and *Christ*. See also *Sosom.* H. E. V. 21.

Ver. 21. σωθήσομαι. Scil. ἐκ τῆς νόσου. This is a frequent sense of the verb in the N. T. Compare *Mark* v. 23. vi. 56. *Luke* vi. 9. *John* xi. 12. *Acts* iv. 9, et alibi.

Ver. 23. τοὺς αὐλητὰς. See on *Matt.* xi. 17; and my note on *Hom.* II. Σ. 339.

Ver. 24. οὐκ ἀπέθανε. She is not dead; i. e. as persons ordinarily die, so as to continue under the power of death.

Ver. 25. ἐξεβλήθη. Was removed. The verb is used in a milder sense than it usually bears; and so again in ver 38. *Mark* i. 43. *John* x. 4. Thus also in *Æsch.* Dial. II. 22. ἐβλήθηναί ἐκ τοῦ γυμνασίου.

Ver. 27. υἱὲ Δαβὶδ. See on *Matt.* i. 1.

Ver. 30. ἐνεβριμήσατο. He strictly charged them. *Chrysostom*: κειλεῖ μετὰ πολλῆς σφοδρότητος. Compare *Mark* i. 43. *Christ* never desired the heathens to conceal his miracles: and it seems that he either feared the Jews would take advantage of them to make him a king, and thereby create sedition; or hoped to disarm the malice of those who attributed them to *Beelzebub*.

δαιμονιζόμενον. Καὶ, ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός. 33 Καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

ΚΑΙ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεῖθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητάς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέ-

Ver. 33. R. λέγοντες ὅτι οὐδέπ. κ. τ. λ.—35. ἐν τῷ λαῷ. Omitted by G. S.; and by K. enclosed in brackets.—36. ἐκλελυμένοι. G. K. S. ἐσκυλμένοι. See note.

(ver. 34). This imputation is refuted in chap. xii. 24, *sqq.*

Ver. 36. ἐσπλαγχνίσθη. From σπλάγχνα, the bowels, which are generally affected by any strong excitement, and were regarded by the ancients as the seat of sympathy and love, the verb σπλαγχνίζεσθαι, occurring only in the LXX. and N. T., signifies to be moved with compassion. Hence the expression σπλάγχνα οἰκτιρῶν in Col. iii. 12. See also Phil. ii. 1. 1 John iii. 17; and compare Philem. 12. If ἐκλελυμένοι be the true reading, it will mean weary; and ἐκλύεσθαι has this sense in Matt. xv. 32. In Gal. vi. 9. Heb. xii. 3, it is used of mental weakness. The more approved reading however is ἐσκυλμένοι, from σκυλλειν, which signifies properly τοῖς δυνεῖ σπᾶν, to tear with the nails; but in the N. T. to trouble or fatigue, as in Mark v. 35. Luke vii. 6. viii. 49. By ἐρριμμένοι is here meant deserted. Themist. Or. 33. τῶν ἐν ταῖς ὁδοῖς ἐρριμμένων. With the figure employed compare Numb. xxvii. 17. 1 Kings xxii. 17. Zech. x. 2. Hence also πρόβατα ἀπολωδῶτα in chap. x. 6. Our Lord refers to the wretched state of the Jews, whom their teachers left to perish in their ignorance, and to the harvest which awaited his apostles in working their conversion to Christianity. It appears from Luke x. 2, that his words in ver. 38 were also spoken before he sent out the seventy disciples.

CHAP. X. Ver. 1. ἐξουσίαν πνευμάτων. Power over unclean spirits. In this sense

ἐξουσία is followed by a genitive in Eccclus. x. 4. LXX. John xvii. 2. Rom. ix. 21. Somewhat similar is the force of the genitive in Matt. xli. 31. βλασφημία τοῦ πνεύματος. Compare also 1 Cor. ix. 12. In Luke ix. 1, the expression is ἐξουσία ἐπὶ πάντα τὰ δαιμόνια. It should seem that both the verbs θεραπεύειν and ἐκβάλλειν belong to these words, with reference to the notion that evil spirits were the cause of diseases. In communicating this power to his disciples, Christ afforded an unanswerable proof of his omnipotence.

Ver. 2. δώδεκα ἀποστόλων. The name ἀποστόλος, which signifies sent, is applied to those twelve, whom Christ sent forth to preach (Mark iii. 14), more especially with reference to his final commission. See John xx. 21. In Heb. iii. 1, it is applied pre-eminently to Christ himself, as the messenger of the New Covenant. The number twelve may seem to have relation to the twelve patriarchs, or the twelve tribes of Israel. Compare Matt. xix. 28. Luke xxii. 30.—By the epithet πρῶτος nothing more is meant than that Peter was first called to the apostleship. So Theophylact: προτίθησι δὲ Πέτρον ὡς Ἀνδρέαν, διότι ὁ πρωτόκλητος. Mark (iii. 16) and Luke (vi. 14) omit the word altogether: nor does Christ give, or Peter claim, any authority over the rest of the apostles; but there are passages which rather look a contrary way. See Matt. xxiii. 8, *sqq.* Acts xv. 13. 2 Cor. xii. 11. Gal. ii. 11. Hence Chry-

- τρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ
 3 Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς
 καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαῖος ὁ
 4 ἐπικληθεὶς Θαδδαῖος, Σίμων ὁ Κανανίτης καὶ Ἰούδας Ἰσκαριώτης ὁ
 καὶ παραδούς αὐτόν.
 5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς,
 λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ
 6 εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου
 7 Ἰσραὴλ. Πορευόμενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασι-
 8 λεία τῶν οὐρανῶν· ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε,
 νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.
 9 Μὴ κτήσθητε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας
 10 ὑμῶν, μὴ πήραν εἰς ὁδόν, μηδὲ δυο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ
 11 ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν. Εἰς ἣν δ' ἂν
 πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κακεῖ

Ver. 8. νεκροὺς ἐγείρετε. Omitted by S.; and by G. K. placed before λεπροὺς καθ.—
 10. ῥάβδον. S. ῥάβδου. Compare Luke ix. 3.

system. Hom. in Act. i. 13. ὅρα δὲ αὐτὸν μετὰ κοινῆς πάντων ποιῶντα γυμνῆς· οὐδὲν σθέντικῶς, οὐδὲ ἀρχικῶς.

Ver. 3. Φίλιππος. Philip was a native of Bethsaida (John i. 44). The places of the N. T. in which he is mentioned are John vi. 5. xii. 21. xiv. 8.—Bartholomew is supposed to be the same with Nathaniel (John i. 45); and, as his name imports, the son of Tolmai. Thus Peter was called *Barjona*; and *Joses*, *Barabba*.—Thomas was also called *Didymus*. See John xx. 24; where his incredulity is recorded. *Lebbæus* also had the name of *Judas* (Luke vi. 16), of which *Thaddæus* was a different inflection. A double name was very common among the Jews.

Ver. 4. Σίμων ὁ Κανανίτης. No particulars are mentioned of this apostle in the N. T. St. Luke (vi. 15) calls him τὸν ζηλωτὴν, which is the Greek translation of *Κανανίτης*, a Hebrew term derived from *קנא*, *zealous*. These *Zealots* were a fanatic Jewish sect, to which Simon is supposed to have formerly belonged. Some would render *Κανανίτης*, a native of *Cana*; but this would be *Καναναῖος*.—Probably *Iscariot* denotes a native of *Kerith*, a town in the tribe of Judah; but Origen derives it from a Hebrew word, which means *suffocation*, in allusion to the manner of his death. From Mark iii. 14. vi. 7, it appears that though the apostles were now chosen, they were not sent till a later period of our Lord's ministry.

Ver. 5. εἰς ὁδὸν ἐθνῶν. For εἰς ὁδὸν ἢ

ἀγεί εἰς τὰ ἐθνη. So *Jerem. ii. 18. LXX.* τῇ ὁδῷ Αἰγύπτου. This prohibition was in accordance with the covenant made to Abraham; not to mention that the mutual antipathy between the Jews and Samaritans would have been a great impediment to the progress of the Gospel, if it had been simultaneously preached to both. In his final commission, Christ included all nations indifferently.

Ver. 8. δωρεὰν ἐλάβετε, δωρεὰν δότε. This injunction forbids a traffic in miraculous gifts, as practised by the Jewish exorcists. See Joseph. Ant. VIII. 11. It has nothing to do with the maintenance of the ministry; to which the following verses establish their claim. Compare Luke x. 7. 1 Cor. ix. 4. 14. Gal. vi. 6. 1 Tim. v. 17, 18.—With *δωρεὰν*, used adverbially in the sense of *freely, gratuitously*, there is, in fact, an ellipsis of *κατά*.

Ver. 9. ζώνας. The girdles of the modern Arabs are still so contrived as to be used for purses; and the same custom was practised by the Romans. Liv. XXXIII. 29. *Negotiandi causa argentum in zonis habentes*. See also A. Gell. XV. 12. Hor. Ep. II. 2. 40. The precept must be limited to taking further provision and clothing than that immediately in use; and thus the passage is easily reconciled with the apparent difference in Mark vi. 8, 9.—The expression ἄξιός ὁ ἐργ. κ. τ. λ. is proverbial. See *Levit. xix. 13. Deut. xxiv. 14, 15*.

Ver. 11. τίς ἄξιός ἐστι. Supply ὑμῶν, or

μείνατε, ἕως ἂν ἐξέλθῃτε. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε 12 αὐτήν· καὶ εἰ μὲν ἢ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· 13 εἰ μὲν δὲ μὴ ἢ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. Καὶ ὅς εἰ μὲν 14 μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων 15 ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε 16 οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραί. Προσέχετε 17 δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δὲ καὶ 18 βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθή- 19 σεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ τί λαλήσετε· οὐ γὰρ ὑμεῖς ἐστε οἱ 20 λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ 21 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ 22 ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς

Ver. 12. ἀσπάσασθε αὐτήν. Codd. D. L. add, λέγοντες Εἰρήνη τῇ οἰκῇ τούτῃ. Compare Luke x. 5.—14. ἐξερχόμενοι. Some MSS. add ἔξω.—19. παραδίδ. Al. παραδῶσιν.

παρ' ᾧ ἂν μείνητε; and so again in ver. 13. This use of the adjective ἀξίως, where the sense is to be supplied from the context, is found in Soph. Œd. C. 929. σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλιν. Compare also Arist. Eq. 513. Sall. Cat. c. 35.

Ver. 12. ἀσπάσασθε αὐτήν. Clearly in allusion to the Jewish form of general salutation, *Peace be unto you*; under which a prayer for every blessing was comprehended. It is plain that αὐτήν, i. e. οἰκίαν, is put for the family occupying the house. The expression πρὸς ὑμᾶς ἐπιστραφήναι is proverbial, indicating that no benefit will result from the benediction pronounced. Compare Ps. vii. 16. xxxv. 13. Isai. lv. 11.

Ver. 14. ἐκτινάξατε τὸν κονιορτὸν. The Jews regarded the very dust of heathen countries as a pollution, and shook it from their feet on the borders of their own land. Hence this expression came to denote a refusal to have any intercourse with a person. See Luke ix. 5. Acts xiii. 51. xviii. 6. The aggravated sin of the unbelievers Jews above that of Sodom and Gomorrah, consisted in its being committed against a more perfect revelation of the divine will.

Ver. 16. ὡς πρόβατα ἐν μέσῳ λύκων· κ.

τ. λ. Compare Hom. Il. X. 263. Hor. Epod. 4. 1. Of the serpent's subtilty, see Gen. iii. 1. Pliny has several stories of its sagacity; and to be as sharp sighted as a serpent was a proverb among the Greeks and Romans. The application of these combined similes is obvious. It is clear from the context, and from the article, that τῶν ἀνθρώπων in the next verse indicates the men who are here compared to wolves.

Ver. 17. μαστιγώσουσιν. Scourging was a common punishment among the Jews, and was inflicted in their synagogues, which were also courts of justice, in the presence of the judges. Compare Matt. xxiii. 34. Acts xxii. 19. xxiv. 11. By συνέδρια is here meant not only the Sanhedrim, but the inferior tribunals. See on Matt. v. 22.

Ver. 18. εἰς μαρτύριον αὐτοῖς. In order to afford them a proof of the truth of the Gospel: viz. by their sufferings in its defence. In regard to the completion of our Lord's prediction, see on ch. xxiii. 34.

Ver. 22. ὑπὸ πάντων. From Matt. xxiv. 13, it should seem that the clause, ὁ δὲ ὑπομείνας κ. τ. λ., refers to the sufferings to which the Christians would be exposed during the siege of Jerusalem. As far as the

23 τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ· 25 ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν, πόσω 26 μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἴστι κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται. Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ 28 οὐς ἀκούετε, κηρύττετε ἐπὶ τῶν δωματίων. Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν 29 γέννῃ. Οὐχὶ δύο στρουθία ἄσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ

Ver. 23. G. φεύγετε εἰς τὴν ἑτέραν· κἀν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην.—25. Βεελζεβούλ. AL Βεελζεβούβ. G. K. S. ἐπικάλεσαν.—28. G. K. S. μὴ φοβεῖσθε ἀπὸ τ. ἀποκτεινόντων κ. τ. λ.

words go, there is something similar in Virg. *Æn.* I. 207. *Durate, et vosmet rebus servate secundis.*

Ver. 23. τελίσητε τὰς πόλεις. For τελίσητε ὁδὸν διὰ τ. π. The meaning is, that the apostles would not have traversed all the cities of Palestine before the coming of the Son of Man, i. e. before the destruction of Jerusalem; in which sense the phrase is used in *Matt.* xxiv. 30. xxv. 13. *Mark* xiii. 26, and elsewhere. Some would render τελεῖν, to instruct; and so *persevere* is used by Ovid; but the above acceptance, though rare, is confirmed by *Thucyd.* IV. 78. ἐς Φαρσαλὴν ἐτίλειτο. *Lucian.* *Tox.* 52. τριταῖος ἐτίλειτο ἐς Μαχλῶν ἐς Σκύθας. So in Latin, *Tibul.* *El.* I. 4. 63. *Et ter centenas erroribus explens urbes.*

Ver. 24. οὐκ ἴστι μαθητὴς κ. τ. λ. A Jewish proverb, indicative that a disciple cannot expect better treatment than his Lord. It has a like application in *John* xv. 20; but in *Luke* vi. 40. *John* xiii. 16, it is somewhat different.

Ver. 25. Βεελζεβούλ. Doubtless the same as the Ekronite idol, mentioned in 2 *Kings* i. 2; the final β being changed into λ to suit the Greek idiom. Probably the Jews themselves had altered the name, which means the lord of flies, so as to indicate the utmost contempt and aversion; since it appears from their writings that *sebul*, which signifies dung, was the most odious name that could be given to an idol.—With ἄρκετον, in the preceding clause, supply ἴστι or ἴστω.

Ver. 26. οὐδὲν γάρ ἴστι κ. τ. λ. Tertulian (*Apol.* c. 7) calls this a heathen pro-

verb; and it is found in Menander: ἄγε δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος. Compare *Soph.* *Aj.* 655. *Hor.* *Ep.* I. 6. 24. There is something proverbial also in the expression ἐπὶ τῶν δωματίων κηρύττειν in ver. 27. Compare *Matt.* xxiv. 17. *Mark* xiii. 15. *Luke* xvii. 31. The roofs of the Jewish houses were flat, and were used as places of common resort, and for the purposes of exercise and prayer. See *Deut.* xxii. 8. 2 *Sam.* xi. 2. *Acts* x. 9. Hence our Lord's meaning is, Be not deterred by persecution from preaching the Gospel: for though it be impeded and obscured for a time, it will eventually rise superior to every obstacle; and what I now tell you in private, you will be enabled to declare openly before the world.—With the phrase εἰς τὸ οὐς, there is an ellipsis of λεγόμενον. Thus *Exod.* xi. 2. LXX. λάλησον εἰς τὰ ὕδα. *Mart. Epig.* I. 96. *dicere in aurem.* Probably there is an allusion to the practice of the synagogue, where the reader whispered in the ear of another person, who spoke to the congregation.

Ver. 29. ἄσσαριον. Subaud. ἀντί. So *Plut.* *Cat. M.* p. 338. ὅψον παρασκευάζουσαι ἄσσαριον τριάκοντα. The word is derived from the Latin *as*.—With the phrase πίπτειν ἐπὶ τὴν γῆν, in the sense of ἀπόλλυσθαι, compare *Josh.* xxiii. 14. 2 *Kings* x. 10. *Amos* iii. 5. So *Anth. Gr.* III. 241. εἰς γὰρ ἀναύδητος πεσοῦσα κείμαι.—Origen inserted τῆς βουλῆς before τοῦ πατρός; but the ellipsis is sufficiently common. See on *Hom.* *Il.* I. 49. *Od.* B. 372.—In this and the next verses the doctrine of a particular providence is distinctly asserted; and the same sentiment occurs

πεσείται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. Ὑμῶν δὲ καὶ αἱ τρίχες 30
τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. Μὴ οὖν φοβηθῆτε πολλῶν 31
στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμ- 32
προσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ
πατρὸς μου τοῦ ἐν οὐρανοῖς· ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν 33
τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου
τοῦ ἐν οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· 34
οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Ἦλθον γὰρ διχάσαι 35
ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς
αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ ἐχθροὶ τοῦ ἀνθρώ- 36
που, οἱ οἰκιακοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ 37
ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου
ἄξιος· καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω 38
μου, οὐκ ἔστι μου ἄξιος. Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· 39
καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὐρήσει αὐτήν. Ὁ 40
δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστεί-
λαντά με. Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προ- 41
φήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου, μισθὸν
δικαίου λήψεται· καὶ ὅς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον 42
ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ

Ver. 31. πολλῶν στ. δ. A few MSS. read πολλῶ. See, however, Valoknær. Schol.
ad Luc. xii. 7.

frequently in the Jewish writings; e.g. *Even a bird is not taken without Heaven; much less the life of man.* The saying in ver. 30 is proverbial. See 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Luke xxi. 18. Acts xxvii. 34.

Ver. 32. ὁμολογήσει ἐν ἐμοί. So Luke xii. 8. Rom. x. 9. Properly the construction is with an accusative, as in Acts xxiii. 8. xxiv. 14.—Our Lord's declaration refers primarily to the time of persecution, and to those who steadfastly maintain, or weakly reject, the profession of their faith respectively.

Ver. 34. οὐκ ἦλθον κ. τ. λ. This does not indicate the *design*, but the *effect* of Christ's coming; and similar modes of expression are not unfrequent in the N. T. Compare, for instance, Luke ii. 34. John ix. 39. Rom. v. 20. The allusion is to the divisions which the Gospel, at its first promulgation, would cause in families; and the last clause of ver. 36 is a quotation from Mic. vii. 6.

Ver. 37. φιλῶν ὑπὲρ ἐμὲ. A Hebraism. Compare Gen. xlviii. 22. Judg. ii. 19. Our Lord enjoins the necessity of allowing no ties of relationship to interfere with a profession of his religion.—The words οὐκ ἔστι μου ἄξιος, are equivalent to οὐδὲν ἀνάγει μου μαθη-
της εἶναι, in Luke xiv. 26.

Ver. 38. λαμβάνει τὸν σταυρὸν. Crucifixion was a Roman punishment, and the criminal was compelled to bear the cross on which he was about to suffer to the place of execution. Plutarch. de Sen. Vind. p. 554.

A. ἕκαστος κακοῦργων ἐκφέρει τὸν αὐτοῦ σταυρὸν. The figure intimates that a sincere Christian will be ready to endure the severest persecution in defence of his religion.

Ver. 39. εὐρὼν τὴν ψυχὴν. Here ψυχὴ is used in the double sense of *life* and *soul*; and the immediate application is to the times of persecution. The participle εὐρὼν is replaced in Mark viii. 35, by ὅς ἂν θείλῃ σῶσαι. See also Luke xvii. 33.

Ver. 40. ὁ δεχόμενος. He that receives with hospitality. Compare Heb. xi. 31. James ii. 25. From ver. 41, it appears that this duty must not only be performed, but proceed from a Christian motive. The phrase εἰς ὄνομα implies that the teacher is to be so treated because he is such; i. e. for the sake of him that sent him.

Ver. 42. μικρῶν. This may allude to the humble condition of Christ's disciples.—With ψυχροῦ supply ὕδατος, as in Mark ix. 41. So Epict. Ench. c. 35. μὴ ψυχρὸν πίνειν. A

11 τὸν μισθὸν αὐτοῦ. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσ-
σων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν, τοῦ διδάσκειν καὶ
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ ΔΕ Ἰωάννης, ἀκούσας ἐν τῇ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ,
3 πέμψας δύο τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ
4 ἕτερον προσδοκῶμεν; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευ-
5 θέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέ-
6 οῦσι καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκού-
7 οῦσι, νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακά-
8 ριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. Τούτων δὲ πορευομένων,
9 ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς
τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί
ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ
τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. Ἀλλὰ τί
ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφή-

Ver. 2. δύο τῶν μ. ΑΙ. διὰ τ. μ.—8. βασιλέων. 8. βασιλείων.

like ellipsis is found in Latin writers. Plin. Epist. VI. 16. *Semel atque iterum frigidam poroscit, scil. aquam.* Hor. Sat. II. 7. 91. *Perfundit gelida.*

CHAP. XI. Ver. 1. ἐτέλεσε διατάσσειν. For διατάσσειν. Compare Levit. xvi. 20. Deut. xxxi. 1. LXX. Luke v. 4; and see Gr. Gr. § 60. 4. 4.—With τοῦ διδάσκειν there is an ellipsis of *ἐνεκα*, as in Matt. ii. 13.—Since Jesus was now in Galilee, the relative αὐτῶν must be understood of the Galileans. See above, on ch. iv. 23.

Ver. 2. πέμψας εἶπεν. That is, he commissioned them to say. Xen. Hellen. III. 1. 20. πέμψας πρὸς Δερκυλλίδαν εἶπεν, ὅτι ἔλθω ἐν εἰς λόγους.—Of John's imprisonment, see Matt. xiv. 3, *sqq.* He was confined at Machærus, as stated in Joseph. Ant. XVIII. 6. 2.

Ver. 3. ὁ ἐρχόμενος. Present for future; so as to intimate a prevailing expectation of the immediate approach of Christ's advent. See above, on ch. ii. 2. The title is indeed an appellation by which the Jews designated their Messiah, and which they derived from Ps. cxviii. 26. Dan. vii. 13. Habb. ii. 3. Or, see Mal. iii. 1.—Since John himself could not entertain a doubt of the claims of Jesus, it should seem that the object of the message was to afford his own disciples a convincing proof of Christ's heavenly mission, which they were disposed to doubt, probably from having imbibed the national prejudice arising out of his lowly birth. Compare Matt. ix. 14. John iii. 26, *sqq.* To some impression of this nature our Lord's concluding remark,

in ver. 6, may perhaps more especially allude.

Ver. 5. τυφλοὶ ἀναβλέπουσι, κ. τ. λ. An intimation of the fulfilment of the prophecies in Isai. xxxv. 5, 6. lxi. 1. The prophet indeed mentions generally healing of diseases as characteristic of the Messiah; and though cleansing of lepers, and raising the dead, are not specified, the Jews expected them to distinguish his reign. The widow's son had very recently been raised to life at Nain (Luke vii. 18).—Not only the act, but the effect of preaching is included in the verb εὐαγγελίζεσθαι; and σκανδαλίζεσθαι also, in the next verse, is to draw off from the faith, by means of a σκάνδαλον, or cause of stumbling. See on Matt. v. 29; and compare Matt. xiii. 57. xviii. 6, 8, 9. xxvi. 31. Rom. ix. 33. xi. 9, *et alibi passim.*

Ver. 7. ἔρημον. The wilderness of Judea. See Matt. iii. 1.—By κάλαμος is figuratively meant a man of an inconstant and wavering disposition, as plainly indicated by the words ὑπὸ ἀνέμου σαλευόμενον. Compare Eph. iv. 14. Heb. xiii. 9. In this verse, therefore, our Lord points to the courage and perseverance of the Baptist; in the next, to his mortifications and austerities.

Ver. 9. περισσότερον προφήτου. The prophets foretold the coming of Christ, but John, by an immediate affluus of the Spirit, introduced him personally as the Lamb of God (John i. 38). He was also the subject of prophecy, as intimated in the next verse. Yet he was inferior to the meanest evangelical teacher (ver. 11), to whom the extent and

του. Οὗτος γάρ ἐστι περὶ οὗ γέγραπται, “ Ἴδου, ἐγὼ ἀποστέλλω τὸν 10
 ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμ-
 προσθὲν σου.” Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν 11
 μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
 οὐρανῶν, μείζων αὐτοῦ ἐστιν. Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπ- 12
 τιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζ-
 ουσιν αὐτήν. Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου 13
 προεφήτευσαν· καὶ εἰ θέλετε δεξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων 14
 ἔρχεσθαι. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. Τίνι δὲ ὁμοιώσω τὴν γε- 15-1
 νεὰν ταύτην; Ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφω-

Ver. 16. παιδαρίοις ἐν ἀγ. κ. τ. λ. G. K. S. παιδίοις. Some also have ἀγορᾷ, and ἐτίροις. The received readings, however, have both external and internal authority in their favour.

design of Christianity were more fully developed, and who was endowed with miraculous powers; for John did no miracles (*John* x. 41).

Ver. 10. πρὸ προσώπου σου. *Mal.* iii. 1. πρὸ προσώπου μου. Hence Christ is one God with the Father, though a distinct person. The term ἄγγελος, which properly signifies a messenger, is applied to prophets and others who held any sacred office. See *Numb.* xx. 16. *Judg.* ii. 1. *Hagg.* i. 13, and elsewhere. There is here an allusion to the messengers sent forward by kings to prepare what is necessary in the places through which they pass.

Ver. 11. γεννητοῖς γυναικῶν. *Subaud.* ὁπό. A Hebrew periphrasis for ἀνθρώπους. Compare *Job* xi. 2. 12. xiv. 1. xv. 14. xxv. 4.—The verb ἐγείρεσθαι, scil. ὑπὸ τοῦ Θεοῦ, is frequently used of illustrious personages entering upon an office. Compare *Matt.* xxiv. 11. *John* vii. 52.—ὁ δὲ μικρότερος. Scil. τῶν ἄλλων. Comparative for superlative; as in *Matt.* xiii. 32. xviii. 1, et alibi. See Gr. Gr. § 43. Obs. 6.

Ver. 12. ἡ βασιλεία κ. τ. λ. The expressions here employed are intended to represent the powerful effect produced by John's preaching. In the words βιάζεται, βιασται, and ἀρπάζουσι, there seems to be an allusion to a class of persons who had hitherto lived by violence and rapine, but were now no less eager to force themselves, as it were, into the Gospel kingdom, and to resist the obstacles which the Scribes and Pharisees threw in their way. Since βιασται is without the article, it is clear that only certain individuals of a class are intended; whereas οἱ βιασται, as quoted by Schleusner, would lead to the conclusion that all the violent had been converted by John. Thus we have μάγοι and ἄγγελοι, without the article, in *Matt.* ii. 1. iv. 11.

See Gr. Gr. § 28. Obs. 1.—The particle γάρ, in ver. 13, marks the reason of the Baptist's success. He was that Elias, whom the prophets foretold as the harbinger of Messiah; and was actually introducing that dispensation which they had merely predicted.

Ver. 14. Ἠλίας. According to a prevalent tradition of the Jews, Elias the Tishbite was expected to precede the Messiah in person, and to anoint him into his office. Hence Trypho the Jew, observes in *Just. Mart. Dial.* c. 49. πάντες ἡμεῖς τὸν Χριστὸν ἀνθρώπον ἐξ ἀνθρώπων προσδοκῶμεν γενέσθαι, ὃ τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα. See my note *ad loc.* And to this day, the modern Jews pray for his coming. The tradition was founded upon *Mal.* iv. 5; which our Lord here declares to have been fulfilled in the Baptist. It is clear from *John* i. 21, that he was not identically Elias, but that he came (*Luke* i. 17) in the spirit and power of Elias; and in his zeal for God and the true religion he amply fulfilled the type. Indeed the Talmudists themselves are not agreed whether Elias in person, or in character, would usher in the Messiah.—With διέσθαι supply τοῦτο. The verb signifies here to believe, as in *Luke* viii. 13. *Acts* xi. 1, and elsewhere; and it occurs in the same sense, and with the same ellipsis, in *Eur. Hipp.* 694. ἐγὼ δὲ κατὰ πρός τὰδ', εἰ δέξει, λέγειν. Compare also *Soph.* (*Ed.* T. 917. *Thucyd.* V. 60. So Cicero uses accipere in *Epist. Fam.* IV. 4.

Ver. 15. ὁ ἔχων κ. τ. λ. An expression frequently adopted by our Lord, to urge upon his hearers the importance of his doctrine. See *Matt.* xiii. 9. *Mark* iv. 9. 23. *Luke* xiv. 35, et passim. Frequently ἀκούειν signifies to understand; and we have in *Matt.* xv. 10, ἀκούετε ὃ συνίετε. See on *John* ix. 27.

17 νοῦσι τοῖς ἐταίροις αὐτῶν, καὶ λέγουσιν, Ὑλῆσαμεν ὑμῖν, καὶ οὐκ
 18 ὥρῃσασθε· ἔθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. Ἦλθε γὰρ Ἰωάννης
 19 μῆτε ἐσθίων μῆτε πίνων· καὶ λέγουσι, Δαιμόνιον ἔχει. Ἦλθεν ὁ υἱὸς
 τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος
 καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ
 20 σοφία ἀπὸ τῶν τέκνων αὐτῆς. Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις. ἐν
 21 αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. Οὐαὶ
 σοι Χοραζὶν, οὐαὶ σοι Βηθσαϊδάν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο
 αἱ δυνάμεις αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετε-
 22 νόησαν. Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν
 23 ἡμέρᾳ κρίσεως, ἢ ὑμῖν. Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ
 ὑψωθείσα, ἕως ἄβου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ

Ver. 21. Βηθσαϊδάν. Κ. Βηθσαϊδά.

Ver. 17. ὑλῆσαμεν ὑμῖν, κ. τ. λ. *Æsor.* Fab. 39. ὅτε ἤβλων, οὐκ ὥρῃσθε. A similar proverb is found in the Talmud; and our Lord here employs it to expose the perverse infidelity of the Jews, who would neither listen to the Baptist nor to Christ, but attributed the austerities of the one to madness, and the cheerful and familiar intercourse of the other to intemperance. Both at feasts and funerals the ancients generally used the *tibia*, or pipe. Compare *Isai.* xvi. 11. *Jerem.* xlviii. 36. *Matt.* ix. 23. *Luke* xv. 25. *Propert.* El. III. 10. *Ovid.* Her. Ep. XII. 139. Children would naturally imitate the custom in their sports; and the proverb arose from the waywardness of one party in refusing to join with another either in a festive or mournful measure. Here *θρηνεῖν* signifies to *chant a dirge*, as in 2 Sam. i. 17. LXX. *Hom.* Il. Q. 722. With *ἐκόψασθε* supply *τὸ στήθῃ*. It is well known that *beating the breast* was a common indication of grief.

Ver. 18. δαιμόνιον ἔχει. *He hath a demon*; i.e. he is under the influence of *dæmoniacal possession*. *John* x. 20. δαιμόνιον ἔστι καὶ μαινεται. This is not a tautology; but the *madness* is represented as produced by the agency of a demon. So here. The result, however, was by no means a necessary one.

Ver. 19. ἡ δικαιοσύνη κ. τ. λ. *But wisdom is justified of all her children.* The particle *ἡ* is frequently used in the N. T. in the sense of *ἀλλά*. See *Gr. Gr.* § 67. Among a variety of interpretations, which have been assigned to these words, that seems the best which explains *σοφία* of the *wisdom of God* in adapting his several dispensations to the spiritual wants of his creatures. Hence the meaning will be, that, notwithstanding the perverseness of the Jews, this wisdom would

be readily allowed by those who were worthy of the privileges conferred on them. The *children of wisdom* are those who justly appreciate the blessings of God's all-wise dispensations; and similar acceptations of the words *τέκνον* and *υἱὸς* are frequent in Scripture. See on *Matt.* ix. 15.—The verb *δικαιοῦν* in the N. T. is generally used in a forensic sense, to *pronounce righteous*, i.e. to *absolve*, to *acquit*. Compare *Luke* xviii. 14. *Rom.* iii. 20, *et passim*.—For examples of *ἀπὸ* in the sense of *ὑπὸ*, see *Matt.* xvi. 21. *Rev.* xii. 6, and elsewhere frequently.

Ver. 21. οὐαὶ. This interjection implies pity rather than anger. *Chorazin* and *Bethsaida* were situated respectively on the western and eastern side of the lake of Genesareth; about two miles from Capernaum. Since the former is not elsewhere mentioned, it has been thought that *χωρὰ ζιν* is the true reading, but without any probability. Our Lord alludes to the prophetic denunciations against Tyre and Sidon in *Isai.* xxiii. 1, *agg.* and elsewhere.—To put on sackcloth, and sprinkle themselves with ashes, was a common mode of signifying humiliation and grief. See *Isai.* lviii. 5. *Jerem.* xl. 26. *Lam.* ii. 10. 1 *Kings* xxi. 27. 2 *Kings* vii. 30. *Jonah* iii. 6. 8. *Judith* iv. 10. 14. *Joseph.* Ant. XX. 6. 1. The Heathens also had a similar custom. *Apul. Met.* IX. *Mira tristitie deformis apparuit, flebili centunculo semiamicta, et comæ sordentes inspersæ cineris.* With vv. 22, 24, compare *Matt.* x. 15.

Ver. 23. Καπερναοὺμ. Mentioned separately, as being the place where Christ ordinarily resided; and modern travellers attest its utter desolation. The expressions *ἕως τοῦ οὐρανοῦ ὑψοῦσθαι* and *ἕως ἄβου καταβιβασθαι* are taken from the O. T., and repre-

δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. Πλὴν 24 λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαι 25 σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναὶ, ὁ πατήρ, 26 ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ 27 τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱός ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, 28 καὶ γὰρ ἀναπαύσω ὑμᾶς. Ἀρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε 29 ἀπ' ἐμοῦ, ὅτι πρᾶγὸς εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον 30 μου ἐλαφρόν ἐστιν.

12. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν 1 σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοὺ, οἱ 2

sent a state of the highest exaltation and the lowest depression respectively. See 1 *Sam.* ii. 6. *Isai.* xiv. 13. 15. lvii. 9, and elsewhere. The word *ἔδης* in the N. T. never signifies *hell*, in the sense we attach to it, though it is always so rendered in the E. T., with the exception of 1 *Cor.* xv. 55. Its meaning is simply *the place of the dead*; whereas the place of torment is always called *γέεννα* (*Matt.* v. 22). Compare *Luke* xvi. 24.

Ver. 25. ἀποκριθεὶς εἶπεν. This phrase does not always in the N. T. indicate a question actually put, but is frequently employed with reference to our Lord's knowledge of the thoughts of others, or to something which is passing in the speaker's mind. Compare *Matt.* xii. 38. xvii. 4. xxii. 1. *Mark* ix. 38. *Luke* xiii. 14, *et passim*.—With a dative, the verb *ἐξομολογεῖσθαι* signifies *to praise or glorify*; as again in *Luke* x. 21. *Rom.* xiv. 11. xv. 9. The more usual import is *to confess*; and sometimes *to assert, or agree, as in Luke* xxii. 6, compared with *Matt.* xx. 2. It should be observed that our Lord here employs a Hebrew mode of marking a preference. His meaning is, not to thank God for hiding the Gospel from the *wise and prudent*, i. e. the Scribes and Pharisees; but for choosing rather to communicate it to men of simple and unprejudiced minds, who are frequently called *babes* in the N. T. See *Matt.* xxi. 16. *Rom.* ii. 20. 1 *Cor.* iii. 1. xiv. 20. 1 *Pet.* ii. 2. A similar idiom will be found in *Rom.* vi. 17.—In the next verse, *ἐξομολογοῦμαι* σοι must be repeated.

Ver. 27. πάντα μοι κ. τ. λ. Compare *Matt.* xxviii. 18. It is in the Son alone that

the Father reveals himself to mankind; and he has therefore imparted *all things* to the Son which are necessary for the promulgation of the gospel and the establishment of his mediatorial kingdom. See *John* vii. 16. xiv. 9, 10. xvii. 7, 8. 1 *Cor.* xv. 28. Hence our Lord adds, that no man can arrive at a true knowledge of God but through him. Compare *John* vi. 65.

Ver. 28. κοπιῶντες ἔ. πεφορτισμένοι. Labouring under the weight of the Levitical ordinances (*Matt.* xxiii. 4); or of sin generally. Compare *Acts* xv. 10.

Ver. 29. ζυγόν. In the Jewish writings there is frequent mention of the *yoke of the law*, and the word is used metaphorically to denote obedience. Christ calls the Gospel his *yoke*, in opposition to that of the law, which is called *ζυγός δουλείας* in *Gal.* v. 1. The adjective *χρηστός* (*ver.* 30), which signifies properly *useful*, is well rendered *easy*, as applied to a yoke; and *ἐλαφρός* must here also mean *light*. Compare 2 *Cor.* iv. 17. *Eph.* iv. 32. 1 *Pet.* ii. 3. Joseph. Ant. VII. 8. 1. We have in Lucian. de Merc. Cond. T. i. p. 470. ζυγόν ἐλαφρόν τε ἔ. εὐφόρον.

CHAP. XII. *Ver.* 1. σάββασιν. An Heteroclitie noun; and plural for sing. See *Gr.* §§ 9. 2; 11. *Obs.* 1.—*Luke* (vi. 1) fixes this incident to the σάββατον δευτερόπρωτον. *Vide locum*. The act of the disciples was lawful in itself (*Deut.* xxiii. 25); but the Talmud, regarding it as, in a manner, *reaping*, included it in the prohibition in *Exod.* xxxiv. 21.—With the adjective σπορίμων, supply χωρίων. *Dioscor.* III. 128. χώρας σπορίμους.

- 3 μαθηταί σου ποιῶσιν, ὃ οὐκ ἔστι ποιεῖν ἐν σαββάτῳ. Ο δὲ εἶπεν
αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπέινασεν αὐτὸς καὶ οἱ
4 μετ' αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους
τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξον ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ'
5 αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτ
6 τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναι-
7 τικοί εἰσι; Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μεῖζων ἐστὶν ὧδε. Εἰ δὲ ἐγνώ-
κατε τί ἐστίν, "Ἐλεον θέλω καὶ οὐ θυσίαν," οὐκ ἂν κατεδικάσατε
8 τοὺς ἀναιτίους· κύριος γάρ ἐστι καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀν-
θρώπου.
9 Καὶ, μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. Καὶ ἰδοὺ,
ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες,
10 Εἰ ἔστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. Ὁ δὲ
εἶπεν αὐτοῖς, Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ
11 ἰὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ
12 ἐγερῇ; πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔστι τοῖς
13 σάββασιν καλῶς ποιεῖν. Τότε λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρά
14 σου. Καὶ ἔξετεινε· καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. Οἱ δὲ Φαρι-
σαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπο-
15 λίσωσιν. Ὁ δὲ Ἰησοῦς γνούς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθη-
16 σαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας· καὶ ἐπετί-
17 μησεν αὐτοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν· ὅπως πληρωθῇ τὸ

Ver. 2. G. K. S. omit αὐτός.—6. μεῖζων. S. μεῖζον, an important reading; and, as the more difficult, to be preferred. It is supported by many excellent MSS., and conveys a wider meaning than the masculine. Compare vv. 41, 42.—8. καὶ τοῦ σαβ. G. K. S. omit καὶ.—13. ἀποκατεστάθη. S. ἀπεκατεστάθη.

Ver. 3. τί ἐποίησε Δαβὶδ. See 1 Sam. xxi. 3, 49; and of the law respecting the *shew-bread*, see Exod. xxv. 30. xxix. 33. Levit. xxiv. 5, 499. It was called ἄρτοι προθέσεως, or προσώπου, or προκείμενοι, from being placed on the golden table in the sanctuary, before the ark of the covenant, which was the symbol of God's more immediate presence. This, and the following arguments, tend to prove that ceremonial observances, being designed to promote true religion, may be dispensed with in cases of necessity, or for purposes of charity.

Ver. 5. ἐν τῷ νόμῳ. See Num. xxviii. 9. The priests were required to perform duties on the Sabbath, which, considered apart from the end of it, were servile works, and therefore a profanation. Such were lighting the fires, killing the sacrifices, and the like. Those who were engaged, therefore, in the service of one greater than the Temple (ver. 6), might well be allowed a peculiar privilege, while occupied in promoting the purposes of

his mission. With ver. 7, compare Matt. ix. 13.

Ver. 8. κύριος γάρ κ. τ. λ. Christ, having made the law of the Sabbath, could also dispense with it; and his sanction would therefore render his disciples guiltless.

Ver. 9. μεταβὰς. This took place ἐν ἑτέρῳ σαββάτῳ (Luke vi. 6).

Ver. 10. εἰ ἔστι κ. τ. λ. A Jewish canon forbade the preparation of any medicine on the Sabbath, unless in cases of imminent danger; and some even went so far as to prohibit any attention whatever to the sick on that day. On the other hand, our Lord's reply has reference to another canon, which allowed them to rescue a beast from destruction; whence he argues, *a fortiori*, the duty of healing a human being.—The particle *εἰ*, signifying *whether*, occurs in Luke xiv. 3. Acts i. 6, and elsewhere; and so in Latin, Hor. Epist. I. 6. 41. *Si posset centum scena præbere, rogatus*. See Gr. Gr. § 67.

Ver. 16. ἐπετίμησεν. Compare Matt. ix. 30.

ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, “Ἰδοὺ, ὁ παῖς μου, ὃν ᾔρε- 18
τισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά
μου ἐπ’ αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, οὐδὲ 19
κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. Κά- 20
λαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει,
ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη 21
ἐλπιούσι.”

Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ 22
ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.
Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον, Μῆτι οὗτός ἐστιν ὁ υἱὸς Δα- 23
βίδ; οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, 24
εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ ὁ Ἰησοῦς 25
τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς, Πᾶσα βασιλεία, μερισθεῖσα καθ’
ἑαυτῆς, ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία, μερισθεῖσα καθ’ ἑαυτῆς, οὐ
σταθήσεται. Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ’ ἑαυτὸν ἔμε- 26
ρίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; Καὶ εἰ ἐγὼ ἐν Βεελζε- 27
βούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ

Ver. 21. ἐν τῷ ὄν. G. K. S. omit the preposition.—22. ὥστε τὸν τυφλὸν κ. τ. λ.
Some read ὥστε τὸν κωφὸν λ. καὶ β. Others omit τὸν κωφὸν also.

Ver. 18. ἰδοὺ, ὁ παῖς κ. τ. λ. *Isai. xlii. 1, sqq.* The passage, as cited, agrees nearly with the Hebrew; and it seems that the LXX. has been purposely corrupted, that the text might not be applied to the Messiah. Both here, and in ver. 20, κρίσις may signify the Gospel, as a system of divine laws; in which sense its use is abundantly sanctioned by *Ps. cxix. 108, et passim.*

Ver. 19. οὐκ ἐρίσει κ. τ. λ. These words mark the immediate application of the prophecy to our Lord's quietly withdrawing himself from the rage of the Pharisees (ver. 14); and the entire prediction indicates the spirit in which his religion was to be propagated. It was not by outward violence, but by gentleness and meekness, that it would eventually triumph; and to this end (ver. 20) he would not *bruise*, but rather encourage, the contrite sinner; neither would he *quench*, but rather rekindle, the expiring embers of a wavering faith. Thus Jerome: *Qui peccatori non porriget manum, is calamum quassatum confringit; et qui modicam scintillam fidei contemnit in parvula, is linum fumigans extinguit.* That εἰς νίκος ἐκβάλλειν may signify to make triumphant, is clear from the similar expression, εἰς ἀδύνατον ἐκβάλλειν, in *Polyb. I. 68.* Compare, however, 1 *Cor. xv. 54.*

Ver. 23. ἐξίσταντο. Hesych. ἰθαύμαζον.

The verb is used of any mental emotion. See on *Mark iii. 21.*—In the title ὁ υἱὸς Δαβίδ, is implied a belief of the Messiahship of Jesus. See on *Matt. I. 1.*

Ver. 25. πᾶσα βασιλεία, κ. τ. λ. *Xen. Mem. IV. 10. 16. ἀνευ ὁμονοίας οὐτ’ ἂν πόλις εὖ πολιτευθεῖη, οὔτε οἶκος καλῶς οἰκηθεῖν.* *Cic. Amicit. c. 7. Quae domus tam stabilis, quae tam firma civitas est, quae non odiis atque dissidiis funditus possit everti.* Compare also *Soph. Ant. 672. Cic. de Fin. I. 18. Senec. de Ira, II. 31.* There is a similar argument in the Talmud.—It should be observed that when πᾶς is followed by a negative, closely connected with the verb, it is equivalent to οὐδεὶς, as in *Matt. xxiv. 22,* and elsewhere. See *Gr. Gr. § 14. 3.*

Ver. 27. οἱ υἱοὶ ὑμῶν κ. τ. λ. Justin Martyr, Tertullian, and other fathers, as well as Josephus, speak of the Jewish exorcists, who professed to cast out devils by the invocation of the name of Jehovah. See also *Mark ix. 38. Luke ix. 49. Acts xix. 13.* It was therefore manifest prejudice, which induced the Pharisees to accuse Christ of leaguings with Beelzebub, while they raised no like objection against the exorcists.—The noun υἱὸς here signifies a disciple; and the relation between a Rabbi and his scholar was marked among the Jews by the title of *father and son.* See 2 *Kings ii. 3. 2 Tim. I. 2. Philom. 10.*

28 τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκ-
 29 βάλλω τὰ δαιμόνια, ἅρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Ἡ
 πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη
 αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν
 30 οἰκίαν αὐτοῦ διαρπάσει; Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι· καὶ ὁ μὴ
 31 συνάγων μετ' ἐμοῦ, σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία
 καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος
 32 βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. Καὶ ὅς ἂν εἴπῃ λόγον
 κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ
 τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ
 33 αἰῶνι, οὔτε ἐν τῷ μέλλοντι. Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν
 καρπὸν αὐτοῦ καλόν· ἡ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν
 34 αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Γεννή-
 ματα ἰχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ
 35 τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. Ὁ ἀγαθὸς ἄνθρω-
 πος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει ἀγαθὰ· καὶ ὁ

Ver. 31. βλ. ἀφ. τοῖς ἀνθ. ΑΙ. ὑμῖν τοῖς ἀνθρώποις, omitting τοῖς ἀνθ. in the end of the verse.—32. ἐν τ. τ. αἰῶνι. S. ἐν τῷ νῦν αἰῶνι.—35. G. S. omit τῆς καρδίας, which K. brackets as doubtful. R. G. K. have τὰ ἀγαθὰ. See Gr. Gr. § 28. 1. note.

Ver. 28. ἐφθασεν ἐφ' ὑμᾶς κ. τ. λ. The argument runs thus:—As Satan does not oppose himself, so he will yield to none but a more powerful adversary; and therefore Christ's victory over him proves that his empire is overthrown, and the kingdom of God about to be set up.

Ver. 30. ὁ μὴ ὦν κ. τ. λ. These proverbial expressions do not contradict the converse maxim in Mark ix. 40. Luke ix. 50; which is equally true under different circumstances. Thus both are directly opposed to each other in Cic. pro Lig. § 11. 33. *Te nimis dicere audiebamus, nos omnes adversarios putare, nisi qui nobiscum essent; te omnes, qui contra te non essent tuos.* Compare Prov. xvi. 4, 5. Here the inference is that the Pharisees, by suggesting a doubt of the divine origin of Christ's miracles, were as much against him as if they had more decidedly opposed him.—The phrase *μετὰ τίνος εἶναι* signifies to lend one aid; and so again in Matt. xxviii. 20. See also Gen. xxix. 2. Josh. i. 9. Thucyd. VI. 44. VII. 57. Xen. Cyr. III. 2. 10. Anab. III. 1. 21. In the latter clause, *gathering and scattering* are probably metaphors borrowed from the operations of harvest. Compare Matt. xiii. 30. John iv. 36.

Ver. 31. ἀφεθήσεται. That is, on repentance. From the connexion in which it is here denounced, it is clear that the unpardonable sin, or *blasphemy*, against the Holy

Ghost, was the sin of the Pharisees in per- versely attributing the miracles of Christ, which they could not deny, to the agency of the devil; including, of course, a malicious depreciation of those spiritual gifts, which the descent of the Holy Ghost afterwards conferred upon his apostles and disciples. As the evidence they afforded of the truth of the Gospel was irrefragable, there was little hope that those who resisted it would be induced by any other means to believe in Christ, and partake in his atonement. Of presumptuous sins there was no remission under the Mosaic dispensation. See Num. xv. 30. 1 Sam. ii. 25.—In ver. 32, οὔτε ἐν τούτῳ κ. τ. λ. is a common phrase, denoting that a thing shall never happen. See Mark iii. 29. Luke xii. 10.

Ver. 33. ἡ ποιήσατε κ. τ. λ. The miracles of Christ, which were wrought for good ends, could no more proceed from the devil, than a good tree could yield bad fruit. Here *ποιεῖν* signifies to suppose, or allow; as in Joseph. Ant. IV. 8. 14. *ἐκείνους τοῦ Θεοῦ δυνατότερον ποιεῖ.* So *fac* is used in Latin. In what follows, the maxim is applied to the Pharisees.

Ver. 34. ἐκ γὰρ περισσεύματος κ. τ. λ. Menander: ἀνδρὸς χαρακτήρ ἐκ λόγων γνωρίζεται. Quintil. Or. Inst. XI. 1. 30. *Proferi mores plerumque oratio, et animi secreta detegit.*

Ver. 35. ἐκβάλλει ἀγαθὰ. Scil. ἐπη.

ἐπὶ τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά.
 Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, 8
 ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. Ὁ ἔχων ὦτα 9
 ἀκούειν, ἀκούετω. Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί 10
 ἐν παραβολαῖς λαλεῖς αὐτοῖς; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι ὑμῖν 11
 δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ
 οὐ δέδοται. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· 12
 ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. Διὰ τοῦτο ἐν 13
 παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες
 οὐκ ἀκούουσιν, οὐδὲ συνιούσι. Καὶ ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία 14
 Ἡσαίου, ἡ λέγουσα, “Ἀκοῦ ἰκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες
 βλέψετε, καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, 15
 καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
 μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ
 συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.” Ὑμῶν δὲ μακάριοι οἱ 16
 ὀφθαλμοὶ, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει. Ἀμὴν γὰρ λέγω 17
 ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπέθύμηναν ἰδεῖν ἃ βλέπετε, καὶ

Ver. 14. ἐπ' αὐτοῖς. G. K. S. omit the preposition. See Gr. Gr. § 45. 7.—15. συνῶσι. R. S. συνιῶσι.—16. ἀκούει. Al. ἀκούουσιν.

Ver. 8. ἐδίδου καρπὸν. Pind. Nem. XI. 50. καρπὸν ἔδωκαν ἀρούραι. Ovid. Met. I. 102. *Per se dabat omnia tellus*. Though an hundredfold produce need not be understood literally, yet the fertility of Palestine was remarkable (Gen. xxvi. 12. Joseph. B. J. III. 3. 2); not to mention that authorities for a like harvest are on record elsewhere. Compare Herod. I. 193. Plin. N. H. V. 4. Sil. Ital. IX. 204.—Of ver. 9, see on Matt. xl. 15.

Ver. 11. δέδοται. Scil. ἀπὸ τοῦ Θεοῦ. Xen. Hell. VII. 1. 2. ἀπὸ τῶν Θεῶν δέδοται ὑμῖν εὐτυχεῖν. Compare Eccles. iii. 10. LXX. Acts iv. 29. Anab. VI. 6. 29. It cannot be meant that our Lord spoke in parables that the Jews might not understand him; but that their perverseness rendered them incapable of appreciating his divine instructions.—By μυστήρια is meant, not what we call *mysteries*, but those doctrines which the Jewish prejudices would not allow them to receive; such as the rejection of the Jews, and the call of the Gentiles. See Rom. xvi. 25. Eph. i. 9. Col. i. 26.—For ὃ ἔχει (ver. 12), Luke (viii. 18) has ὃ δοκεῖ ἔχειν. The same sentiment, applied to temporal possessions, occurs in Juv. Sat. III. 208. *Nil habuit Codrus; et tamen illud Perdidit infelix totum nil*.

Ver. 13. βλέποντες οὐ βλέπουσι, κ. τ. λ. Proverbial of those who resist the clearest conviction. Compare Isa. xxiii. 3, xxv. 5.

Jerem. v. 21. Ezech. xii. 2. Each. Prom. 456. Οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, κλύοντες οὐκ ἤκουον. Soph. Fragm. ap. Stobæum:—Ἀλλ' οἱ κακῶς πράσσοντες, οὐ κωφοὶ μόνον, ἄλλ' οὐδ' ὁρῶντες εἰσφῶσι τὰ φανῇ. Demosth. c. Aristogit. I. p. 797. τὰ τῆς παροιμίας ὁρῶντας μὴ ὁρᾶν, ἀκούοντας μὴ ἀκούειν. The prophecy, which follows, is from Isa. vi. 9, 10. It is cited again in John xii. 40. Acts xxviii. 26. Compare Rom. xi. 8, 2 Cor. iii. 14.

Ver. 14. ἀκοῦ ἰκούσετε. A Hebraism, marking a peculiar emphasis. So Gen. ii. 17. LXX. θανάτῳ ἀποθανέσθε. And again in Luke xxii. 15. Acts iv. 17, v. 28, et alibi. See Gr. Gr. § 40. Obs. 7.—In the next verse, the verb παχύνειν, to grow fat, is used to denote *stubbornness* or *stupidity*; in which metaphorical sense it frequently occurs. Hesych. πάχυνον· οἱ παχὺν νοῦν ἔχοντες, ἀνόητοι. Compare Deut. xxxii. 15. LXX. So Arist. Nub. 844. ἀμαθὴς εἰ δὲ παχύς. Elian. V. H. XIII. 15. παχύτατον τὴν διάνοιαν. Ovid. Met. XL 148. *Pingue sed ingenium mansit, nocituraque ut ante Rursus erant domino solidæ præcordia mentis*.—Hesychius explains καμῦναι (ver. 15) by μυωπάειν, which occurs in 2 Pet. i. 9; and the Scholiast on Lucian, T. III. p. 414, by ὁφθαλμοῦς κλείειν. It is used by Philo and the later writers; but Xenophon and the more approved authors employ καταμύειν.

Ver. 17. πολλοὶ προφῆται κ. τ. λ. See

- 18 οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. Ὑμεῖς οὖν ἀκού-
 19 σατε τὴν παραβολὴν τοῦ σπείροντος. Παντὸς ἀκούοντος τὸν λόγον τῆς
 βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἱσπαρ-
 20 μένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. Ὁ
 δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ
 21 εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ
 πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,
 22 εὐθὺς σκανδαλίζεται. Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ
 τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ
 23 πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν
 γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιὼν·
 ὅς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.
 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὡμοιώθη ἡ βασιλεία
 τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ·
 25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε
 26 ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ
 27 χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. Προσελθόν-
 τες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν
 28 σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; Ὁ δὲ ἔφη
 αὐτοῖς, Ἐχθρὸς ἀνθρώπου τούτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ,
 29 Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; Ὁ δὲ ἔφη, Οὐ· μήποτε συλ-
 30 λόντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. Ἀφετε συναυξ-
 ἀνεσθαι ἀμφοτέρωθεν μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ
 ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ
 εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν
 ἀποθήκην μου.
 31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοία ἐστὶν ἡ
 βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν

Ver. 28. Some of the best MSS. read συλλέξωμεν. See Gr. Gr. § 53. Obs. 7.—30. ἐν τῷ καιρῷ. G. K. S. omit the article.

Joh. viii. 56; and compare Luke ii. 29. Heb. xii. 13. 1 Pet. i. 10, sqq.

Ver. 19. συνιέντος. Laying it to heart: in which sense *syniemi* occurs in *Nehem.* viii. 12. *Ps.* v. 1. *Prov.* xxi. 12. LXX.; and frequently in the N. T.—In the last clause, οὗτός ἐστιν ὁ π. τ. ὁδὸν σπ., the literal and parabolical language are interwoven; and so throughout. In *Luke* viii. 14, 15, the neuter gender is used.

Ver. 21. πρόσκαιρος. *Luke* viii. 13. πρὸς καιρὸν πιστεύει. This adjective is opposed to αἰώνιος in 2 *Cor.* iv. 18.—For σκανδαλίζεται, *Luke* has ἀφίσταται.

Ver. 25. ζιζάνια. Not tares or vetches, but

most probably the *darnel*, which may easily be mistaken for *wheat*, and which, if reaped and ground with the corn, renders the bread made of it unwholesome. It is called *infelix lolium* in *Virg. Eclog.* V. 37. The parable is descriptive of God's dealings with the wicked; of whom some must necessarily be comprehended among the professors of the Gospel. Our Lord himself explains it at ver. 37, sqq. Compare 2 *Sam.* xxiii. 6, 7.

Ver. 28. ἐχθρὸς ἀνθρώπου. For ἐχθρὸς τις. So again in *Matth.* xviii. 23. xx. 1. Before συλλέξωμεν supply ἵνα, as in ch. vii. 4.

Ver. 31. κόκκῳ σινάπεως. A comparison

ἐν τῇ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων· 32 ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τῇς κλάδοις αὐτοῦ.

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἐστὶν ἡ βασιλεία τῶν 33 οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ 34 χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ ρηθὲν διὰ 35 τοῦ προφήτου, λέγοντος, “ Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”

Τότε ἀφίει τούς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ 36 προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ 37 σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρός 38 ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, 39 ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς, συντέλεια τοῦ αἰῶνος ἐστὶν· οἱ δὲ θερισταὶ, ἄγγελοι εἰσιν. Ὡς περ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ 40 κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. Ἀπο- 41 στελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιούντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ 42 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι ἐκλάμψουσιν 43 ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὅτα ἀκούειν, ἀκούτω.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ 44

Ver. 36. φράσον. AL διασάφeson.—40. κατακαίεται. G. K. S. καίεται.

frequently employed in the Jewish writings with reference to any thing *small*; and again by our Lord in *Matt.* xvii. 20. With respect to the size which the plant attains in the East, mention is made of one which *covered a tent*, and of another into which men used to climb. This parable and the next represent respectively the original smallness and wonderful propagation of the Gospel, and the influence of its doctrines on the mind.

Ver. 32. *μικρότερον*. Comparative for superlative; and so *μεῖζον* in the next clause. See above, on ch. xi. 11.—Of *ζύμη* (ver. 33), see on *Matt.* xvi. 6. Three *sata* were equal to an *ephā*, which was the quantity usually kneaded at one time. See *Gen.* xviii. 6. *Judg.* vi. 19. 1 *Sam.* i. 24.

Ver. 34. *χωρὶς παραβολῆς*. That is, his parables were very numerous. The pro-

phesy here cited from *Ps.* lxxviii. 2, is that of Asaph, called a *seer* in 2 *Chron.* xxix. 30. —Properly *ἰρεύεσθαι* signifies to *sprout*, as water; and thence to *utter*, as in *Ps.* xix. 2. cxlv. 7. LXX.

Ver. 39. *συντέλεια τοῦ αἰῶνος*. The *end of the world*; and so again in *Matt.* xxviii. 20, and elsewhere. The expression sometimes denotes the *end of the Jewish dispensation*; as in *Matt.* xxiv. 3. *Heb.* ix. 26. Compare 1 *Cor.* x. 11.

Ver. 41. *σκάνδαλα*. See on *Matt.* v. 29. Here *persons* are meant, not *things*. In the next verse *κάμινος τοῦ πυρός* is equivalent with *γένναν τοῦ πυρός* in *Matt.* v. 22; and in ver. 43, there seems to be an allusion to *Dan.* xii. 3. Compare also *Wisd.* lii. 7. *Ecclus.* ix. 11. 1 *Macc.* ii. 62. 1 *Pet.* v. 4.

Ver. 44. *θησαυρῷ κεκρυμμένῳ*. In this

ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἱμπύρῳ,
46 ζητοῦντι καλοὺς μαργαρίτας· ὅς, εὐρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἡγόρασεν αὐτόν.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς
48 τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες, καὶ ἐπὶ τὸν αἰγιαλὸν καθίσαντες, συνέλεξαν τὰ καλὰ
49 καὶ ἀγαθὰ, τὰ δὲ σαπρὰ ἔξω ἔβαλον. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ
50 μέσου τῶν δικαίων, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός·
51 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Λέγει αὐτοῖς ὁ
52 Ἰησοῦς, Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ, Ναί, κύριε. Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν
54 ἐκεῖθεν· καὶ ἰλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν, Πόθεν τούτῳ·
55 ἡ σοφία αὕτη καὶ αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ, Ἰάκωβος

Ver. 46. ὃς εὐρὼν. G. S. εὐρὼν εἰ.—48. ἀναβιβ. Some add αὐτήν. R. G. K. S. read ἀναβ. ἐπὶ τὸν αἰγιαλὸν, καὶ καθ. Others, ὅτε δὲ ἐπληρώθη, ἀναβίβασαν αὐτήν, καὶ ἐπὶ ε. τ. λ.—51. λέγει αὐτοῖς ὁ Ἰ. Omitted in some copies; as is also κύριε, at the end of the verse.—52. εἰς τὴν β. G. K. τῇ βασιλείᾳ. AL. ἐν τῇ β.

and the following parable it is shown that the greatest sacrifices must be made to obtain so valuable a possession as the kingdom of heaven. By the Jewish canons, the buyer of land was entitled to things so found by right of purchase.

Ver. 47. σαγήνη. A drag-net. The object of this parable nearly coincides with that of the *Tercia*.—With ἐκ παντὸς γένους, and with καλὰ and σαπρὰ (ver. 48), supply ἰχθύδια.

Ver. 52. διὰ τοῦτο. Wherefore, i. e. if you understand these things, you will perceive that a preacher of the gospel must vary his mode of instruction according to the wants and capacities of his hearers, as Christ himself had done in the parables just delivered; some of which were *old ones* already in use among the Jews; and others *newly* formed for the occasion. A Christian teacher is here called γραμματεὺς, the Scribes being the authorized expounders of the Law among the Jews.—Properly μαθητεύειν is a neuter verb, as in Matt. xxvii. 57; but μαθητήν τινα,

to make a disciple, occurs again in Matt. xxviii. 19. Acts xiv. 21. So also Just. M. Apol. I. c. 16. ἐμαθήτευσαν τῷ Χριστῷ.—With καινὰ καὶ παλαιά, supply βρώματα. Instruction is compared to food in *Jerem.* iii. 15. *John* xxi. 16, seq.; and frequently in other writers.

Ver. 55. οὗτος. This pronoun, thus used, generally implies contempt; and the meanness of our Lord's birth was a grievous stumbling-block against the reception of his doctrine (ver. 57). In *Mark* vi. 3, Christ himself is called ὁ τέκτων. It is probable that, before he commenced his ministry, he worked at his father's calling, since every father among the Jews was required to teach his children some trade. See *Justin*. M. Dial. Tryph. c. 88; and my note there. His brethren, here mentioned, are stated by Theophylact to have been the sons of Mary, the wife of Cleophas, sister of the Virgin. So *Augustin*. c. *Faustin*. XXII. 35. *Frater Domini vocatur in Evangelio, non attique quos Maria virgo pepererat, sed ex ejus consanguini-*

καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι 56
πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; Καὶ ἐσκανδαλίζοντο 57
ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ
ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ 58
δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

14. ἘΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν 1
Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· 2
αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν
ἐν αὐτῷ. Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν, καὶ 3
έθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
αὐτοῦ. Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστὶ σοὶ ἔχειν αὐτήν. Καὶ 4-5
θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην
αὐτὸν εἶχον. Γενεσίῳ δὲ ἀγομένῳ τοῦ Ἡρώδου, ὠρχήσατο ἡ 6

Ver. 57. τῇ π. αὐτοῦ. Some omit the pronoun. CHAP. XIV. ver. 6. ἀγομένῳ.
Al. γενομένῳ. See note.

mitate omnes propinqui. Compare Matt. xxvii. 56. John xix. 35. They are supposed, though there is no positive evidence in the matter, to have been James the Less, bishop of Jerusalem (Acts xii. 17. xv. 13. xxi. 18. Gal. i. 19.); James and Simon, of whom nothing positive is known; and Jude (Luke vi. 16. Acts i. 13), the author of the Epistle. His sisters' names were Mary and Salome.

Ver. 57. οὐκ ἔστι προφήτης κ. τ. λ. Proverbial of the envy and disrespect which merit frequently produces among those who have the best means of appreciating it. Eur. H. F. 186. οὐ γὰρ ἐστ' ὅπου ἑσθλὸν τι δράσας μάρτυρ' ἂν λάβοις πάτρην. Plutarch. de Exil. p. 604. τῶν φρονιμωτάτων ἢ σοφωτάτων ὀλίγους ἂν εὖροις ἐν ταῖς ταυτῶν πατρίσι ἐκηδευμένους. Sen. de Benef. III. 3. Vile habetur quod domi est. David also affords an example of this maxim. See 1 Sam. xvi. 11. xvii. 28.

CHAP. XIV. Ver. 1. Ἡρώδης. Herod Antipas, who murdered the innocents. See Joseph. Ant. XVII. 3. Properly τετράρχης is the governor of the fourth part of a kingdom; but Herod the Great divided his kingdom into three parts, of which Galilee and Perea (Luke iii. 1) fell to Antipas. The fame of Jesus could not now have reached Herod for the first time; so that the increased attention which his miracles excited, must have roused and alarmed his conscience; and the same cause may have led him, though a Sadducee (Matt. xvi. 6, compared with Mark viii. 15), to assent to the vulgar opinion, that, previous to Messiah's appearance, Elias, or one of the prophets, would reappear upon earth.

Ver. 2. παισίν. Servants; i. e. the attendants about him. See on Matt. viii. 5.—The verb ἐνεργεῖν is always used in the N. T. in an active or absolute sense, and of the agency of some being of extraordinary power; as in 1 Cor. xii. 6. Gal. ii. 8. iii. 5. Eph. i. 11. 20. ii. 2. Hence δυνάμεις should here, perhaps, be rendered *spirits*; so that Herod's fear will have thus induced him involuntarily to have renounced the two leading principles of his sect.—The parenthetical narrative of John's imprisonment and death assigns the cause of Herod's terror. Josephus (Ant. XVIII. 5) confirms the account of the Evangelist in all main particulars.

Ver. 3. κρατήσας ἔδησεν, κ. τ. λ. Aorists for the pluperfect. See Gr. Gr. § 50. *Ude*. 7.

Ver. 4. οὐκ ἔξεστὶ. By the Law a man might in some cases marry his brother's widow, if he died childless (*Deut.* xxv. 5. *Matt.* xxii. 24). Philip, however, was not only alive, but had a daughter by Herodias, so that Herod was guilty both of incest and adultery.—After ἔχειν supply γυναῖκα. Hom. H. Herc. 8. ἔχει Ἡβην. Xen. Hell. VII. 4. 23. ὁ τὴν ἀδελφὴν τοῦ Ἀρχιδάμου ἔχων. So Suet. Aug. 63. Agrippa alteram Marcellarum habebat.

Ver. 6. γενεσίῳ. Scil. ἡμέρῳ. Similar phrases occur in Arrian. Exped. I. 10. 4. μυστηρίῳ τῶν μεγάλων ἀγομένων. Elian. H. An. XI. 2. τὴν μεγίστην ἑορτὴν ἀγοῦσιν. So Plautus, *ferias agere*. Some would understand a feast in celebration of Herod's accession to the throne; comparing 1 Kings i. 9. *Hoe*. vii. 5. Herod. IX. 110. Joseph. Ant. XV. 11. 6. The word γενεσία, however, is always used of a birth-day; and, since this

- 7 θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ· ὁθεν μεθ' ὁρκοῦ ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν 9 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ ἰλυνθήθη ὁ βασιλεὺς· διὰ δὲ τούτους 10 ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι· καὶ πέμψας ἀπεκε- 11 φάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ 12 πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. Καὶ προσ- 13 ἑλθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ 13 ἑλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. Καὶ ἀκούσας ὁ Ἰησοὺς ἀνεχώρησεν 14 ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ 14 ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. 15 Καὶ ἐξελθὼν ὁ Ἰησοὺς εἶδε πολὺν ὄχλον· καὶ ἐσπλαγχνίσθη ἐπ' 15 αὐτούς, καὶ ἑθεράπευσε τοὺς ἀρρώστους αὐτῶν. Ὀψίας δὲ γενομένης 16 προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός ἐστιν ὁ τόπος, 16 καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα, ἀπελθόντες εἰς 16 τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα. Ὁ δὲ Ἰησοὺς εἶπεν αὐτοῖς, 17 Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ 17 λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18-19 Ὁ δὲ εἶπε, Φέρετέ μοι αὐτούς ὧδε. Καὶ κελεύσας τοὺς ὄχλους ἀνα- 18 κληθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς 19 δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε· καὶ κλάσας ἔδωκε

Ver. 12. σῶμα. Al. πτώμα. Compare Mark vi. 29.—14. ὁ Ἰησοὺς. This nominative is wanting in several MSS. Hence K. places it within brackets, as probably spurious. So also in vv. 22. 25.—ἐπ' αὐτούς. G. K. S. ἐπ' αὐτοῖς.—19. ἐπὶ τοὺς χ. Al. ἐπὶ τοῦ χόρτου.—καὶ λαβὼν. G. K. S. omit καί.

was always a day of rejoicing, the ordinary acceptation of the word is doubtless the true one. See Gen. xi. 20. 2 Macc. xi. 7. Joseph. Ant. XIII. 4. 7. Mart. Epigr. x. 82.

Ver. 7. ὡμολόγησε. Promised. Polyb. V. 96. 8. ὡμολόγησε τὴν ἀκραν αὐτοῖς παραδόντων· ἢ περὶ τούτων ὅρκους ἰποιήσατο ἢ συνθήκας.

Ver. 8. προβιβασθεῖσα. Having been previously instructed. The verb προβιβάζειν signifies properly to thrust forward; whence its figurative import is readily obtained. Compare Exod. xxxv. 34.—πίνακι. See on Luke i. 63.

Ver. 9. συνανακειμένους. See on Matt. viii. 11. There seems to have been a delicacy with the Eastern princes in refusing a request made at an entertainment. See Herod. IX. 110, sqq. Compare also Dan. vi. 15, 16.

Ver. 10. πέμψας. Supply σπεκουλάτωρα, from Mark vi. 27. See also on Matt. ii. 16. Herod could not be now at Tiberias, which

was two days' journey from Machærus; and indeed it may be inferred from Josephus, that he was in the neighbourhood of the place of the Baptist's confinement, if not in the fortress itself.

Ver. 13. πεζῇ. By land, as opposed to ἐν πλοίῳ. Compare Hom. Od. Γ. 324. Xen. Rep. Ath. II. 5. Diod. Sic. I. 30. Joseph. B. J. III. 1. 3. So in Latin, Cic. Epist. Att. III. 8. Classe et pedibus venire.

Ver. 15. ὀψίας γενομένης. The Jews reckoned two evenings, at three and six o'clock respectively. Here the first is meant; and the expression ἡ ὥρα ἤδη παρήλθεν, which is identical with ἡ ἡμέρα ἤρξατο κλίνειν in Luke ix. 12, signifies the day is far spent. So Mark vi. 36. ἤδη ὥρας πολλῆς γενομένης. The second evening is mentioned in ver. 23. Compare John vi. 16, 17.

Ver. 19. εὐλόγησε. Scil. τὸν Θεόν. In Matt. xv. 36, the corresponding word is εὐχαριστήσας. Compare also Mark viii. 6. Luke i. 64. ii. 28. John vi. 11. 23.

αὐτοῖς, Ἀκούετε καὶ συνίετε. Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ¹¹
τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ¹²
τὸν ἄνθρωπον. Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ,¹³
Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; Ὁ δὲ¹⁴
ὑποκριθεὶς εἶπε, Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος,
ἐκριζωθήσεται. Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ¹⁵
τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέρω εἰς βόθυνον πεσοῦνται. Ἀποκριθεὶς δὲ¹⁶
ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην. Ὁ δὲ¹⁷
Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐπω νοεῖτε, ὅτι πᾶν¹⁸
τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα
ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξ-¹⁹
έρχεται, κακεῖνα κοινοῖ τὸν ἄνθρωπον. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται²⁰
διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρ-
τυρίαι, βλασφημίαι. Ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ²¹
ἀνίπτοις χερσὶ φαγεῖν, οὐ κοινοῖ τὸν ἄνθρωπον.

Καὶ, ἐξελθὼν ἐκεῖθεν, ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ²²
Σιδῶνος. Καὶ ἰδοὺ, γυνὴ Χαναναία, ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα,²³
ἐκραύγασεν αὐτῷ, λέγουσα, Ἐλέησόν με, κύριε, υἱὲ Δαβὶδ· ἡ θυγάτηρ
μου κακῶς δαμονίζεται. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ²⁴
προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν, λέγοντες, Απόλυσον

Ver. 17. οὐπω νοεῖτε. Al. οὐ νοεῖτε.

sage cited, and there also in a bad sense. The prophecy is from Isa. xxix. 13.

Ver. 11. κοινοῖ. *Pollutes, defiles*, or rather, *renders unclean*, from κοινός. Hesych. κοινός· ἀκάθαρτος, βέβηλος. Compare Acts x. 14. xi. 8. xxi. 28. Heb. ix. 13.

Ver. 13. φυτεία. Properly, the act of planting; and, hence, the plant itself. It is not unusual to compare the mind of man to a field, and the precepts with which it is imbued to seeds or plants. Plutarch. *de Educat.* c. 1. γῇ μὲν ἔοικεν ἡ φύσις, γεωργῷ δὲ ὁ παιδεύων, σπέρματι δὲ αἱ τῶν λόγων ὑποθήκαι. Thus the sense will be: "Heed not the anger of the Pharisees; they are blind guides; their doctrines are mischievous, and will eventually be overthrown; though their tendency is to destroy both themselves and their followers." To complete the sense of the clause, ἣν οὐκ ἐφ. ὁ π. μ. ὁ οὐράνιος, must be added ἀλλ' ὁ διάβολος. There is apparently an allusion to the parable of the Tares (ch. xiii. 25. 38). The expression ὁδηγοὶ τυφλοὶ is proverbial; and mental blindness is clearly indicated. Compare Rom. i. 21. Eph. iv. 18. Juv. Sat. VI. 613.

Ver. 15. παραβολὴν ταύτην. This maxim; viz. that in ver. 11. See on Matt. xiii. 3.

Ver. 16. ἀκμὴν. *Suband. κατά, i. e. κατ' ἀκμὴν χρόνου, even yet*. Hesych. ἀκμὴν· ἔτι. Compare Xen. *Anab.* IV. 3. 26. Polyb. I. 13. 12. V. 18. 5. Anac. XXXII. 9. Joseph. *Ant.* XVII. 11. 5.—In ver. 17, ἀφεδρῶν, which is found in no other writer, evidently means a sewer or sink.

Ver. 22. Χαναναία. Mark (vii. 26) calls this woman Ἑλληνίς Συροφοίνισσα; but the Phœnicians generally were descendants of Canaan, and those about Tyre and Sidon had never been driven out. See *Judg.* i. 31, 32. She is called a Greek, merely as a general term for *Gentile*. Compare *Rom.* i. 16. ii. 9. Being a heathen, she must have addressed Christ as the *Son of David*, from a persuasion that this was a title of respect applied to him by his countrymen.

Ver. 23. ἀπόλυσον αὐτήν. *Send her away*; but, as it appears from Christ's answer, not without granting her request. Though our Lord was doubtless acquainted with this woman's worthiness, yet it was necessary to make it more especially conspicuous to those who were about to witness a miracle, which, though "the lost sheep of the house of Israel" (*Matt.* ix. 36. x. 6) were entitled to the first offers of mercy, was a pledge that the

24 αὐτὴν, ὅτι κράζει ὑπισθεν ἡμῶν. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπειστά-
 25 λην, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλῶτα οἴκου Ἰσραὴλ. Ἡ δὲ ἐλ-
 26 θούσα προεκύνει αὐτῷ, λέγουσα, Κύριε, βοήθει μοι. Ὁ δὲ ἀποκρι-
 27 θεὶς εἶπεν, Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν
 28 τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. Τότε
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὡ γύναι, μεγάλη σου ἡ πίστις· γενη-
 θήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκεί-
 νης.

29 Καὶ, μεταβὰς ἐκεῖθεν, ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς
 30 Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. Καὶ προσῆλθον
 αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς,
 κυλλοὺς, καὶ ἑτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας
 31 τοῦ Ἰησοῦ· καὶ θεράπευσεν αὐτοὺς, ὥστε τοὺς ὄχλους θαυμάσαι,
 βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦν-
 32 τας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. Ὁ δὲ
 Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπε, Σπλαγχνίζομαι
 ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι
 τι φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν
 33 ἐν τῇ ὁδῷ. Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν
 34 ἱερῆμιά ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; Καὶ λέγει
 αὐταῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα
 35 ἰχθυῖδια. Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. Καὶ
 λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ
 37 ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον
 πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων,
 38 ἑπτὰ σφυρίδας πλήρεις. Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες,
 39 χωρὶς γυναικῶν καὶ παιδίων. Καὶ, ἀπολύσας τοὺς ὄχλους, ἐνέβη
 εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

Ver. 25. προσεκύνει. K. προσεκύνεισιν.—31. κυλλοὺς ὑγιεῖς. This clause is omitted
 in the Vulgate.—32. ἡμέρας. G. K. S. ἡμέραι.—39. ἐνέβη. G. K. ἀνέβη.

Gentiles also would eventually be included
 in it.

Ver. 26. κυναρίους. See on Matt. vii. 6. Our Lord did not use the expression reproach-
 fully, but merely adopted the ordinary lan-
 guage of the Jews, who gave the name of
 dogs to the heathens generally; and probably
 with a view to intimate that she was entitled
 to a nobler designation.

Ver. 27. ἀπὸ τῶν ψυχῶν. Some of the
 manuscripts; from ψύειν, to rub down, to break to
 pieces. The word recurs only in Luke xvi. 21.
 There is an ellipsis of τι, ὅτι μέρος τι, as fre-

quently after certain verbs followed by a geni-
 tive with ἀπὸ or ἐκ. Compare Matt. xxv. 8;
 and see Gr. Gr. § 41. Obs. 7. 10.

Ver. 30. κυλλοὺς. Those who had lost a
 limb. Compare Matt. xviii. 8. Arist. Equit.
 1091. Hence, in the next verse, it is opposed
 to ὑγιεῖς.

Ver. 37. σφυρίδας. Baskets used at meals;
 and thus different from the *cophini*, in Matt.
 xiv. 20. Arrian. Diss. IV. 10. σφυρίσι διει-
 νύειν.

Ver. 39. ὄρια Μαγδαλά. Mark viii. 10.
 μίρη Δαλμανουθά. The two places were

16. Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες 1 ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάαι αὐτοῖς. Ὁ δὲ 2 ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁψίας γενομένης λέγετε, Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός· καὶ πρωὶ, Σήμερον χειμῶν· πυρρᾶζει γὰρ στυγνάζων 3 ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ προφήτου. Καί, καταλιπὼν αὐτούς, ἀπῆλθε.

Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάβοντο ἄρτους 5 λαβεῖν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς 6 ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν. Γνούς δὲ ὁ Ἰησοῦς εἶπεν 8 αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισ- 9 χιλίων, καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς ἐπτὰ ἄρτους τῶν 10 τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; Πῶς οὐ νοεῖτε, ὅτι οὐ 11 περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης 12 τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα 13 τοὺς μαθητὰς αὐτοῦ, Λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν

Ver. 8. αὐτοῖς. G. S. omitt, and K. brackets this pronoun.—11. περὶ ἄρτων. S. περὶ ἄρτων.—13. τίνα με λέγουσιν κ. τ. λ. Some MSS. incorrectly omit με, probably because τὸν υἱὸν τοῦ ἀνθρώπου does not appear in Mark viii. 27. Luke ix. 18. See note.

adjacent, and lay in the territory of the Gadarenes.

CHAP. XIV. Ver. 1. σημεῖον ἐκ τοῦ οὐρανοῦ. See on Matt. xii. 38.

Ver. 2. εὐδία. Scil. αὐριον ἔσται. Plin. N. H. XVIII. 35. Si circa occidentem rubescunt nubes, serenitatem futurae dies spondent. Quod si in exortu fiat, ita ut rubescant nubes, maxima ostenditur tempestas. Compare Virg. Georg. I. 453. Arat. Phæn. 837. 858. As in this place, εὐδία and χειμῶν are also opposed in Xen. Hell. II. 4. 10. ἐν εὐδία χειμῶνα ποιοῦσι.—The verb στυγνάζειν, to grieve, and metaphorically, to low, is applied to the atmosphere; as στυγνότης in Polyb. IV. 21. 1. So also Plin. N. H. II. 6. Sol coll tristitiam discit. Tibul. I. 2. 49. Triste cælum.

Ver. 3. τῶν καιρῶν. The times of the Messiah; of which abundant evidence had been given. In the Scriptures, οἱ καιροὶ are set times appointed by God. See Dan. vii. 22. viii. 19. xi. 27. Luke xxi. 8. Eph. i. 10. 1 Thess. v. 1.

Ver. 6. ἀπὸ τῆς ζύμης τῶν Φ. 3. 2. In ver.

12, ζύμη is interpreted by διδαχή, and from its quality of rapid diffusion through an entire mass, it is applied in a parable (Matt. xiii. 33. Luke xiii. 21) to illustrate the progress of the Gospel. More frequently in the Jewish writings evil affections are represented by leaven; and so 1 Cor. v. 6. This may possibly have caused the misconception of the disciples, who probably considered our Lord's admonition as a reproof, lest their negligence should force them to purchase food of heathens or Samaritans. In Gal. v. 9, doctrine is again intended. Compare Luke xii. 1.

Ver. 13. Καισαρείας τῆς Φ. As distinguished from Caesarea Stratonis, mentioned in Acts x. 1. xxiii. 23; and situate on the sea-coast; whereas this city lay on the north-east side of Palestine, and was anciently called Laish (Judg. xviii. 27), and afterwards Peneas (Plin. N. H. V. 15), till it was rebuilt by Philip the Tetrarch, who named it Caesarea, in honour of Tiberius Caesar. See Joseph. Ant. XVIII. 2. 1. In our Lord's question, the expression τὸν υἱὸν τοῦ ἀνθ. more closely defines the pronoun με, as if it had been ἡμεῖς

14 υἱὸν τοῦ ἀνθρώπου; Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν·
 15 ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἰερεμίαν, ἥ ἓνα τῶν προφητῶν. Λέγει
 16 αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ Σίμων Πέτρος
 17 εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Καὶ ἀποκριθεὶς ὁ
 18 Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων βᾶρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα
 19 οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Καγὼ δὲ
 20 σοὶ λέγω, σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου
 τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω
 σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὅ ἐὰν δήσῃς ἐπὶ τῆς
 γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὅ ἐὰν λύσῃς ἐπὶ τῆς
 γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε διεστείλατο τοῖς μαθηταῖς
 αὐτοῦ, ἵνα μηδενὶ εἰπωσιν, ὅτι αὐτὸς ἐστὶν Ἰησοῦς ὁ Χριστός.

Ver. 20. Ἰησοῦς. Omitted by G. K. S.

τὸν υἱὸν τοῦ ἀνθρώπου, ὡς οἶδατε, ὄντα. Hence the disciples were led to the acknowledgment of his divine nature also, as ὁ υἱὸς τοῦ Θεοῦ, in ver. 16. Some adopt a double interrogation, which cannot be admitted; for the Son of Man is a title applied to Christ by himself alone, prior to his ascension.—Of the reply, in ver. 14, see on Matt. xi. 14. xiv. 1.

Ver. 17. σὰρξ καὶ αἷμα. An Hebraism, signifying Man. So in Gal. i. 16. Eph. vi. 12. Heb. ii. 14. It is not found in the O. T., but frequently occurs in the Talmud. Be it observed, that the revelation communicated to Peter was the result of a conviction induced by Christ's miracles and doctrines; and similar to that which suggested a like avowal to Nathaniel (John i. 50), and to the centurion (Matt. xxvii. 54).—Of the name βᾶρ Ἰωνᾶ, see on Matt. x. 3. Simon's new name, Πέτρος, of which Cephas (John i. 42) is the Syriac synonym, denotes a stone or rock; and it was doubtless given him to commemorate the seal with which he stood forward to make the confession in ver. 16.

Ver. 18. ἐπὶ ταύτῃ τῇ πέτρᾳ. Whether this Rock be understood of Peter himself, or of Christ, or of the confession which Peter had just uttered, it gives no supremacy to Peter above the other apostles. St. Paul, for instance, was not "a whit behind him" in the work of the Gospel. From the change, however, of the word πέτρος into πύλαι, it should rather seem that the confession of the divinity and incarnation of Christ, which had also been made by the other apostles (Matt. xiv. 33), was the Rock upon which the Christian church is built. The expression πύλαι ᾗδου, which is found both in sacred and profane writers, always signifies death, as being the entrance into Hades. Compare Ps. ix. 13. cvii. 18. Isa. xxxviii. 10. Wisd. xvi. 13.

3 Macc. v. 51. Hom. Il. i. 312; where see note. Our Lord meant, therefore, that his Church should endure for ever.

Ver. 19. τὰς κλεῖς τῆς βασιλείας. Peter laid the first foundation of the Christian Church both among Jews and Gentiles (Acts ii. 41. x. 45); and to this he himself alludes in Acts xv. 7. If, however, the Power of the keys be connected with that of binding and loosing, it was not limited to Peter, but addressed in the same terms to all the apostles in Matt. xviii. 18. In the Talmud, to bind and to loose mean respectively to prohibit and to permit; so that our Saviour intended to convey to his apostles the power of retaining or abrogating such of the Mosiac ritual as the circumstances of his religion might require. The authority, which is here perhaps confined to things, is extended in John xx. 23, to persons; and, with modifications adapted to the change of times, it will be continued to their successors till the end of the world.

Ver. 20. ἵνα μηδενὶ κ. τ. λ. That is, before his resurrection. See Matt. xvii. 9. Such a premature declaration would either have induced the people to make him a king, or, seeing their national hopes disappointed, to persecute him and his followers. It seems from Peter's exclamation in ver. 22, that the apostles themselves, convinced that their master was the true Messiah, were looking for personal aggrandisement in his temporal kingdom; and it was this hope which they cherished in common with the rest of their countrymen, which rendered it necessary that Christ, from this period, should constantly urge upon them the true nature of his office, and his approaching sufferings and death. What he now began (ἤρξατο) to declare, he repeated frequently afterwards. See Matt. xvii. 22. xx. 18. xxvi. 2.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ²¹ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος²² ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων, Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, σατανᾶ· σκάνδαλόν²³ μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε ὁ²⁴ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ'²⁵ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρήσει αὐτήν. Τί γὰρ²⁶ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Μὲλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς²⁷ αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν προᾶξιν αὐτοῦ. Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐσθηκότων,²⁸ οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

17. ΚΑΙ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς

Ver. 23. σκ. μου εἶ. Some have εἶ μοι, others, εἰ μοι.—28. τ. τῶν ὧδε ἐστ. G. K. ἱστώτων. S. τινες ὧδε ἐστώτες.

Ver. 21. πρεσβυτέρων. It should have been stated at *Matt.* ii. 4, that twenty-four *elders*, together with the twenty-four *chief priests* and twenty-four *scribes*, constituted the *Sanhedrim*. See also on *Matt.* v. 22. Sometimes τοῦ λαοῦ is added (*Matt.* xxvi. 3), or τοῦ Ἰσραὴλ (*Acts* iv. 8), or τῶν Ἰουδαίων (*Acts* xxv. 15).

Ver. 22. Ἰλεώς σοι. *Scil.* ὁ Θεὸς εἴη. Compare 2 *Sam.* xx. 30. xxiii. 17. 1 *Chron.* xi. 19. 1 *Macc.* ii. 21. LXX. Joseph. *Ant.* VII. 11. 8. Aristæn. II. 13. The Hebrew expression is frequently rendered, μὴ γένοιτο, *God forbid!*

Ver. 23. σατανᾶ. Simply an *adversary*; as having uttered a wish, which, if realised, would impede the atonement. The Hebrew word is similarly used as an appellative, and so retained by the LXX., in 1 *Kings* xi. 14. In 1 *Sam.* xxix. 4, it is rendered ἐπίβουλος.—Here σκάνδαλον is an *obstacle* or *impediment*; in the abstract for the concrete. See on *Matt.* v. 29.—The phrase φρονεῖν τὰ τινος, to take part with any one, occurs again in *Rom.* viii. 5. Compare 1 *Macc.* x. 20. Herod. VII. 102. Diod. Sic. XIV. 28.

Ver. 24. εἴ τις θέλει κ. τ. λ. See on *Matt.* x. 38, 39.

Ver. 26. τὴν ψυχὴν ζημιωθῇ. Herod. VII. 39. τὶ δὲ κερδανούμεν ἅπασαν τὴν Περσίδα προσλαμβάνοντες, τὰς δὲ ψυχὰς ἰζημιώμενοι. The expression is proverbial. Compare Hom. II. I. 401. Our Lord, however, has a principal view to the loss of the soul, or eternal life.

Ver. 28. εἰσὶ τινες κ. τ. λ. From his coming to judgment, our Lord turns to another manifestation of his glory, which was to take place while some of those, who were then present, were yet living. This may either be understood of the destruction of Jerusalem, which St. John survived, and which is frequently connected with the day of judgment; or of the Transfiguration, which happened a few days afterwards in the presence of three of the apostles.—The phrase γένεσθαι θανάτου is analogous with a frequent use of the verb in the classical authors. Soph. *Trach.* 1106. μόχθων μυρίων ἐγενεσάμην. So Tertull. c. Marcion. III. 149. *Debata mortis gustavit*. Compare Soph. *Ant.* 1005. Eur. Hipp. 659. Anthol. Gr. III. 25. 16. Hesych. γένεσθαι· πεῖρασθαι, ἄψασθαι. We have also θεωρεῖν θάνατον, *John* viii. 51; ἰδεῖν θάνατον, *Luke* ii. 26.

CHAR. XVII. Ver. 1. μεθ' ἡμέρας ἕξ.

- 2 ὄρος ὑψηλὸν κατ' ἰδίαν. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο 3 λευκὰ ὡς τὸ φῶς. Καὶ ἰδὼν, ὠφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας, μετ' 4 αὐτοῦ συλλαλοῦντες. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ 5 μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἡλίᾳ. Ἔτι αὐτοῦ λαλοῦντος, ἰδὼν, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδὼν, φωνὴ ἐκ τῆς νεφέλης 6 λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ 7 ἀκούετε. Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, 8 καὶ ἐφοβήθησαν σφόδρα. Καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ 9 εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδεὶς αὐτοὺς εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.
- 9 Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου 10 ἐκ νεκρῶν ἀναστῇ. Καὶ ἐκπρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλίαν δεῖ ἔλθῃν πρῶτον; 11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν ἔρχεται πρῶτον, 12 καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ᾔθελον· οὕτω καὶ ὁ

Ver. 5. *φωτεινή*. G. *φωτός*. This may probably be correct, though not the reading of the best copies; inasmuch as the change may have arisen from the notion that a *cloud of light* could not, though a *bright cloud* might, cast a shadow. But the *dazzling effect* produced upon the eyes of the disciples may be all that is implied in *ἐπεσκίασεν*.—7. *καὶ προσελθὼν κ. τ. λ.* Cod. K. *προσῆλθεν ὁ Ἰησοῦς, καὶ ἀψάμενος αὐτῶν εἶπεν*.—9. *ἀπὸ τοῦ ὄρους*. G. K. S. *ἐκ τ. ὄρ.*—*ἀναστῇ*. Al. *ἐγερθῇ*.

Luke ix. 28. ὡσεὶ ἡμίραι ὀκτώ. Matthew's calculation, with whom Mark (ix. 2) agrees, is *exclusive*; Luke's, *inclusive*. The scene of our Lord's transfiguration is generally supposed to have been Mount Tabor.

Ver. 2. *μετεμορφώθη*. In *Rom. xii. 2* 2 Cor. *iii. 18*, this verb denotes metaphorically an *internal* change; but here, perhaps, change in *external appearance* only is intended. Compare *Luke ix. 29*; and see *Dan. v. 10. vii. 28. LXX. Mark xvi. 12*. It is clear from the entire narrative that the Transfiguration was a *real*, not a *visionary*, transaction; and thus the word *ὄραμα* (ver. 9) implies the *extraordinary* representation of objects *outwardly visible*, as in *Acts vii. 31. x. 3*.

Ver. 3. *συλλαλοῦντες*. Namely, concerning his death; as stated in *Luke ix. 31*. This would tend to soften the prejudices of the apostles on this important point. See on ch. *xv. 20*.

Ver. 4. *ὧδε εἶναι*. *To remain here*. Peter no doubt conceived that the Messiah's kingdom had begun; and, in his ignorance (*Luke*

ix. 33) supposing that Elias had now come, in accordance with the prophecy of Malachi, he did not suspect that he would depart immediately. Compare ver. 10; and see on *Matth. xi. 14*.

Ver. 5. *νεφέλη φωτεινή*. To this Peter alludes in *2 Pet. i. 17*. The emphatic words *αὐτοῦ ἀκούετε*, imply that the Gospel was now to be heard instead of the Law and the Prophets, of which Moses and Elias appeared as the representatives. It was this announcement of the abolition of the ceremonial law, respecting which the strongest prejudices were entertained by the early converts to Christianity, which more especially suggested our Lord's injunction of secrecy to the apostles, until after his resurrection (ver. 9).

Ver. 11. *ἀποκαταστήσει πάντα*. So *Acts iii. 21*. The allusion is probably to the *spiritual restoration*, and great reformation of morals, effected by the preaching of the Baptist. See *Matth. iv. 6. Luke i. 17*.

Ver. 12. *οὐκ ἐπέγνωσαν αὐτόν*. *They did not recognize him*; but rejected his testimony.—Of the phrase *ποῦντι ὅσα ἠθέλησαν*,

υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. Τότε συνῆκαν οἱ 13
μαθηταί, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

Καὶ ἔλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος, 14
γονυπετῶν αὐτῷ, καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σελη- 15
νιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ
πολλάκις εἰς τὸ ὕδωρ. Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ 16
οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 17
᾿Ω γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν;
ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. Καὶ ἐπετίμησεν 18
αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ
παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταί τῷ Ἰησοῦ 19
κατ' ἰδίαν, εἶπον, Διὰ τί ἡμεῖς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό; Ὁ δὲ 20
Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν. Ἀμὴν γὰρ λέγω ὑμῖν,
ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι
ἐντεῦθεν ἐκεῖ· καὶ μεταβήσεται· καὶ οὐδὲν ἄδυνατόν σοι ἔσται. Τοῦτο δὲ 21
τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

ἈΝΑΣΤΡΕΦΟΜΕΝΩΝ δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ 22
Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀν-
θρώπων· καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. 23
Καὶ ἔλυνήθησαν σφόδρα.

Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ, προσῆλθον οἱ τὰ δίδραγμα 24
λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ
δίδραγμα; Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν 25
αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ
τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν

Ver. 14. γονυπετῶν αὐτῷ. G. K. S. αὐτόν.

there is an example in Xen. Cyr. II. 4. 19. The syntax *ἐν αὐτῷ* is a Hebraism. Compare Gen. xl. 14. Dan. xl. 7. LXX. Luke xxiii. 31.

Ver. 15. σεληνιάζεται. The symptoms are those of epilepsy. Caelius Aurel. I. 4. *Publicis in locis cadoendo fœdantur epileptici, adjunctis etiam externis periculis, loci causâ præcipites dati, aut in flumina vel mare cadentes*. The disease, however, is ultimately referred to demoniac possession.

Ver. 17. διεστραμμένη. Perverse: as opposed to the metaphorical sense of *εὐθύς*, in Ps. vii. 10. xi. 2. LXX. Acts viii. 21; and elsewhere. Hence Euthymius: *διεστραμμένη· σκοδία, μὴ νοοῦσα τὸ εὐθύ*. It is clear that this part of the reproach cannot be directed to the apostles, who are, nevertheless, censured for their want of faith in ver. 20. It was probably addressed to the Jews in general,

who are precisely so described in Deut. xxxii. 5. Compare Phil. ii. 15.

Ver. 20. κόκκον σινάπεως. See on Matt. xiii. 31. *To remove mountains* was also proverbial of great difficulty. Compare Job ix. 5. Isa. liv. 10. Zech. iv. 7. Matt. xxi. 21. 1 Cor. xiii. 2. So Lucian: *ὅρα ὅλα κινεῖν ἄερῳ τῷ δακτύλῳ δυνάμενον*. LXX. IX. 3. *Num montes moliri sede sua paratus?* Compare Luke xvii. 6.

Ver. 21. τοῦτο τὸ γένος. That is, *evil spirits in general*. So Phœd. Fab. II. 1. *genus mortaliū for mortales*. It is clear that *ἐν προσευχῇ ἔ νηστείᾳ* includes that *faith* which is strengthened and nourished thereby.

Ver. 22. ἀναστρέφοντων. *As they passed through*. See Mark ix. 30. So Polyb. III. 33. *κατὰ τὴν Ἰταλίαν ἀναστρέφετο*. Hesych. *ἀναστρέφοντες· περιερχόμενοι*.

Ver. 24. τὰ δίδραγμα. Every Israelite

- 26 ἄλλοτριῶν; Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἄλλοτριῶν. Ἐφη αὐτῷ
 27 ὁ Ἰησοῦς, Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. Ἵνα δὲ μὴ σκανδαλίσωμεν
 αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀνα-
 βάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις
 στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
- 1 18. ἘΝ ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες,
 2 Τίς ἄρα μεῖζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; Καὶ προσκαλεσά-
 3 μενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ εἶπεν, Ἀμὴν
 λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε
 4 εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ
 5 παιδίον τοῦτο, οὗτός ἐστιν ὁ μεῖζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
 6 Καὶ ὅς ἐὰν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ
 7 δέχεται· ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόν-
 των εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνίκος ἐπὶ τὸν
 7 τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγῃ τῆς θαλάσσης. Οὐαὶ
 τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάν-
 δαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

Ver. 28. ὁ Π. Omitted in some copies: others read, εἰπόντος δὲ, Ἀπὸ τῶν ἄλλοτριῶν, ἔφη κ. τ. λ. CHAP. XVIII. ver. 4. ταπεινώσῃ. S. ταπεινώσει.—B. ἐπὶ τὸν τρ. K. S. εἰς τ. r. Others have περὶ.

above the age of twenty paid annually *half a shekel* (*Exod. xxx. 13*) for the service of the temple; which Vespasian afterwards transferred to the capitol. This tribute, which seems to have been voluntary, is here intended; the half shekel being equivalent to the Attic *διδραχμον*. Notices of it are found in Suet. Domit. c. 12. Joseph. Ant. XVIII. 9. 1. B. J. VII. 6. 6. The plural *διδραχμα* is used with reference to the numbers from whom it was annually collected.

Ver. 28. *ἐλεύθεροί εἰσιν οἱ υἱοί*. Christ, as the *Son of God*, was not therefore bound to pay for the service of his Father's house. He paid the tribute, however, to avoid offence; and the example is worthy of imitation. Without supposing the *stater*, which was equal to two *didrachma*, to have been created for the purpose, our Lord's divinity was sufficiently proved by his knowledge that the fish had gorged the money. An instance of such a circumstance is seen in Herod. III. 42.

CHAP. XVIII. Ver. 1. *μεῖζων*. For *μῖστος*, and so again in ver. 4. See on Matt. xi. 11. Mark (ix. 36) as *πρῶτος*. It seems from Luke ix. 46, that our Lord's question was suggested by a dispute among the disciples respecting superiority in the Messiah's temporal kingdom, which they supposed to be now commencing; nor does his admonition appear to have checked their

ambitious hopes. Compare Matt. xx. 20, *sqq.* Christ does not deny that a distinction would exist among his disciples, and that the apostles will possess especial dignity, in the kingdom of God (Matt. xix. 18); but he rebukes the worldly views by which they were actuated.

Ver. 5. *παιδίον τοιοῦτον*. That is, a *disciple*, as humble, meek, and innocent as the child before them; and so *μικροί* in the next verse. The symbolical mode of instruction, which Christ here adopted, was very common in the East: and similar instances occur in Matt. xxvii. 24. John xiii. 4. 14. Acts xx. 11. —For *ἐν τῷ ὀνόματί μου*, Mark (ix. 41) has *ὅτι Χριστοῦ ἐστε*. See also on Matt. x. 40. 42.

Ver. 6. *σκανδαλίω*. See on Matt. v. 29. xi. 5. The upper millstone was called *ὀνίκος*, because it was turned by an ass. Ovid. Fast. VI. 318. *Et quæ pumiceas versat asella molas*. There is an allusion, perhaps, to a custom, which prevailed among the heathen, of casting sacrilegious persons into the sea.

Ver. 7. *ἀπὸ τῶν σκανδάλων*. Because of *scandals*, by which men themselves offend, or lead others to do so. Such will necessarily arise by reason of the wickedness of men; but every exertion and every sacrifice must be made, rather than give occasion to them. Compare Matt. v. 29, 30.

Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ 8
 βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ
 κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ
 αἰώνιον. Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ 9
 βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν,
 ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.
 Ὁρατε, μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ 10
 ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρό-
 σωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀν- 11
 θρώπου σῶσαι τὸ ἀπολωλός. Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ 12
 ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἀφείς τὰ ἐννενηκον-
 ταεννέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται 13
 εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς
 ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις. Οὕτως οὐκ ἔστι θέλημα ἐμ- 14
 προσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μι-
 κρῶν τούτων. Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὕπαγε, καὶ 15
 ἔλεγχον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου. Ἐὰν σου ἀκούσῃ, ἐκέρ-
 δησας τὸν ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑτι 16
 ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.
 Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας 17
 παρακούσῃ, ἔστω σοὶ ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν λέγω 18
 ὑμῖν, ὅσα ἐὰν δῆσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ

Ver. 8. αὐτά. AL. αὐτόν.—11. In Codd. B. L. &c. this verse is wanting; but its con-
 nexion with what both precedes and follows is so manifest, that it can scarcely have been
 taken, as some have thought, from *Luke* xix. 10. Besides, the places are not strictly
 parallel.—15. καὶ ἔλεγχον. G. K. omit the copula.

Ver. 10. μὴ καταφρονήσητε κ. τ. λ. Sin-
 cere and humble Christians are not to be de-
 spised; for they must be objects of God's
 care, inasmuch as he sends his angels to watch
 over them, and Christ came into the world to
 die for them. The doctrine of guardian an-
 gels attached to individual believers, is also
 countenanced in *Acts* xii. 15. *Heb.* i. 14.
 Compare *Ps.* xxxiv. 7. *xcl.* 11.—The phrase
 βλέπειν πρόσωπόν τινος implies *admission*
to the presence and favour of any one, in allu-
 sion to the custom of earthly monarchs, into
 whose presence it is a mark of favour to be
 admitted. Compare *1 Kings* x. 8. *Ezra* i. 14.
Ser. lii. 25. *Dan.* vii. 10. *Luke* i. 19. *Rev.* i. 4.

Ver. 12. ἐὰν γένηται κ. τ. λ. This para-
 ble is designed to illustrate the merciful de-
 sire of God that all mankind should be saved;
 but it is not to be understood that one sheep
 found is regarded with greater satisfaction than
 ninety-nine which had not strayed; though
 the recovery of a lost treasure will naturally
 excite a momentary transport, which exceeds
 the quiet pleasure arising from the undis-

turbed possession of one of greater value. All
 his sheep are of equal value to the shepherd;
 and so are the souls of all mankind in the
 sight of God.

Ver. 15. ἐὰν δὲ ἁμαρτήσῃ κ. τ. λ. This
 precept, which shows how a Christian should
 act in order to avoid offence, seems to be built
 upon *Deut.* xix. 15, *sqq.* Compare also *John*
 viii. 17. *2 Cor.* xiii. 1.—In ver. 16, ῥῆμα sig-
 nifies a matter, as in *Luke* i. 37. *ii.* 15. *Acts*
 x. 37, and elsewhere.

Ver. 17. τῇ ἐκκλησίᾳ. The church, or con-
 gregation, of which he is a member. These
 several steps were taken in the synagogues,
 and afterwards in the primitive church. Com-
 pare *1 Cor.* v. 4. *2 Cor.* ii. 6. Thus Justin
 M. (*Epist. ad Zen.*) speaks of an admonition
κατὰ κοινόν. Heathens and Publicans were
 regarded by the Jews as an abomination; so
 that our Lord here sanctions *excommunication*
 as the last resource, in the case of an incorri-
 gible offender. See on *Matt.* v. 46. ix. 10;
 and compare *Tit.* iii. 10.—Of ver. 18, see on
Matt. xvi. 19.

- 19 ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. Πάλιν
λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντός
πραγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου
20 τοῦ ἐν οὐρανοῖς. Οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὴν
ὄνομα, ἐκεῖ ἐγὼ ἐν μέσῳ αὐτῶν.
21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἁμαρτήσῃ εἰς
22 ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; Λέγει αὐτῷ ὁ Ἰη-
23 σοῦς, Οὐ λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. Διὰ
τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἡνθρώπῳ βασιλεῖ, ὃς ἠθέλησε
24 συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν,
25 προσπνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. Μὴ ἔχοντος δὲ
αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶτῃναι, καὶ τὴν
γυναικα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.
26 Πесὼν οὖν ὁ δούλος προσεκύνει αὐτῷ, λέγων, Κύριε, μακροδύμησον
27 ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ
28 δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ. Ἐξελθὼν
δὲ ὁ δούλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ
ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἐπνιγε, λέγων, Ἀπόδος μοι ὁ τι
29 ὀφείλεις. Πесὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ, παρε-

Ver. 19. δύο ὑμῶν συμφ. Al. δύο συμφ. ἔξ ὑμῶν.—28. ἀπόδος μοι ὁ τι ὀφ. G. K. S. εἰ τι ὀφ. This is, in all probability, the true reading, of which the other is a correction, arising out of the supposition that the debt was thereby rendered doubtful, whereas it is merely a formula. Some omit μοι.—29. εἰς τ. π. αὐτοῦ. These words, omitted by G., are enclosed by K. within brackets.—πάντα ἀποδ. S. omits πάντα.

Ver. 19. γενήσεται αὐτοῖς. So Matt. xix. 27. τι ἔσται ὑμῖν. Arrian. Epict. II. 21. ἰφ' ὃ ἔρχεσθε, τοῦτο ὑμῖν γίνεται. Xen. Anab. II. 1. 8. τι ἔσται τοῖς στρατιώταις; This promise, although addressed immediately to the apostles, extends, with obvious limitations, to Christians generally. Compare 1 John iii. 22. v. 14.

Ver. 22. ἕως ἑβδομηκοντάκις ἑπτά. In Luke xvii. 4, our Lord uses the expression *seven times a day*, as here *seventy times seven*, of an indefinite number. Compare Gen. iv. 24. xxxiii. 3. 1 Kings xviii. 43. Matt. xii. 45. From Amos i. 3, the Rabbins allowed three, or, at most, four remissions of an offence; and Peter is supposed to have put the numbers *three and four* together, so as to make near the limit. Forgiveness is the distinguishing doctrine of the Gospel; but it is clear from this parable, which is an admirable practical commentary on the fifth petition of the *Lord's Prayer*, that the offender's pardon involves the condition of his penitence.

Ver. 23. συνᾶραι λόγον. To settle accounts. So again, in Matt. xxv. 19.

Ver. 24. μυρίων ταλάντων. An immense sum (= £2,525,000); which, contrasted with

100 denarii (ver. 28), marks the immeasurable difference between our offences against God, and those of our fellow-creatures against ourselves.

Ver. 25. ἔχοντος. Of the verb ἔχειν, signifying *to be able*, see examples in Prov. iii. 27. LXX. Luke xii. 4. John viii. 6, *et alibi* saepius. Thus also Xen. Cyr. I. i. 4. οὐδ' ἂν τὰ ὀνόματα ἔχοι τις εἰπεῖν. Cic. pro Rosc. c. 36. *Habere dicere*.—With ἀποδοῦναι, and ἀποδοθῆναι, we must supply τὸ ὀφειλόμενον, as in ver. 30. To sell debtors as slaves was a very general practice among the ancients; but among the Jews this bondage was not permitted beyond six years. See Lev. xxv. 39, sqq. 2 Kings iv. 1.

Ver. 27. τὸ δάνειον. The borrowed money; the loan. The word occurs only in this place; but compare Luke vi. 34. vii. 41. In ver. 32, ὀφειλὴ is a debt generally, however incurred.

Ver. 28. ἐπνιγε. This verb, and ἀγχείν, are commonly used of hard creditors, throttling and nearly strangling their debtors in urging their demands. Lucian D. M. 22. ἂ μὴν ἀγξω σε, νῆ τὸν Πλούτωνα, ἂν μὴ ἀποδῷς. J. Pollux. III. 116. ἀποπνίγειν τοὺς ὀφειλόντας.

κάλει αὐτὸν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ 30 ἀποδῶ τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, 31 ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει 32 αὐτῷ, Δοῦλε πονηρῇ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγώ 33 σε ἤλεσα; Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν ταῖς 34 βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. Οὕτω καὶ ὁ 35 πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

19. ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν 1 ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐ- 2 τοὺς ἐκεῖ. Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ 3 λέγοντες αὐτῷ, Εἰ ἔστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγγιντε, ὅτι ὁ ποιή- 4 σας ἀπ' ἀρχῆς “ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς,” καὶ εἶπεν, “Ἐνεκεν 5 τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;” Ὡστε 6 οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία. Ὁ οὖν ὁ Θεὸς συνέειξεν, ἄνθρωπος μὴ χωριζέτω. Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βι- 7 βλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν; Λέγει αὐτοῖς, Ὅτι Μωσῆς 8 πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν 9

35. τὰ παραπτώματα αὐτῶν. Omitted in G., and bracketed by K.

Ver. 34. βασανισταῖς. Properly *torturers*, i. e. those who examined criminals by torture, as in the E. T. Perhaps simply *quakers* are meant, unless indeed there is an allusion to the extreme cruelty with which debtors were usually treated.

CHAP. XIX. Ver. 3. κατὰ πᾶσαν αἰτίαν. For any cause. So πᾶς is used in 1 Cor. x. 25; and κατὰ has the sense of *propter*, as in *Levit.* xxvi. 28. LXX. *Herod.* V. 30. *Hom. Od. G.* 71. *Joseph. Ant. I.* 18. 2.—Of the rival schools of Hillel and Schammai, the former maintained, and the latter denied, this position. It was intended to elicit from Christ an answer, either at variance with the law of Moses, or the doctrine of one of these two powerful teachers.

Ver. 4. ὁ ποιήσας. The Creator; subnūd. ἀνθρώπους. So *Rom.* i. 25. τὸν κτίσαντα. See on *Matt.* iv. 3.—With ἄρσεν καὶ θῆλυ, supply γένος. Compare *Gen.* i. 27.

Ver. 5. εἰπεν. In *Gen.* ii. 24, the words are ascribed to Adam; but as he spoke by inspiration, they were in fact the words of God.—The verb προσκολλᾶν signifies *to glue together*; and thence metaphorically, *to unite firmly*. In this applied sense it recurs frequently in the N. T., as well as the LXX. So *Plaut. Menach. II.* 2. 67. *Metricos* sc applicant, agglutinant.—The expression εἰς σάρκα μίαν is a Hebraism, for μία σὰρξ. Compare *Deut.* xxviii. 13. *Ps.* xciv. 22; and so also in *Matt.* xxi. 42. This text is quoted again in *Mark* x. 8, 1 *Cor.* vi. 16. *Eph.* v. 31; and in every instance the words οἱ δύο, which are wanting in the original, are inserted. They are found, however, in the Samaritan Pentateuch and the LXX.

Ver. 7. βιβλίον ἀποστασίον. See on *Matt.* v. 31.

Ver. 8. ἀπ' ἀρχῆς κ. τ. λ. The law of Moses permitted divorce under certain restric-

- ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην,
 10 μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. Λέγουσιν αὐτῷ
 αἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
 11 γυναῖκος, οὐ συμφέρει γαμήσαι. Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες
 12 χωροῦσι τὸν λόγον τούτον, ἀλλ' οἷς δέδοται. Εἰσὶ γὰρ ἐννοῦχοι,
 αἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν ἐννοῦχοι,
 αἵτινες ἐννουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν ἐννοῦχοι, οἵτινες
 ἐννούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος
 χωρεῖν, χωρεῖτω.
 13 Τότε προσηνέχθη αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ
 14 προσεύξῃται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. Ὁ δὲ Ἰησοῦς εἶπεν,
 Ἄφετε τὰ παῖδιά, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιού-
 15 των ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Καὶ, ἐπιθείς αὐτοῖς τὰς χεῖρας,
 ἐπορεύθη ἐκεῖθεν.
 16 ΚΑΙ ἰδοὺ, εἰς προσελθὼν εἶπεν αὐτῷ, Διδύσκαλε ἀγαθὲ, τί ἀγαθὸν
 17 ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν;
 οὐδὲς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν,
 18 ῥήσῃς τὰς ἐντολάς. Λέγει αὐτῷ, Ποίας; Ὁ δὲ Ἰησοῦς εἶπε, Τὸ,

Ver. 9. εἰ μὴ ἐπὶ π. Al. παρεκτός λόγου πορνείας, as in ch. v. 32. G. K. omit εἰ.
 16. διὰ ἀγαθὲ. G. omits ἀγαθὲ, and for ἔχω, reads σχῶ.—17. τί με λέγεις κ. τ. λ.
 G. τι με λέγεις περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός. B1 δὲ κ. τ. λ. The reading,
 however, though supported by many MSS. and versions, is certainly incorrect.—τήρη-
 σον. G. τήρει.

tions, not in accordance with the original in-
 stitution of marriage, but because it was ex-
 pedient to prevent crimes of a more heinous
 nature.

Ver. 10. αἰτία. State, condition. So causā
 is used in Cic. Ep. Fam. VII. 4. Mart.
 Epig. VII. 92. 5.

Ver. 11. χωροῦσι τὸν λόγον τ. The verb
 χωρεῖν, which signifies generally *capax esse*
 (Mark II. 2. John II. 6), is used both of the
 capability to understand, and to execute. Here
 it has the latter import, as in Ælian. V. H.
 III. 9. The meaning is, that all have not the
 continence necessary to enable them to comply
 with this saying (viz. οὐ συμφέρει γαμήσαι),
 and these ought to marry; but those who
 have the power will do better to observe it.
 Our Lord's observation has reference to the
 persecuting spirit of the times, which was cal-
 culated to destroy the happiness of the mar-
 ried state. Compare 1 Cor. vii. 26. The
 passage is perverted by Papists in support of
 the celibacy of the clergy.

Ver. 12. ἐβνούχισαν ἑαυτοὺς. A figura-
 tive expression similar to ἐκκόπτειν τὴν
 χεῖρα in Matt. v. 30. xviii. 8. Origen in-
 deed understood it literally, but all the other
 Fathers metaphorically; and the Rabbins

also use it of those who abstained from mar-
 riage, in order to a more close application to
 the study of the Law. Our Lord probably
 alludes to the sect of the *Essenes*, who de-
 nounced marriage.

Ver. 13. χεῖρας ἐπιθῇ. See on Matt. ix.
 18. It was customary to ask from holy men
 a blessing upon children. Compare Gen.
 xlviii. 14. If infants are thus capable of
 admission into Christ's kingdom, they must
 also be capable of receiving baptism, as the
 only means of admission. See Tertul. de
 Bapt. c. 18.

Ver. 16. εἰς. For τις. He was a young
 man (ver. 22). Luke (xviii. 18) calls him
 ἀρχων.

Ver. 17. τί με λέγεις ἀγαθόν; κ. τ. λ. Our
 Lord does not mean to reject the title of good.
 but his question is intended to reprove the
 ostentatious pride of the Jewish Rabbies,
 towards whom the same mode of address was
 employed, with a degree of flattery which
 they greatly courted (Matt. xxiii. 7).

Ver. 18. τὸ, οὐ φονεύσεις, κ. τ. λ. From
 Exod. xx. 12, sqq. Lev. xix. 18. Deut. v. 16,
 sqq. The neuter article used absolutely, with
 reference to a phrase or sentence following,
 occurs again in Mark ix. 23. Luke i. 62. ix.

“οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· τίμα 19
τὸν πατέρα σου καὶ τὴν μητέρα.” καὶ, “ἀγαπήσεις τὸν πλησίον σου
ὡς σεαυτὸν.” Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ 20
νεότητός μου· τί ἔτι ὑστερῶ; Ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος 21
εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς, καὶ
ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. Ἀκούσας δὲ ὁ 22
νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα
πολλά. Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν, 23
ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.
Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος 24
ραφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ, ἐξεπλήσσοντο σφόδρα, λέγοντες, 25
Τίς ἄρα δύναται σωθῆναι; Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 26
Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά
εἰσι.

Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, 27
καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 28
Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ,
ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε

Ver. 19. τὸν πατέρα σου. G. K. S. omit the pronoun.—24. κάμηλον. A very few
MISS. have κάμilon. See note.—διελθεῖν. G. K. S. εἰσελθεῖν.

46. xxii. 2. 4. 23. 37. Acts xxii. 30. Rom.
viii. 26. See Gr. Gr. § 30. 4.

Ver. 21. τέλειος. Compare Matt. v. 48.
Here it means *fully instructed in the duty of a Christian*, as opposed to *babes in Christ* (Heb. v. 14. vi. 1). Compare 1 Cor ii. 6. Phil. iii. 16. Col. i. 28. This precept is only applicable to those who, like the apostles, were the constant attendants upon Christ during his ministry upon earth, and to whom the expression ἀκολουθεῖ μοι is generally directed. See Matt. iv. 19, and vv. 27, 28, *ἡμεῖς*.

Ver. 24. εὐκοπώτερόν ἐστι κάμηλον κ. τ. λ. This proverb, expressive of extreme difficulty, is found in the Talmud, except that an *elephant* is substituted for a *camel*. Hence there is no ground for reading κάμilon, a *camel*; though it is singular that the Arabic terms for *camel* and *camel* differ only in the points.—That πλούσιος here means *one who trusts in riches*, is clear from Mark x. 23, 24. Compare 1 Tim. vi. 17.

Ver. 25. τίς δύναται σωθῆναι; This question was suggested by the apostle's knowledge that the world is made up of rich men, or of those who desire to be so. There is a Treatise of Clement of Alexandria, entitled, Τίς ὁ πλούσιος σωζόμενος;

Ver. 26. παρὰ ἀνθρώποις κ. τ. λ. However difficult it may be for men to have riches without abusing them, the grace of God is sufficient to enable them to subdue the temptations, with which great possessions are always accompanied.

Ver. 28. ἐν τῇ παλιγγενεσίᾳ. Luke xxii. 30. ἐν τῇ βασιλείᾳ μου. As γένεσις denotes the *Creation*, so παλιγγενεσία may indicate the change brought about by the Gospel, including the entire space of time from its first promulgation to the consummation of all things. The expression, *sitting on thrones*, seems to indicate generally high honour and dignity, with reference primarily to the ministerial authority with which the apostles were invested, and, secondly, to the distinguished part which they will act in the great day of final retribution, as the *assessors* of the Judge. Theophylact explains παλιγγενεσία by ἀνάστασις. Elsewhere in the N. T. its signification is totally distinct. With respect to the construction, ἐν τῇ παλιγγενεσίᾳ must be taken forward with καθίσεσθε.—In the next verse, our Lord subjoins that all faithful Christians will be rewarded in proportion to the sacrifices they have made for the sake of the Gospel. From Mark x. 30, it appears that ἑκατονταπλασίονα relates to the con-

καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσ-
 29 ραήλ. Καὶ πᾶς, ὃς ἀφήκεν οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα,
 ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἐκα-
 30 τοπταπλάσιονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ
 20 εἰς ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. Ὁμοία γάρ ἐστιν
 ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα
 2 πρῶτοι μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφωνήσας
 εἰ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς
 3 τὸν ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν
 4 ἄλλους ἰστῶτας ἐν τῇ ἀγορᾷ ἀργούς· καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ
 ὑμεῖς εἰς τὸν ἀμπελῶνα, καί, ὃ ἐὰν ἡ δίκαιον, δώσω ὑμῖν. Οἱ δὲ
 5 ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἑννάτην ὥραν, ἐποίησεν
 ὡσαύτως. Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους ἰστῶ-
 6 τας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὥδε ἰστήκατε ὅλην τὴν ἡμέραν
 ἄργοι; Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς,
 Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καί, ὃ ἐὰν ᾖ δίκαιον, λήψεσθε.
 8 Ὁσίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ
 αὐτοῦ, Κάλεισον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθὸν, ἀρξά-
 9 μενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Καὶ ἐλθόντες οἱ περὶ
 10 τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον. Ἐλθόντες δὲ οἱ πρῶτοι,

Ver. 29. ὃς ἀφήκεν. G. K. ὅστις. CHAR. XX. Ver. 6. ἀργούς. G. omits this adjective; and K. encloses it within brackets.

relations, which, even in this world, and in the midst of persecutions, arise in the heart of the sincere believer. Compare 2 Cor. vi. 8, 77.

Ver. 30. πολλοὶ ἔσονται &c. &c. This will apply first, according to the import of the following parable, to the early call of the Jews, and the later call of the Gentiles, to the blessings of the Gospel, which were nevertheless first accepted by the latter; and, secondly, to God's dealings with mankind in general, with regard both to their outward call into a state of grace, and their final retribution in a state of glory.

CHAR. XX. Ver. 1. ἅμα πρῶτι. So Thucyd. IV. 1. ἅμα δὲ πρῶτι ἐμβαλόντες. Herod. IX. 43. ἅμα ἡμέρᾳ. Perhaps the expression at full would be ἅμα σὺν τῷ πρῶτι. Compare Jer. xx. 16. LXX.; and see Gr. Gr. § 62. 4, and Obs. 2. A like phrase occurs at full in Plaut. Merc. II. 1. 31. *Mune cum luce uenit*.

Ver. 2. ἐκ δηναρίου τὴν ἡμέραν. This seems to have been the usual amount of daily wages both with the Jews and Romans. See Tobit v. 14. Tacit. Ann. I. 17. The *denarius* was about sevenpence-halfpenny of our money; so that in Luke x. 35, two *denarii*

are equivalent to fifteen pence: a very liberal sum in those times. More generally the preposition is omitted with the genitive of the price; as in ver. 13. See Gr. Gr. § 44. 3, and Obs. 9. Before τὴν ἡμέραν, supply εἰς. So Polyb. VI. 39. 13. εἰς τὸν μῆνα.

Ver. 3. τρίτην ὥραν. The Jewish day, from sun-rise to sun-set, was divided into twelve equal parts (*John*. xi. 9); so that the third, sixth, ninth, and eleventh hours, will answer to nine, twelve, three, and five o'clock respectively. It was customary with labourers to stand in the Forum, for the purpose of being hired.

Ver. 8. τῷ ἐπιτρόπῳ. His steward or bailiff. Hesych. ἐπιτρόπος· ὁ προστατῶν χωρίων ἢ ὅλης τῆς οὐσίας. So Herod. I. 108. πάντων ἐπιτρόπον. Compare 2 Macc. xi. 1. *Luke* viii. 3. From *Gal*. iv. 2, it appears that this officer was sometimes intrusted with the care and instruction of children. See also Joseph. B. J. I. 30. 5. Xen. Mem. I. 2. 40. By the Romans he was called *Procurator*; as in Cic. *Orat.* pro Cæcina. c. 20.

Ver. 9. ἀνὰ. Severally. Rev. xxi. 21. ἀνὰ εἰς ἕκαστος. See Gr. Gr. § 63. Obs. 11. There is nothing in this which can apply to

ἐνόμισαν ὅτι πλείονα λήφονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηναρίον. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, λέγοντες,¹¹ "Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ¹³ δηναρίου συνεφώνησάς μοι; ἄρον τὸ σὸν, καὶ ὕπαγε· θέλω δὲ¹⁴ τούτῳ τῷ ἔσχάτῳ δοῦναι ὡς καὶ σοί. *Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὁ¹⁵ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ¹⁶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

ΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέλαβε τοὺς δώδεκα¹⁷ μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, Ἴδου, ἀναβαίνομεν εἰς¹⁸ Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν¹⁹ αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν²⁰ αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. Ὁ δὲ εἶπεν αὐτῇ, Τί²¹ θέλεις; Λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ ἐκωνύμων, ἐν τῇ βασιλείᾳ σου. Ἀποκριθεὶς δὲ ὁ²² Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτέσθε. Δύνασθε πίνειν τὸ ποτήριον, ὃ

Ver. 10. πλείονα. Al. πλείον.—15. ἢ ὁ ὀφθ. K. εἰ ὁ ὀφθ.

a death-bed repentance, inasmuch as the call is here no sooner given than obeyed, which is not the case with those who reject the offer of the Gospel till the eleventh hour.

Ver. 12. ἐποίησαν. Scil. ἔργον, which is supplied in *Eiod.* xxxl. 15. xxv. 2. LXX. Compare *Ruth* ii. 19. *Matt.* xxi. 27. Some would understand ποιεῖν in the sense of διατρίβειν, as in *Acts* xv. 33. xviii. 23. xx. 3. 2 *Cor.* xi. 25. *James* iv. 13. Here, however, the other sense is clearly preferable.—The extreme reluctance of the Jewish converts to admit the Gentiles to equal privileges with themselves, is apparent from *Acts* xi. 3. xiii. 50. xvii. 5. 13. *Rom.* xi. 28. 1 *Thess.* ii. 16.

Ver. 15. ὀφθαλμὸς πονηρός. See on *Matt.* vi. 22. On the other hand, ἀγαθός should be rendered *liberal*. Compare *Acts* ix. 36. *James* iii. 17.

Ver. 16. κλητοί, ἐκλεκτοί. Although the former of these words is sometimes apparently synonymous with the latter, as in *Rom.* i. 6. 1 *Cor.* i. 24. for instance, yet is there a wide difference between them. The κλητοί are those who have been invited to embrace the Gospel, whether they obey the call or not;

the ἐκλεκτοί are those only who fulfil the terms of the salvation offered to them, and are consequently chosen to partake of it.

Ver. 17. ἀναβαίνων εἰς Ἱεροσόλυμα. Jerusalem stood on an eminence. Hence the verb ἀναβαίνειν is constantly used in the N. T. of a journey thither; and so *Joseph. Ant.* XII. 7. 6. XIII. 6. 4. B. J. II. 3. 1; 12. 6.

Ver. 19. ἔθνεσι. To Pilate, and the Roman soldiers. See *John* xviii. 31, 32.

Ver. 20. υἱῶν Ζεβεδαίου. James the elder, and John the Evangelist. Their mother's name was *Salome*. See *Mark* xv. 40. xvi. 1. It should seem from *Mark* x. 35, that she made the request at their own instigation, under the impression, which the apostles continued to entertain, of a temporal kingdom. See also *Luke* xxii. 24, seq. xxiv. 21. *Acts* i. 6.

Ver. 21. ἵνα καθίσωσιν κ. τ. λ. That is, to obtain the most exalted degree of dignity. See 1 *Sam.* xx. 25. 1 *Kings* ii. 19. *Ps.* xlv. 9. cx. 1. In the Jewish Sanhedrim, the two principal officers sat on the right and left hand of the president.

Ver. 22. τὸ ποτήριον. See on *Hom.* II.

ἐγὼ μὲλλον πίνειν ; ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι ;
 23 Λέγουσιν αὐτῷ, Δυνάμεθα. Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου
 πίστεθι, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ κα-
 24 θίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐυνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ'
 25 ἔκτισαν περὶ τῶν δύο ἀδελφῶν. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς
 εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ
 26 μεγάλοι κατεξουσιάζουσιν αὐτῶν. Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς
 27 ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· καὶ ὅς ἐὰν θέλῃ
 28 ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου
 οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
 λύτρον ἀντὶ πολλῶν.
 29 ΚΑΙ, ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος
 30 πολὺς. Καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι
 Ἰησοῦς παράγει, ἔκραζαν λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβίδ.
 31 Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραζον,
 32 λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβίδ. Καὶ στὰς ὁ Ἰησοῦς ἐφώ-
 33 ρησεν αὐτοὺς, καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν; Λέγουσιν αὐτῷ, Κύριε,
 34 ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ᾤψατο

22. ἢ τὸ βάπτισμα, κ. τ. λ. This, and the corresponding clause in the next verse, are omitted by G.; and K. encloses them within brackets.—26. οὕτως δὲ ἔσται. G. K. S. omit the particle δέ.

Q. 527. To drink of the same cup with another, is to partake of the same lot, more generally in a bad sense. Baptism is also made to represent in Scripture immersion in calamity. Compare Ps. xlii. 7. cxvii. 4, 5. Jerem. xlvii. 2. Dan. ix. 26. So also Virg. Æn. VI. 512. His mersere malis. In Luke xii. 50, our Lord calls his death a baptism; and martyrdom is called by the Fathers sanguinis baptismus. According to the prophecy here delivered, James was put to death by Herod (Acts xii. 3), and John was banished to the Isle of Patmos (Rev. i. 9).

Ver. 23. οὐκ ἔστιν ἐμὸν κ. τ. λ. Our Lord does not admit any defect in his power; but merely asserts that his will is in unison with his Father's, and that the rewards and dignities of his kingdom would be apportioned to the faith and obedience of his followers. Preceded by a negative, ἀλλὰ has the import of εἰ μή. Compare Matth. xvii. 8. with Mark ix. 8. So Herod. I. 193. χρίονται δὲ οὐδὲν ἰατρῶ, ἀλλ' ἐκ τῶν σημείων ποιῦντες.—With ἐμὸν supply ἔργον, as in Eur. Phœn. 454. Xen. Cyr. II. i. 11. The ellipsis is found in Lucian. Saturn. II. οὐ γὰρ ἐμὸν διανέμειν τὰ τοιαῦτα.

Ver. 28. Λύτρον ἀντὶ πολλῶν. Properly

λύτρον signifies a ransom; as in Exod. xxi. 30. LXX. Hence it is generally used as synonymous with ἐξιάσματος, a piacular sacrifice. Compare Num. xxxv. 31. Prov. vi. 35. Among the Gentiles also sacrifices were called the λύτρα of those for whom they were offered. Here, therefore, our Lord unquestionably means that his life was offered as an atonement for the lives of many; i. e. of all mankind; in which sense πολλοὶ is frequently used in Scripture. Compare Dan. xii. 2. with John v. 28, 29; and Rom. v. 15. with 1 Cor. xv. 22. Indeed the expression in 1 Tim. ii. 6, is ἀντίλυτρον ὑπὲρ πάντων. See also Matth. xxvi. 28. John xi. 51, 52. Eph. v. 2. Heb. ix. 14, 28.

Ver. 29. ἐκπορευομένων. Luke xviii. 35. ἐν τῷ ἰγγιζειν, which should, therefore, perhaps be rendered, while he was near; and this sense is supported by Luke x. 9. Vide locum. Luke, moreover, mentions only one blind man; and so Mark (x. 46), who calls him Bartimæus. Probably there was something more extraordinary in his case than in that of his fellow-sufferer.—Jericho was in the tribe of Benjamin, about twenty miles east of Jerusalem. See Joseph. B. J. I. 18. 5. Plin. N. H. V. 14.

τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

21. ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ἥρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. Καὶ ἴαν τις ὑμῖν εἶπῃ τί, ἐρεῖτε, Ὅτι ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, “Εἶπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι, πραῆς, καὶ ἐπιβιβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.” Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. Ὁ δὲ πλείστος ὄχλος ἑστρώσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἑστρώννουν ἐν τῇ ὁδῷ. Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ

Ver. 2. Αἱ πορεύεσθε and κατίναντι.—2. ἀγάγετε. Some have, ἄγετε.—3. ἀποστελεῖ. G. K. 8. ἀποστέλλει.—7. ἐπεκάθισεν. R. ἐπεκάθισαν.

CHAP. XXI. Ver. 1. Βηθφαγὴ. Mark (xi. 1) adds, ἢ Βηθανίαν. Bethphage and Bethany were adjoining villages, about fifteen furlongs east of Jerusalem (John xi. 18). Josephus (Ant. XX. 7. 6. B. J. V. 23.) says, that the Mount of Olives was only five stadia from Jerusalem; but he probably measured from the foot of the hill. In Acts i. 12, it is said to be a sabbath-day's journey, or about two miles distant. See on ch. xxiv. 20.

Ver. 2. πῶλον. Mark xi. 2. ἐφ' ὃν οὐδεὶς ἀνθρώπων ἐκαθήκε. Such animals as had never been employed in the service of men, were alone devoted by the ancients generally, whether Jews or Heathens, to sacred purposes. See Deut. xxi. 3. 1 Sam. vi. 7. Virg. Georg. IV. 540. 551. Hor. Epod. IX. 22. Ovid. Met III. 11.

Ver. 3. ὁ κύριος. Simply the master; a title constantly applied by the Jews to their doctors. So ὁ διδάσκαλος, in Matt. xxvi. 18. Some, however, interpret the Messiah; or the Lord, κατ' ἱσοχὴν. The owner was probably acquainted with Christ, or he might be supernaturally moved to send the animals.

Ver. 5. θυγατρὶ Σιών. Jerusalem. Compare 2 Kings xix. 21. Cities and countries are frequently personified by the prophets; as in Ps. xlv. 12. Isa. xlvii. 1. Jer. xlv. 24. Amos v. 2. The prophecy is from Zech. ix. 9, with the opening words from Isa. lxiii. 11. Its remarkable and literal fulfilment in Christ seems to have been designed to obtain from the Jews a public acknowledgment of his

Messiahship, previous to his crucifixion; and the circumstances attendant upon his public entry into Jerusalem were precisely those, which indicated their full persuasion that he was their Messiah and their King.

Ver. 7. ἐπεκάθισεν ἐπάνω αὐτῶν. Christ sat only upon the foal (Mark xi. 7); and therefore Theophylact refers αὐτῶν to ἱμάτια. This, however, is very harsh; and Matthew has doubtless used the plural instead of the singular, which is not unusual, especially when no misconception can arise from it. There is nothing mean in Christ riding on an ass; inasmuch as persons of the highest distinction were usually mounted in this way. Compare Gen. xxii. 3. Judg. v. 10. x. 4. 2 Sam. xviii. 9. 1 Kings i. 33. See also on Hom. II. A. 557.

Ver. 8. ἑστρώσαν τὰ ἱμάτια κ. τ. λ. It was customary in the East to spread their garments before kings and great persons; and to carry branches of palm in their hands on occasions of rejoicing and festivity. See Levit. xxiii. 40. 2 Kings ix. 13. 1 Macc. xiii. 51. 2 Macc. x. 7. A similar custom prevailed also among the Greeks and Romans. Compare Herod. VII. 54. Æsch. Agam. 881. Liv. X. 7. Tacit. Hist. II. 70. Q. Curt. V. 1. 19. Ovid. Trist. IV. 2. 50.

Ver. 9. Ὡσαννὰ. A Hebrew word signifying, Save now. It was one of the exclamations employed at the feast of Tabernacles; and is here applied by the Jews to Christ, as expressive of their joy at finding the

- Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς
 10 ὑψίστοις. Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσέσθη πᾶσα ἡ
 11 πόλις, λέγουσα, Τίς ἐστὶν οὗτος; Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν
 Ἰησοῦς ὁ προφῆτης ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.
 12 ΚΑΙ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας
 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν
 κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς πι-
 13 ριστεράς. Καὶ λέγει αὐτοῖς, Γέγραπται, “Ὁ οἶκός μου, οἶκος προσ-
 ευχῆς κληθήσεται.” ὑμεῖς δὲ αὐτὸν ἐποίησατε “σπήλαιον ληστῶν.”
 14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἰθεράπευσεν
 15 αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε,
 καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ
 16 Δαβίδ, ἠγανάκτησαν, καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ
 δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε, “Ὅτι ἐκ στόματος
 17 νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;” Καὶ, καταλιπὼν αὐτούς,
 ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.
 18 Πρωίας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπέειπεν. Καὶ ἰδὼν συκὴν μίαν
 ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλλα
 μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γίνηται εἰς τὸν αἰῶνα.
 19 Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν,
 20 λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
 εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε,
 οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἰπῆτε,

prayer, which they offered at that feast, accomplished in him. Both with Ὡσαννὰ and εὐλογημένος, there is an ellipsis of ἵστω, and the meaning is, *May God preserve and bless the Son of David!*—Of the titles υἱὸς Δαβίδ and ὁ ἐρχόμενος, see on *Matt.* i. 1. xi. 3. It appears from the Talmud that the children of the Jews were taught to repeat the 118th Psalm, from which (ver. 26) their Hymns are taken.

Ver. 12. τὸ ἱερόν. *The temple*, including the entire building; but it was in the court of the Gentiles, where the traffic, which had formerly been transacted in the shambles, was now carried on. Nothing but Hebrew money could be paid into the treasury; and the κολλυβισταὶ were persons who exchanged the foreign coin of those Jews who lived at a distance, receiving a small piece of money, called κόλλυβος, for the accommodation. Doves were exposed to sale for the offerings required of those who came to be purified (*Luke* ii. 24). To account for the passive acquiescence of these traders in the command of Christ, Jerome suggests that they were

awestruck by a certain divine expression in his countenance.

Ver. 13. σπήλαιον ληστῶν. *Joseph. B. J. V. 9. 4, ἐκδοχείον πάντων, xil. ελεπτῶν, φονίων, ἀρκάγων, τὸ ἱερόν γίγνετο.* See also *B. J. IV. 5. 4; et cetera.* The Scripture cited is from *Isa. lvi. 7. Jer. vii. 11.*

Ver. 16. κατηρτίσω αἶνον. *Thou hast perfected praise; but in the Hebrew, thou hast ordained strength.* In either case the meaning is the same, as *the strength*, proceeding from the mouth of babes, is clearly the praise elicited by the goodness of God in sending the Messiah.

Ver. 19. συκὴν μίαν. *For τινά.* See on *Matt. viii. 19.* In destroying this fig-tree, our Lord neither exhibited impatience in himself, nor committed an act of injustice to others. The tree was already barren, and growing in the public road; and its sudden withering was designed to show, that a bare profession of religion, like that of the Jews, would end in a speedy destruction. Compare *Heb. vi. 8. Of vv. 20, 21, see on Matt. xvii. 20. xviii. 19.*

Ἀρθῆτι καὶ βλήθῃτι εἰς τὴν θάλασσαν, γενήσεται. Καὶ πάντα ὅσα 22
 ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψεσθε.

ΚΑΙ ἔλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ 23
 ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ
 ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ 24
 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς καγὼ λόγον ἑνα, ὃν ἐὰν εἴπητέ
 μοι, καγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα Ἰωάννου 25
 πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ'
 ἑαυτοῖς, λέγοντες, Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἔρει ἡμῖν, Διὰ τί οὖν οὐκ 26
 ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν 26
 ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. Καὶ ἀπο- 27
 κριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός, Οὐδὲ
 ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ ὑμῖν δοκεῖ; Ἄν- 28
 θρωπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε 29
 σήμερον, ἐργάζου ἐν τῷ ἀμπελῶνί μου. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· 29
 ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε. Καὶ προσελθὼν τῷ δευτέρῳ, εἶπεν 30
 ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. Τίς 31
 ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ, Ὁ πρῶ-
 τος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ 32
 πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. Ἦλθε γὰρ πρὸς 32
 ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ 33
 τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελή-
 θητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

Ἄλλην παραβολὴν ἀκούσατε. Ἀνθρωπὸς τις ἦν οἰκοδεσπότης, ὅστις 33
 ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ
 ληνὸν, καὶ ἐκκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπε-
 δήμησεν. Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς 34
 δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ. Καὶ 35
 λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέ-

Ver. 23. *ἐλθ. αὐτῷ.* Al. *ἐλθόντος αὐτοῦ.*—30. *τῷ δευτέρῳ.* G. K. S. *τῷ ἰσχυρῷ.*—
 31. *ὁ πρῶτος.* Cod. B. *ὁ ὕστερος,* giving also the replies *οὐ θέλω,* and *Ἐγὼ κύριε,* in
 an inverted order. Cod. D. *ὁ ἰσχυρὸς.*—33. *τις.* Omitted by G. K. S.

Ver. 27. *οὐδὲ ἐγὼ λέγω κ. τ. λ.* It was a maxim with the rabbins that a captious question was to be met by another in reply. The perverse refusal of the elders to acknowledge the divine mission of the Baptist, was a proof that they would pervert an avowal of our Lord's divine authority into a means of working his ruin.

Ver. 30. *ἐγὼ, κύριε.* Supply *θέλω,* from the last verse.

Ver. 31. *οἱ τελῶναι κ. τ. λ.* See Luke vii. 29, 30; whence it appears that the *two sons*, in the preceding parable, represent the Publicans and Pharisees respectively. The latter

promised to God a perfect obedience, and did nothing; the former were roused by the preaching of John, and embraced the Gospel. The import may also be extended to the case of the Jews and Gentiles.

Ver. 33. *ἄλλην παραβολὴν.* This parable is built upon a similar one in *Isai. v. 1, sqq.* It represents the wickedness of the Jews in rejecting all the prophets, and eventually Christ himself; the punishment which was about to fall upon them; and the admission of the Gentiles in their stead to be God's church and people.

Ver. 35. *ἐδειραν.* Properly *δέρειν* signifies

36 κτεναν, ὃν δὲ ἐλιθοβόλησαν. Πάλιν ἀπέστειλεν ἄλλους δούλους, πλεί-
 37 ονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. Ὑστερον δὲ ἀπέ-
 38 στείλει πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱὸν
 39 μου. Οἱ δὲ γεωργοὶ, ἰδόντες τὸν υἱὸν, εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ
 40 κληρονόμος· δευτε, ἀποκτείνωμεν αὐτὸν, καὶ κατὰσχωμεν τὴν κληρο-
 41 νομίαν αὐτοῦ. Καὶ λαβόντες αὐτὸν, ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.
 42 καὶ ἀπέκτειναν. Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς
 43 γεωργοῖς ἐκείνοις; Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτοὺς,
 44 καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν
 45 αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. Λέγει αὐτοῖς ὁ Ἰησοῦς,
 46 Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, “ Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκο-
 47 δομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο
 48 αὕτη, καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;” Διὰ τοῦτο λέγω ὑμῖν,
 49 ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνη ποι-
 50 οῦντι τοὺς καρποὺς αὐτῆς. Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συν-
 51 θλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἀκούσαντες οἱ
 52 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ
 53 αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους,
 54 ἐπειδὴ ὡς προφῆτην αὐτὸν εἶχον.

Ver. 44. καὶ ὁ πεσὼν κ. τ. λ. A few MSS. omit this verse, which some would trans-
 pose before ver. 43. Compare Luke xx. 18.

to tear off the skin; and thence to scourge. So again in Mark xii. 3. Luke xxii. 63. Acts xvi. 37. It may be remarked that, although the allusion is probably only general, Jeremiah was beaten, Isaiah killed, and Zechariah stoned. See also 2 Kings xxi. 10. 16. Nehem. ix. 26. Jerem. xlv. 4, 5.

Ver. 41. κακοὺς κακῶς ἀπολέσει αὐτοὺς. Soph. Aj. 1409. κακοὺς κακῶς ρηϊρίμαν. Eur. Med. 805. κακῶς κακῇν θανεῖν σφ’ ἀνάγκη. Examples of this *paranomasia* are abundantly obvious.—Mark (xii. 9) and Luke (xx. 16) assign the words to Christ. He seems to have first drawn from the Sanhedrim their own condemnation; and then to have repeated it in confirmation of their decision.

Ver. 42. εἰς κεφαλὴν γωνίας. See on Matt. xix. 5. The citation is from Ps. cxviii. 22, 23. Both in the O. and N. T. the Church of God is likened to a building; and of the Christian church, Christ is the *chief corner-stone*, upon which the strength and support of the building depend. Thus in Eph. ii. 20, λίθος ἀκρογωνιαίος is the same with κεφαλὴ γωνίας. Compare also Acts iv. 11. Rom. ix. 33. 2 Tim. ii. 19. 1 Pet. ii. 7.—In the construction, λίθον is made to agree with

the relative, instead of being the nominative to the verb; as in Virg. *Æn.* i. 578. *Urben, quam statuo, vestra est.* Compare Acts x. 35. As the sense will scarcely allow αὕτη to be referred to κεφαλὴ γωνίας, it is generally thought to be put *Hebraice* for τοῦτο, sc. *πράγμα*, in the neuter. Similar changes are found in Judg. xix. 30. 1 Sam. iv. 7. Ps. xxvii. 4; and frequently in the Hebrew. See Gr. Gr. §§ 25. Obs. 7; 59. 2.—With ver. 43, compare Acts xiii. 46.

Ver. 44. ὁ πεσὼν κ. τ. λ. See Isa. viii. 14, 15. The meaning seems to be that those who *stumble at this stone*, i. e. whose vices and prejudices lead them to disbelieve the Gospel, shall be bruised, or punished with a lighter punishment than those upon whom the stone shall fall, in consequence of their direct opposition to Christ's religion. These he will utterly destroy.—The verb *λικμῆν* signifies properly to *winnow corn from the chaff*; and there may possibly be an allusion to the dispersion of the Jews. It may also mean to *grind to powder*, as the E. T. renders it; with reference to the punishment which Christ will inflict upon the rebellious in the day of judgment. Thus Dan. ii. 44. LXX. *λικμυνεῖ ἢ λικμήσει πάσας τὰς βασιλείας.*

22. ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, 1 λέγων, Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις 2 ἐποίησε γάμους τῇ υἱῷ αὐτοῦ. Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ κα- 3 λῆσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἔλθειν. Πά- 4 λιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἰπάτε τοῖς κεκλημένοις, Ἴδου, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὅς 5 μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ, κρα- 6 τήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν. Ἀκούσας δὲ 7 ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς 8 φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέκρησε. Τότε λέγει τοῖς δού- 9 λοις αὐτοῦ, Ὁ μὲν γάμος ἐτοιμὸς ἐστίν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὑρητε, 10 καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς 11 ὁδούς, συνήγαγον πάντας ὅσους εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι 12 τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἑνδυμα γάμου· καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε, μὴ ἔχων ἑνδυμα γάμου; 13

Ver. 5. ὁ μὲν κ. τ. λ. ΑΙ δς μὲν . . . δς δέ.—7. ἀκούσας δὲ ὁ β. Κ. ὁ δὲ βασ. ἐκείνος. 8. καὶ ἀκ. ὁ β. ἐκείνος. ὥργ.

CHAP. XXII. Ver. 2. γάμους. A marriage feast. In this sense it is commonly used in the plural, with reference, perhaps, to the duration of these festivals, which lasted seven days. See Gen. xxix. 27. Judg. xiv. 10; and my note on Hom. Il. Σ. 491. Christ is represented as the Spouse of the Church in 1 Cor. xi. 3. Eph. v. 23. Rev. xix. 7, and elsewhere.—The object of this parable is the invitation given to the Jews to embrace the Gospel, their refusal of the offer, and the consequent reception of the Gentiles in their stead, provided they exhibit a life and conduct suitable to their profession.

Ver. 3. καλῆσαι. To invite: as in 1 Sam. ix. 22. Prov. ix. 3. LXX. Hesiod. Op. D. 342. Hence among the Greeks the servants who carried the invitation were called κληροποι (Athen. II. 8), and among the Latins, vocatores (Plin. N. H. XXXV. 36). One invitation had already been given by John the Baptist, which was renewed by the apostles, who were subsequently sent to the Gentiles.

Ver. 4. ἀριστον. See on Hom. Il. B. 381.—From σιτίζειν, to feed, σιτιστὰ includes all animals fattened for food. Compare Luke xv. 23. Properly θύειν signifies to sacrifice (2 Sam. vi. 13. 1 Chron. xv. 26); and thence generally, to kill. Compare Deut. xii. 15. John x. 10. Acts x. 13.

Ver. 7. τὰ στρατεύματα. The Roman army under Titus and Vespasian.

Ver. 9. διεξόδους τῶν ὁδῶν. Computa viarum; i. e. places where several roads meet, and which were consequently more frequented. Even at the present day, it is not unusual with Eastern princes to dine in public, and invite all passing travellers to sit down with them.

Ver. 10. πονηροὺς τε καὶ ἀγαθοὺς. Both bad and good necessarily compose the visible church (Matt. xiii. 26. 48); but the rewards of heaven will be apportioned to the latter only.

Ver. 11. ἑνδυμα γάμου. To accidental guests, or those who from any cause had not the means of procuring one, an appropriate robe was furnished by the donor of the feast. See Gen. xlv. 22. Esth. viii. 16. Compare also Hom. Od. Z. 28. G. 402. Hence Spartianus in Vit. Severi:—Cum rogatus ad cenam imperatoriam palliatus venisset, quo togatus venire debuerat, togam presidariam ipsius imperatoris accepit. The want, therefore, of a wedding garment arose either from the negligence or disrespect of the guest himself.—Of the spiritual import of the wedding garment, Augustine observes in Serm. XCV. 7. Finis autem præcepti est, dicit Apostolus, Caritas de corde puro, et conscientia bona, et fides non ficta: Hoc est Vestis nuptialis. Compare Eph. iv. 22. sqq. Col. iii. 12, sqq. 1 Tim. i. 5.

- 13 Ὁ δὲ ἐφιμώθη. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δῆσαντες αὐ-
τοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ
14 ἑξώτερον· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Πολ-
λοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.
- 15 Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν
16 παγιδεύσωσιν ἐν λόγῳ. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν
μετὰ τῶν Ἑρωδιανῶν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ.
καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ
17 ὠκενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. Εἶπε οὖν ἡμῖν, τί
18 σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι ἢ οὐ; Γνοὺς δὲ ὁ Ἰησοῦς
19 τὴν πονηρίαν αὐτῶν, εἶπε, Τί με πειρίζετε, ὑποκριταί; ἐπιδείξατέ μοι
20 τὸ νόμισμα τοῦ κῆνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Καὶ λέγει
21 αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη, καὶ ἡ ἐπιγραφή; Λέγουσιν αὐτῷ, Καίσαρος.
Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ
22 Θεοῦ τῷ Θεῷ. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ, ἀφέντες αὐτὸν,
ἀπῆλθον.
- 23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ
24 εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, Μωσῆς
εἶπεν, “Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς
αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.”
25 Ἦσαν δὲ παρ’ ἡμῖν ἐπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε,
καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

Ver. 13. ἄρατε αὐτὸν καὶ. Omitted in some copies, which add αὐτὸν after ἐκβ.—
17. εἰπέ. Al. εἰπόν.

Ver. 12. ἐφιμώθη. The verb φιμῶν sig-
nifies to muzzle (1 Cor. ix. 9); and thence to
silence (Mark i. 25). Joseph. B. J. I. 22. 3.
ἐπιμωτοῖς ἰμῖροις. So again ver. 34, *infra*.
Ver. 13. σκότος ἑξώτερον. See on Matt.
viii. 12.

Ver. 15. παγιδεύσωσιν. Mark xii. 13.
ἀγρεύσωσιν. These verbs are used properly
of *foaling* or *hunting*; and thence denote
metaphorically to *ensnare*, to *entrap*. Compare
Prov. vi. 2. LXX. In a similar sense the
Latin use *irretire*, or, *laqueos tendere*. See
Cic. Acad. IV. 29. From Luke xx. 20, the
plot is manifest. If Jesus had decided that
tribute should be paid, the Pharisees would
have represented him as an enemy to the peo-
ple; and they had brought with them the
Herodians, in order that an opposite judg-
ment might not fail to be reported to the
Roman government. The taxes paid to the
Romans were a continual source of murmur-
ing among the Jews (Joseph. B. J. II. 8. 1.
Ant. XVIII. 1. 1); and Herod, anxious for
the favour of the Emperor, had been very
valorous in collecting them.

Ver. 16. Ἑρωδιανῶν. The Herodians
were partisans of Herod Antipas: as the ter-
mination of the name sufficiently intimates.
Thus we have *Cesariani*, *Pompeiani*, *Vitelli-
ani*, *Christiani*.—Of the phrase βλέπειν εἰς
πρόσωπον, see on Luke xx. 21.

Ver. 20. τίνος ἡ εἰκὼν κ. τ. λ. It is
known that the image was that of *Augustus*,
with the inscription, “KAICAP. AYTOYC.
IOYΔAIAIC EΛAΩKYIAIC. This impres-
sion on their coinage admitted their subjec-
tion, and the consequent duty of paying tri-
bute, in accordance with the following maxim,
found in the Talmud:—*Wherever the coin-
age of a king is current, the people acknow-
ledge that king for their sovereign*. With our
Lord's reply in ver. 21, compare *Rom.* xiii.
6, 7. *Tit.* iii. 1. 1 *Pet.* ii. 13, 14.

Ver. 23. λέγοντες μὴ εἶναι ἀνάστασιν.
Joseph. B. J. II. 8. 14. ψυχῆς τε τὴν
διαμονὴν ἢ τὰς ψδων τιμωρίας ἢ τιμὰς
ἀναίρουσι. Compare *Acts* xxiii. 8.

Ver. 24. Μωσῆς εἶπεν. *Deut.* xxv. 5. The
objection contained in the following verses is
found in the Jewish writings.

Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά. Ὑστερον δὲ πάντων 26 ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτά ἔσται γυνή; 27 πάντες γὰρ ἔσχον αὐτήν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλα- 28 νάσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. Ἐν γὰρ 29 τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ 30 ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, “ Ἐγὼ εἰμι ὁ Θεός 31 Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; ” οὐκ ἔστιν ὁ Θεὸς 32 θεὸς νεκρῶν, ἀλλὰ ζώντων. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο 33 ἐπὶ τῇ διδαχῇ αὐτοῦ.

Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συν- 34 ἦχθησαν ἐπὶ τὸ αὐτό· καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς, περὶ 35 αὐτὸν, καὶ λέγων, Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῇ νόμῳ; 36 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “ Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ 37 καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. ” 38 Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. Δευτέρα δὲ ὁμοία αὐτῇ, “ Ἀγα- 39 πῆσεις τὸν πλησίον σου ὡς σεαυτόν. ” Ἐν ταύταις ταῖς δυσὶν ἐντο- 40 लाῖς ὁλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων, 41 Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστὶ; Λέγουσιν αὐτῷ, 42 Τοῦ Δαβίδ. Λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν 43 καλεῖ, λέγων, “ Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 44 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; ” Εἰ οὖν 45 Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστὶ; Καὶ οὐδεὶς ἐδύνατο 46 αὐτῷ ἀποκριθῆναι λόγον, οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

Ver. 30. ἐγαμ. Al. γαμίζονται. — τοῦ Θεοῦ. Sometimes omitted. — 32. ὁ Θεός. νεκρῶν. Some few MSS. omit the second Θεός. — 37. εἶπεν. G. K. S. ἔρη. — 39. αὐτῷ. Cod. D. ταύτῃ.

Ver. 29. τὴν δύναμιν τοῦ Θεοῦ. His power to raise the dead. Compare *Acts* xxvi. 8. *1 Cor.* vi. 14. *Eph.* i. 19, 20. *Phil.* iii. 21. *Heb.* xi. 19.

Ver. 32. ἐγὼ εἰμι ὁ Θεός κ. τ. λ. *Eiod.* iii. 6. 16. Manasseh Ben Israel, a Jewish writer, has a similar argument:—*Since God is not a God of the dead, who are not, but of the living, who are; we justly conclude that the souls of the Patriarchs are still in existence.*

Ver. 34. ἐπὶ τὸ αὐτό. *Scil.* χωρίον. Compare *Ps.* ii. 2. *LXX.* *Luke* xvii. 35. *Acts* i. 15. ii. 1. 44. iv. 26. In the next verse, μεγάλη is for μεγίστη, as in *Matt.* v. 19. *Mark* (xii. 29) has πρώτη, which is here added in ver. 38. With respect to the lawyer's question, the rabbies not only divided the Law into weightier and lighter

matters, but disputed among themselves whether the law of circumcision, or the Sabbath, or certain other precepts were of most importance. They also magnified generally the duties of the first table above those of the second. Our Lord enjoins a like obligation upon both. The citations in vv. 37, 39, are from *Deut.* vi. 5. *Levit.* xix. 13, respectively.

Ver. 44. ἐκ δεξιῶν. See on *Matt.* xx. 21. To place the foot upon the neck of an enemy was a mark of conquest. See *Josh.* x. 24. The quotation is from *Is.* cx. 1.

Ver. 45. εἰ οὖν Δαβὶδ κ. τ. λ. This reply was intended to refute the notion entertained by the Pharisees, of the temporal kingdom of their Messiah; and of his possessing, like his progenitor David, a nature simply hu-
man.

- 1 23. ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ,
 2 λέγων, Ἐπὶ τῆς Μωσείας καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ
 3 Φαρισαῖοι· πάντα οὖν, ὅσα ἂν εἰπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε·
 4 κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γάρ, καὶ οὐ ποιοῦσι. Δεσ-
 5 μένουν γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοῖς
 6 ὤμοις τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουνσι κινήσαι
 7 αὐτά. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώ-
 8 ποις· πλατύνουνσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουνσι τὰ κράσ-
 9 πεδα τῶν ἱματίων αὐτῶν· φιλοῦσιν τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις,
 10 καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἄσπασμους ἐν
 11 ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί, ῥαββί. Ὑμεῖς
 12 δὲ μὴ κληθῆτε ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητὴς, ὁ Χριστός·
 13 πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς
 14 γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. Μηδὲ κληθῆτε
 15 καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός· ὁ δὲ μείζων
 16 ὑμῶν, ἔσται ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται·
 17 καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.
- 18 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι κατεσθίετε τὰς

Ver. 5. πλατ. δι. ΑΙ γάρ.—8. ὁ καθηγ. Some copies have ὁ διδάσκαλος, which seems to be correct, as being a distinct title from that in ver. 10. See note. G. omits, and K. brackets ὁ Χριστός, which is added by R. S.—13. G. K. S. place this verse after ver. 14. Some MSS. omit it altogether. It may have been intro-

CHAP. XXIII. Ver. 2. Μωσείας καθέδρας. That is, the chair from which the books of Moses were read and explained; probably in allusion to *Nehem.* viii. 4. Jerome observes, that *per cathedram Moysis doctrinam legis ostendit*. Our Lord's injunction (ver. 3) extended only to what the Scribes delivered on the authority of the Law, and did not include their traditions, which he proceeds forthwith to condemn. Theophylact: πάντα ἐκ τῶν Μωσείας βιβλίων ἐκ τοῦ νόμου.

Ver. 4. φορτία βαρέα. The rigid observance of external ceremonies, which the Pharisees exacted from the people, on the authority of pretended tradition. Theophylact: παραδόσεις ἐπικείμενα τοῖς τοῦ νόμου. Malmonides, after the Talmud, speaks of these additions to the law as *heavy strokes or severities*.—The expression δακτύλῳ κινεῖν is proverbial, and similar to the Latin *digito attingere*. Lucian. *Demon.* 4. κατὰ τὴν παρομιάν, ἄκριν τῷ δακτύλῳ ἅψασθαι. Its import is evident from the last clause of the preceding verse.

Ver. 5. πρὸς τὸ θεαθῆναι τ. ἀ. Compare Matt. vi. 1. 2. 16. The *Phylacteries* were rolls of parchment, inscribed with passages from the law, which they wore on the forehead and left arm:—a custom derived from a

literal interpretation of *Exod.* xiii. 16. *Deut.* vi. 8. xi. 18. See Joseph. *Ant.* IV. 8. 13. Justin. *M. Dial.* Tryph. c. 46. They were called φυλακτήρια, either as marking a strict observance of the law, or because they were regarded as amulets for protection against evil spirits. That this was the case appears from the Targum on *Cant.* viii. 3. It was, however, not so much the phylacteries themselves, as the ostentatious size of them, that our Lord censures; for he speaks in the same terms of the fringes (κράσπεδα), which they were expressly commanded to wear as a distinction from the heathen (*Num.* xv. 38. *Deut.* xxii. 12); and which were accordingly worn by our Lord himself (*Matt.* ix. 20. xiv. 36).

Ver. 8. μὴ κληθῆτε ῥαββί. See on Matt. xix. 17. Their great Rabbies were sometimes addressed in a triple form, *Abbi, Abbi; Rabbi, Rabbi; Mori, Mori!* i. e. Father, Rabbi, Guide.—After καλέσητε (ver. 10) supply τινὰ. With v. 11, compare Matt. xx. 25, 26.

Ver. 12. ὅστις δὲ ὑψώσει κ. τ. λ. Compare Prov. xv. 33. xvi. 18. xxix. 23. The maxim is spiritually employed by our Lord; and so again in *Luke* xiv. 11. xviii. 14, and elsewhere. See also *Jam.* iv. 6. 1 *Pet.* v. 6. Ver. 13. κατεσθίετε. There is the same

οικίας τῶν χρηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο
λήψεσθε περισσότερον κρίμα. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, 14
ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν
ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε
εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι περιά- 15
γετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ, ὅταν
γένηται, ποιεῖτε αὐτὸν υἱὸν γέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, ὁδηγοὶ 16
τυφλοὶ, οἱ λέγοντες, Ὅς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν
ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοὶ· τίς γὰρ μείζων 17
ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; Καὶ, ὅς ἐστιν ὁμόσῃ 18
ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω
αὐτοῦ, ὀφείλει. Μωροὶ καὶ τυφλοὶ· τί γὰρ μείζον, τὸ δῶρον, ἢ τὸ 19
θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; Ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ, 20
ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμόσας ἐν τῷ 21
ναῷ, ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ ὁ ὁμόσας ἐν τῷ 22
οὐρανῷ, ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω
αὐτοῦ.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι ἀποδεκατοῦτε 23
τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα
τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Ταῦτα ἔδει ποιῆσαι,
κάκεῖνα μὴ ἀφιέναι. Ὅδηγοὶ τυφλοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν 24

duced from Mark xii. 40. Luke xx. 47.—21. κατοικοῦντι. G. K. S. κατοικήσαντι.
—23. ταῦτα ἴδει. G. K. insert δι.

metaphor in Hom. Od. B. 237. κατεδοῦσι
βιαιῶς Οἶκον Ὀδυσσῆος. The meaning is,
that, under a pretence of superior sanctity,
they obtained such influence over the minds
of women, and especially of the richer widows,
as to give them a command over their estates.
See Joseph. Ant. XVII. 2. 6. B. J. I. 5.
To give the proper sense, εἰ must be taken as
ἐκ τοῦτο, *idque*.

Ver. 14. ὅτε κλείετε κ. τ. λ. See John ix.
22.

Ver. 15. περιάγετε τὴν θάλασσαν κ. τ. λ.
Lucian. Phars. V. 263. *queris terraque marique
His ferrum jugulis*. The expression is pro-
verbial of great exertion. With ξηρὰν there
is an ellipsis of γῆν. Compare Herod. II. 68.
Ælian. H. An. V. 33; and so Virg. Georg.
I. 363. *In sicco ludunt fulcra*.—The zeal of
the Jews in making proselytes was so intense,
as to become proverbial among the heathen.
Hor. Sat. I. 4. 142. *Ac veluti te Judæi co-
gemus in hanc concedere turbam*. In the ex-
pression υἱὸς γέννης, and others of a like
nature, υἱὸς means a person *deserving of*, or
destined to, the reward or punishment speci-
fied. Compare Luke x. G. xx. 36. John xvii.
12. 2 Thes. ii. 3.

Ver. 16. ὀφείλει. He is a *debtor*, i. e. he is
bound to perform his oath. Of this and the
following verses, see on Matt. v. 33; and of
the expression, ὁδηγοὶ τυφλοὶ, on Matt. xv.
13.

Ver. 23. ἀποδεκατοῦτε. This word is en-
tirely Hellenistic, signifying both to *take
tithes*, and to *pay tithes*. In the latter sense it
occurs in Gen. xxviii. 22. LXX. The law
respecting tithes is found in Deut. xiv. 22,
sqq. xxvi. 12. Our Lord does not mean to
censure the scrupulous exactness of the Pha-
risees in paying tithe of the most insignificant
herbs; but to contrast therewith their shame-
ful perversion of moral and religious duty.
There is probably an allusion to *Micah*
vi. 8.

Ver. 24. διϋλίζοντες τὸν κώνωπα κ. τ. λ.
Not, *who strain at a gnat*, as inadvertently
given in the E. T.; but *who strain out a
gnat*, as it was originally rendered. The
verb διϋλίζειν signifies to *strain* in the sense
of *to filter*. So *Amos* vi. 6. LXX. διϋλισμένος
οἶνος. There is an allusion to the Jewish
custom of filtering their liquids, that they
might not swallow the *animalcula* contained
therein, which were regarded by some of the

- 25 δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖον ὑποκριταί· ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, 26 ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλὲ, καθαρίσον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.
- 27 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι παρομοιάζετε τάφοις κεκοσμημένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ 28 γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε 29 ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ 30 μνημεῖα τῶν δικαίων, καὶ λέγετε, Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῇ αἱματί τῶν προφητῶν.
- 31 Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας· 12-33 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. Ὁφείετε, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης; Διὰ τοῦτο, 34 ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμ-

Ver. 25. ἐξ ἀρπ. καὶ ἀκ. G. K. S. ἀδικίας.—26. καὶ τῆς παροψ. Wanting in a few MSS. which read αὐτοῦ for αὐτῶν.—30. ἡμεθα. R. ἡμεν, in both places.—32. πληρώσατε. Codd. D. H. ἐπληρώσατε. Cod. B. πληρώσετε.

more rigid ritualists as unclean. Aristotle (Hist. An. V. 19) speaks of an insect found in the lees of wine, and thence called the *culex vinarius*, which is probably the same as the *κύνυς*. Hence the verb *καταπίνειν* is here employed to signify, in an extended sense, to *swallow* generally. The import of the proverb is obvious. Hilary explains it, *peccata lectis vilare, et grandia devorare*. A glaring instance occurs in John xviii. 28.

Ver. 25. τὸ ἔξωθεν κ. τ. λ. The simile and the precept are compressed into one sentence; and a like instance of abbreviation occurs in Rom. ix. 33. There is no difficulty in the application. Compare Matt. xv. 20. Among the Jews, the constant purification of cups and vessels used at meals was an essential part of their traditional observances.

Ver. 27. τάφοις κεκοσμημένοις. As pollution was incurred by touching a sepulchre (Numb. xix. 16), the tombs of the Jews were annually whitewashed, and those of the more opulent beautified, as a caution against approaching them. In the corresponding denunciation in Luke xi. 44, the epithet employed is *δεδηλα*, which seems to indicate those tombs from which the cautionary marks had been effaced. Hence, in the one case, our Lord refers to an outward affectation of re-

ligion compared with inward impurities; and, in the other, to the contamination which infected those who unwarily approached it.

Ver. 29. ὅτι οἰκοδομεῖτε κ. τ. λ. This was a mark of respect which most of the nations of antiquity paid to persons of distinguished merit. See 1 Macc. xiii. 27. Joseph. Ant. XIV. 11. 4. XVI. 7. 1. Thucyd. III. 59. Xen. Mem. II. 2. 13. Hell. VI. 4. 7. Diod. Sic. XI. 83. Our Lord means to say that with all their pretended respect for the memory of the prophets, they would shortly fill up the measure of their fathers' iniquity by the crucifixion of himself, and the persecution and murder of his apostles.

Ver. 32. ἡμεῖς πληρώσατε κ. τ. λ. Fill ye up then, &c. i. e. if you will, you must; implying an unwilling concession to an obstinate offender. Compare 1 Kings xxii. 22. John xiii. 27. So Virg. Æn. IV. 381. *I, sequere Italiam*. Servius ad loc. *Satis artificiosa prohibitio, quæ fit per concessionem*.

Ver. 33. γεννήματα ἐχιδνῶν. See on Matt. iii. 7.

Ver. 34. ἐγὼ ἀποστέλλω κ. τ. λ. Luke xi. 49. ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστείλω κ. τ. λ. Also, for σοφούς ἢ γραμματεῖς Luke has ἀποστόλους, so that Christ here applies appellations in use among the Jews to the apostles and their successors. For the

ματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ δώξετε ἀπὸ πόλεως εἰς πόλιν ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Ἀμὴν λέγω ὑμῖν, ἦξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεισ-ταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. Λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

24. ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσήλ-
θον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάιναι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. Ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ
μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται. Καθημένου
δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ'
ἰδίαν, λέγοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς

Ver. 36. G. K. S. ὅτι ἦξει. CHAR. XXIV. Ver. 2. Ἰησοῦς. AL. ἀποκριθεῖς.—οὐ
βλ. π. τ. Codd. D. L. omit the negative; and so the Vulgate Compare Mark xiii. 2—
οὐ καταλυθ. G. K. S. οὐ μὴ κ.

completion of our Lord's prophecy, which clearly denotes the *result*, not the *cause*, of the iniquity of the Jews, see *Acts* v. 40. vii. 59. xii. 2, and elsewhere.—With *ἐξ αὐτῶν* supply *τινας*, as in *Luke* xi. 49. xxi. 10. *John* xvi. 17. See *Gr. Gr.* § 34. *Obs.* 16.

Ver. 35. Ζαχαρίου. There is no evidence that Zechariah, the prophet, who was the son of Barachias (*Zech.* i. 1), was killed: so that Zechariah, the son of Jehoiada, who perished precisely in the manner here specified (*2 Chron.* xxiv. 21), is more probably intended. His father may have had two names; and Jehoiada has nearly the same import as *Barachiah*.—As the altar of incense was *within the ναός*, or *temple* properly so called, *θυσιαστήριον* must here be the altar of burnt-sacrifices, which was in the court of the priests. See *Joseph. Ant.* VIII. 4. 1. XV. 11. 5.

Ver. 37. *ἐπισυνάγει ὄρνις* κ. τ. λ. Compare *Deut.* xxxii. 11. *Ps.* xvii. 8. *Isa.* xxxi. 5. *Æsch. Eum.* 1004. *Eur. And.* 440. *Herc. F.* 71. *Troad.* 746. The plural *ἠθελήσατε* refers to the inhabitants in a collective sense. *SoAul. Gel.* III. 7. *Omnia Gratia decoraverē.*—With *ὃν τρόπον* supply *κατὰ*, as in *Acts* xv. 11.

Ver. 38. οἶκος. Either the country itself; or the temple: most probably the former, as in *Jerem.* xxii. 5. LXX. So the Latins use

domus for *patria*. See *Cic. Epist. Att.* VIII. 2. *Sall. Cat.* c. 44.

Ver. 39. *ἕως ἂν εἴπητε*, κ. τ. λ. Our Lord probably refers to the final restoration of the Jews, previous to his second coming at the end of the world.

CHAR. XXIV. Ver. 1. οἱ μαθηταί. *Mark* xiii. 1. *εἰς τῶν μαθητῶν*. Probably our Lord's remark, in ch. xxiii. 38, elicited the incident.

Ver. 2. πάντα ταῦτα. *Mark* xiii. 2. ταῦτα τὰς μεγάλας οἰκοδομὰς. Christ was now going towards the Mount of Olives, so that the great Eastern portico of the Temple was before them. The stones of the building were forty cubits long; those of the foundation thirty-five cubits long, twelve broad, and eight high; and the whole produced a most magnificent effect. See *Joseph. Ant.* XV. 11. 3. *B. J. V.* 5. 1. *Tac. Hist.* V. 5. 12. Our Lord's prediction was fulfilled to the very letter; and, with reference to the amazing strength of the walls, Titus himself was compelled to acknowledge the hand of God in their eventual overthrow, after an incessant battering of six days. The demolition, however, was complete. According to the Talmud, Rufus, the captain of the army of Titus, ploughed up the foundations of the Temple. Compare *Micah* iii. 12; and see

4 σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος; Καὶ ἀποκριθεὶς ὁ
 5 Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ
 ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ
 6 πολλοὺς πλανήσουσι. Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς
 πολέμων· ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐπω
 7 ἰστί τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ
 8 βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοί, καὶ σεισμοὶ κατὰ τόπους· πάν-
 9 τα δὲ ταῦτα ἀρχὴ ὧδινων. Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ
 ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ
 10 τὸ ὄνομά μου. Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους
 11 παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. Καὶ πολλοὶ ψευδοπροφήται
 12 ἐγερθήσονται, καὶ πλανήσουσι πολλούς. Καὶ διὰ τὸ πληθυνθῆναι τὴν
 13 ἀνομίαν, ψυγῇσεται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομένοντας εἰς τέλος,
 14 οὗτος σωθήσεται. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας
 ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ

Ver. 6. πάντα. Omitted in some MSS.

Joseph. B. J. VII. 1. 1; 8. 7. Euseb. Dem. Evang. VI. 13.

Ver. 3. συντελείας τοῦ αἰῶνος. See on Matt. xiii. 39. Both significations seem to be here included; for our Lord in this important prophecy, and indeed generally, connects the destruction of Jerusalem with the end of the world. An attention to the primary and secondary import of the prediction will tend to solve many apparent difficulties.

Ver. 5. πολλοὶ γὰρ κ. τ. λ. Such were *Dositheus, Simon Magnus*, and others. The false prophets (ver. 11) are distinct from these; and among them may be classed *Phygellus, Hermogenes, Hymenæus, and Philetus* (2 Tim. i. 15. ii. 17). See also Joseph. B. J. VI. 5. 2.

Ver. 6. πολέμους ἢ ἀκοὰς κ. Sueton. Nerv. 30. *Mētus tunc erat Parthos iterum Seriam Palæstinamque invasuros.* See also Joseph. Ant. XVIII. 10. 1. XX. 3. 4; 1. 2. Tacit. Ann. XII. 18. 44. XIII. 6. 7. 8. 34. XIV. 23. Euseb. Eccl. Hist. II. 8. —For the famines and pestilences (ver. 7), see Acts xi. 28. Sueton. Claud. c. 18. Joseph. Ant. XX. 2. 6. B. J. IV. 6. 1. V. 1. 4. VI. 2. 3. The words λιμοὶ ἢ λοιμοὶ are constantly found in conjunction, the one being a frequent consequence of the other. Q. Curt. IX. 10. *Famem deinde pestilentia insecuta est, quippe insalubrium ciborum novī succi, et agrestium animi vulgaverant morbus.* Hence the proverb, μετὰ λιμόν λοιμός.—During the reign of Claudius Nero there were earthquakes in several places. See Joseph. B. J. IV. 4. 5. Tacit. Ann. XIV. 27. XV. 22. Sueton. Galb.

c. 18.—Of ὧδινες (ver. 8), see on Hom. II. A. 270.

Ver. 9. εἰς θλίψιν, κ. τ. λ. See Acts iv. 3. v. 18. vii. 59. viii. 3. xii. 1—3. xvi. 23. xviii. 12. xxiii. 35. 2 Cor. xi. 23, sqq. 1 Thess. ii. 14. Heb. x. 32, sqq. 1 Pet. iv. 12. Tacitus, Pliny, and Suetonius confirm these statements.

Ver. 10. σκανδαλισθήσονται πολλοί, κ. τ. λ. From Tacitus (Ann. XV. 44) it appears that, during Nero's persecution, several were seized who confessed; and that, by their evidence, a vast number of others were convicted, and put to death with derision and insult.

Ver. 12. διὰ τὸ πλ. κ. τ. λ. Compare Gal. iii. 1, sqq. 2 Thess. ii. 3. 2 Tim. iii. 1, sqq. Rev. ii. 4. iii. 1. 15. With ver. 13, compare ch. x. 22. Before the siege the Christians left the city, and retired in great numbers to Pella; and it is remarkable that not one of the disciples is known to have perished. See Joseph. B. J. II. 9. 7. Euseb. Hist. Eccl. III. 6. The secondary application of the passage is obvious.

Ver. 14. ἐν ὅλῃ τῇ οἰκουμένῃ. That is, throughout the whole Roman empire; which at that time extended over the greater part of the known world. See on Luke ii. 1. That the Gospel had been thus extensively propagated before the destruction of Jerusalem, see Rom. i. 8. x. 18. Col. i. 6. 23. Euseb. Hist. Eccl. ii. 3.—By εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι is meant, that the knowledge of the Gospel would convince them of the design and the justice of that punishment, where-with the Jews were visited.

τέλος. Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρηθὲν διὰ 15 Δανιὴλ τοῦ προφήτου, ἱστῶς ἐν τόπῳ ἁγίῳ, (ὁ ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· ὁ ἐπὶ τοῦ δώματος μὴ 16-17 καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπι-1 στρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν γαστροῖς ἐχούσαις 19 καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δὲ ἵνα 20 μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. Ἔσται γὰρ 21 τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν 22 ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι

Ver. 15. ἱστῶς. Al. ἱστός. A good reading.—17. καταβαινέτω. Al. καταβάτω.—ἄραι τὰ ἐκ τ. οἰκ. R. ἀραι τι.—18. τὰ ἱμ. Al. τὰ ἱμάτιον.—20. ἐν σαββάτῳ. G. K. S. omit the preposition.

Ver. 15. βδέλυγμα τῆς ἐρημώσεως. An Hebrew expression, signifying an abomination which causeth desolation. Compare Joseph. B. J. VI. 10. 1; and see on Luke xvi. 8. There is an allusion to the prophecy of Daniel (ix. 27. xi. 31. xii. 11), which the Jews applied to Antiochus Epiphanes. Compare 1 Macc. i. 39. 51. Joseph. B. J. IV. 6. 3. It is clear, however, from Luke xxi. 20, that the abomination was the Roman army; so called from the idolatrous standards which they reared, and the heathen sacrifices which they offered, even in the precincts of the Temple. See Joseph. B. J. VI. 6. 1.—By τόπος ἅγιος is meant the Temple, as generally in the LXX, and in Acts vi. 13. xxi. 28. In Mark xiii. 14, the parallel expression is *δοκον οὐ δεῖ*. This is merely a euphemism.—The participle ἱστῶς is neuter, contracted from ἱστηκός, so as to agree with βδέλυγμα. Thus, in Luke v. 2, ἱστῶτα for ἱστηκότα.—With respect to the parenthetical words, ὁ ἀναγινώσκων νοεῖτω, they can scarcely have been spoken by our Lord himself; so that they were probably inserted by St. Matthew, and also by St. Mark, to fix the attention of their readers upon a warning, which they would have the most urgent cause to remember.

Ver. 16. ἐπὶ τὰ ὄρη. Pella, the place to which the Christians fled, was situated among the mountains of Perea. According to Epiphanius, they were warned by an angel to quit Jerusalem.

Ver. 17. τὰ ἐκ τῆς οἰκίας. A staircase communicated with the street from the flat roofs of the Jewish houses. See on Matt. x. 26. The allusions in this and the following verses indicate the necessity of precipitate flight.—In ver. 18, there is a reference to the practice of throwing aside the upper garment when actively employed. Hesiod. Op.

D. II. 9. γυμνὸν σπείρειν, γυμνὸν δὲ βοῦταιν, γυμνὸν δ' ἀμᾶσθαι. Virg. Georg. I. 299. *Nudus ara, sere nudus*. See also on Mark x. 50.

Ver. 19. ἐν γαστροῖς ἐχούσαις κ. τ. λ. Such would be less able to escape. During the siege, the number of women and children who perished from famine was very great; and mothers even snatched the food from their children's mouths. See Joseph. Ant. XIV. 13. 7. B. J. V. 10.

Ver. 20. χειμῶνος. In winter the roads in Judea were scarcely passable; and on the Sabbath it was unlawful to go a journey of more than two thousand cubits, which is supposed to have been the distance between the camp and the Tabernacle. Joseph. Ant. XIII. 8. 4. οὐκ ἔστιν ἡμῖν ἐν τοῖς σάββατιν, οὐτεῖν τῇ ἰορτῇ, ὁδεύειν. See Exod. xvi. 29. According to Frontin. Strat. II. 1. 17. D. Aug. *Vespasianus Judaeos Saturni die, quo eis nefas est quidquam scriae rei agere, adortus superavit*. Compare Joseph. B. J. I. 7. 3.

Ver. 21. οἷα οὐ γέγονε κ. τ. λ. Joseph. B. J. V. 10. 5. μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενεάν ἐξ αἰῶνος γενεῖναι κακίας γονιμωτέραν. Elsewhere, however, the expression, which is proverbial, is less strictly employed; as in Exod. x. 14. xi. 6. Dan. xii. 1. Joel ii. 2. The triple negative, οὐδ' οὐ μὴ, is very emphatic. Compare Luke x. 19. Heb. xiii. 5. Rev. xviii. 14.

Ver. 22. οὐ πᾶσα σὰρξ. For οὐδεὶς, as in Matt. xii. 25, and elsewhere.—Josephus acknowledges that the shortness of the siege was owing to a special intervention of Providence (B. J. V. 12. 1. VI. 8. 5). Compare Tacit. Hist. V. 11.—By the *elect* are meant, perhaps, the Jewish converts. See on Matt. xx. 16.—The verb κολοβῶν signifies properly to amputate; as in 2 Sam. iv. 13.

- 23 *εἰκῆναι*. Τότε εἰάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε· μὴ
 24 πιστεύσητε. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται,
 καὶ ὤσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν.
 25 καὶ τοὺς ἐκλεκτούς. Ἰδοὺ, προεῖρηκα ὑμῖν. Ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ,
 ἐν τῇ ἐρήμῳ ἐστί· μὴ ἐξέλθητε· Ἰδοὺ, ἐν τοῖς ταμείοις· μὴ πιστεύσητε.
 27 Ὡς περ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσ-
 28 μῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὅπου γὰρ
 29 εἰάν ᾧ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί. Εὐθέως δὲ μετὰ τὴν
 θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ
 δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσούνται ἀπὸ τοῦ οὐρανοῦ,
 30 καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. Καὶ τότε φανήσεται τὸ
 σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται
 πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρ-
 χόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμειος καὶ δόξης
 31 πολλῆς. Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς
 μεγάλης· καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτούς αὐτοῦ ἐκ τῶν τεσσάρων
 32 ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. Ἀπὸ δὲ τῆς συκῆς
 μάθετε τὴν παραβολὴν. Ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλός,

Ver. 27. καὶ ἡ π. S. omits καὶ.

LXX. Diod. Sic. I. 78. See also *Levit.* xxi. 18. xxii. 23. Hence, in reference to time, to *αἰετοί*.

Ver. 24. *ψευδόχρ. ἢ ψευδοπροφῆται*. See above on ver. 5. That these deceivers did exhibit many wonderful impostures is certain. See *Acts* viii. 9, 10. 2 *Thess.* ii. 9. Origen. VII. 43. Of their appearance in the wilderness (ver. 26), see *Acts* xxi. 38. Joseph. XX. 2. 6; 10. B. J. II. 13. 4; and ἐν ταμείοις, in *private chambers*, B. J. VI. 5. Hesych. ταμειῶν θάλαμος.—The Jews were so generally addicted to magical superstitions, that imposture of this kind would easily obtain credit. Hence the expression εἰ δυνατόν, which implies great difficulty (*Matt.* xxvi. 29. *Acts* xx. 16. *Rom.* xii. 18); and, though the Christians were sometimes deceived (*Tertull.* c. Marcion. III.), yet the admonition of Christ rendered such cases remarkably uncommon. Hence the saying of Galen: Ὁ ἄνθρωπος τις τοῦ ἀπὸ Χριστοῦ μεταδιδάξαι.

Ver. 27. Ὡς περ ἡ ἀστραπὴ κ. τ. λ. Indicating the rapidity of the Roman army. Compare *Zech.* ix. 14. *Luke* x. 18. It is observable also, that the direction of their approach is specified, viz. from the East toward the West.

Ver. 28. Ὅπου γὰρ κ. τ. λ. Compare *Job* xxxix. 30. So also Senec. *Epist.* 46. *Silvius* c. cadaver expecta. By πτώμα is

indicated the death of Judaism; and by αἰετοί, the eagle standards of the Roman army.

Ver. 29. ὁ ἥλιος κ. τ. λ. Under similar figures the overthrow of kingdoms is represented in *Isa.* xiii. 10. xxxiv. 4. li. 6. *Ezek.* xxxii. 7. *Joel* ii. 31. iii. 15. Compare also *Virg. Georg.* I. 365. 463. *Ovid. Met.* XV. 782. *Liv.* XXII. 4. 5. *Tibul.* II. 5. 51. *Justin.* XXII. 6. In a literal sense, the description must apply to the day of judgment. See 2 *Pet.* iii. 10.—By δυνάμεις τῶν οὐρανῶν, the heavenly bodies are meant in *Isa.* xxxiv. 4. LXX., and elsewhere.

Ver. 30. τότε φανήσεται κ. τ. λ. Primarily, to take vengeance on the Jews; ultimately, to judge the world. In the former case, φυλαὶ τῆς γῆς are the Jews; in the latter, the wicked generally. See also on *Matt.* xii. 38; and compare *Mark* xiii. 26.—Ὅτι κόπτεσθαι, see on *Matt.* xi. 17. There seems to be an allusion to *Zech.* xii. 12.—In ver. 31, ἀγγελοὶ are, in the first place, the angels literally; secondly, the apostles and their successors. So God's ministers are frequently called; as in *Matt.* xi. 10, and elsewhere.—By the four winds, the Jews denoted the cardinal points of the heavens (1 *Chrom.* ix. 24. *Ezek.* xxxvii. 9); and God's dispensations are said to be accompanied by the sound of the trumpet, in *Isa.* lviii. 1. *Jer.* vi. 17, et alibi.

22. ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, 1 λέγων, Ὡμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις 2 ἐποίησε γάμους τῷ υἱῷ αὐτοῦ. Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ κα- 3 λίσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἔλθειν. Πά- 4 λιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἰπάτε τοῖς κεκλημένοις, Ἴδού, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαντες ἀπήλθον, ὁ 5 μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ, κρα- 6 τήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν. Ἀκούσας δὲ 7 ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δού- 8 λοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὑρητε, 9 καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς 10 ὁδοὺς, συνήγαγον πάντας ὅσους εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι 11 τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἑνδυμα γάμου· καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε, μὴ ἔχων ἑνδυμα γάμου; 12

Ver. 5. ὁ μὲν κ. τ. λ. AL. δε μὲν . . . δε εἰ.—7. ἀκούσας δὲ ὁ β. K. ὁ δὲ βασ. ἐκείνος. S. καὶ ἀκ. ὁ β. ἐκείνος. ὥρῃ.

CHAP. XXII. Ver. 2. γάμους. A marriage feast. In this sense it is commonly used in the plural, with reference, perhaps, to the duration of these festivals, which lasted seven days. See Gen. xxix. 27. Judg. xiv. 10; and my note on Hom. II. Σ. 491. Christ is represented as the *Sponsus* of the Church in 1 Cor. xi. 3. Eph. v. 23. Rev. xix. 7, and elsewhere.—The object of this parable is the invitation given to the Jews to embrace the Gospel, their refusal of the offer, and the consequent reception of the Gentiles in their stead, provided they exhibit a life and conduct suitable to their profession.

Ver. 3. καλίσαι. To invite: as in 1 Sam. ix. 22. Prov. ix. 3. LXX. Hesiod. Op. D. 342. Hence among the Greeks the servants who carried the invitation were called κλήτορες (Athen. II. 8), and among the Latins, *vocatores* (Plin. N. H. XXXV. 36). One invitation had already been given by John the Baptist, which was renewed by the apostles, who were subsequently sent to the Gentiles.

Ver. 4. ἄριστον. See on Hom. II. B. 381.—From *σπρίζειν*, to feed, *σιτιστὰ* includes all animals fattened for food. Compare Luke xv. 23. Properly *θύειν* signifies to sacrifice (3 Sam. vi. 13. 1 Chron. xv. 26); and thence generally, to kill. Compare Deut. xii. 15. John x. 10. Acts x. 13.

Ver. 7. τὰ στρατεύματα. The Roman army under Titus and Vespasian.

Ver. 9. διεξόδους τῶν ὁδῶν. *Computa viarum*; i. e. places where several roads meet, and which were consequently more frequented. Even at the present day, it is not unusual with Eastern princes to dine in public, and invite all passing travellers to sit down with them.

Ver. 10. πονηροὺς τε καὶ ἀγαθοὺς. Both bad and good necessarily compose the visible church (Matt. xiii. 26. 48); but the rewards of heaven will be apportioned to the latter only.

Ver. 11. ἑνδυμα γάμου. To accidental guests, or those who from any cause had not the means of procuring one, an appropriate robe was furnished by the donor of the feast. See Gen. xlv. 22. Esth. viii. 15. Compare also Hom. Od. Z. 28. Q. 402. Hence Spartianus in *Vit. Severi*:—*Cum rogatus ad cœnam imperatoriam palliatus venisset, quo rogatus venire debuerat, togam præsidariam ipsius imperatoris accepit.* The want, therefore, of a wedding garment arose either from the negligence or disrespect of the guest himself.—Of the spiritual import of the wedding garment, Augustine observes in Sermon XCIV. 7. *Finis autem præcepti est, dicit Apostolus, Caritas de corde puro, et conscientia bona, et fides non ficta: Hoc est Vestis nuptialis.* Compare Eph. iv. 22. sqq. Col. iii. 12, sqq. 1 Tim. i. 5.

- 13 Ὁ δὲ ἐφιμώθη. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δῆσαντες αὐ-
τοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ
14 ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Πολ-
λοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.
- 15 Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν
16 παγιδεύσωσιν ἐν λόγῳ. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν
μετὰ τῶν Ἑρωδιανῶν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ.
καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ
17 οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. Εἰπὲ οὖν ἡμῖν, τί
18 σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι ἢ οὐ; Γνούς δὲ ὁ Ἰησοῦς
19 τὴν πονηρίαν αὐτῶν, εἶπε, Τί με πειρίζετε, ὑποκριταί; ἐπιδείξατέ μοι
20 τὸ νόμισμα τοῦ κῆνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Καὶ λέγει
21 αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη, καὶ ἡ ἐπιγραφή; Λέγουσιν αὐτῷ, Καίσαρος.
Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ
22 Θεοῦ τῷ Θεῷ. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ, ἀφέντες αὐτὸν,
ἀπῆλθον.
- 23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ
24 εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, Μωσῆς
εἶπεν, “Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς
αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.”
25 Ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε,
καὶ, μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

Ver. 13. ἄρατε αὐτὸν καὶ. Omitted in some copies, which add αὐτὸν after ἐκβ.—
17. εἰπέ. AL εἰπόν.

Ver. 12. ἐφιμώθη. The verb φιμῶν signifies to muzzle (1 Cor. ix. 9); and thence to silence (Mark i. 25). Joseph. B. J. i. 22. 3. πρῶτον τοῖς ἡμέροις. So again ver. 34, *infra*.
Ver. 13. σκότος ἐξώτερον. See on Matt. viii. 12.

Ver. 15. παγιδεύσωσιν. Mark xii. 13. ἀγρεύσωσιν. These verbs are used properly of fouling or hunting; and thence denote metaphorically to ensnare, to entrap. Compare Prov. vi. 2. LXX. In a similar sense the Latins use *irretire*, or, *laqueos tendere*. See Cic. Acad. IV. 29. From Luke xx. 20, the plot is manifest. If Jesus had decided that tribute should be paid, the Pharisees would have represented him as an enemy to the people; and they had brought with them the Herodians, in order that an opposite judgment might not fail to be reported to the Roman government. The taxes paid to the Romans were a continual source of murmuring among the Jews (Joseph. B. J. ii. 8. 1. Ant. XVIII. 1. 1); and Herod, anxious for the favour of the Emperor, had been very zealous in collecting them.

Ver. 16. Ἑρωδιανῶν. The Herodians were partisans of Herod Antipas: as the termination of the name sufficiently intimates. Thus we have *Cesariani*, *Pompeiani*, *Vitelliani*, *Christiani*.—Of the phrase βλέπειν εἰς πρόσωπον, see on Luke xx. 21.

Ver. 20. τίνος ἡ εἰκὼν κ. τ. λ. It is known that the image was that of *Augustus*, with the inscription, “KAICAP. AYTOYC. IOYΔAIAIC EΛΔOKYIAIC. This impression on their coinage admitted their subjection, and the consequent duty of paying tribute, in accordance with the following maxim, found in the Talmud:—*Wherever the coinage of a king is current, the people acknowledge that king for their sovereign*. With our Lord’s reply in ver. 21, compare *Rom. xiii. 6, 7. Tit. iii. 1. 1 Pet. ii. 13, 14.*

Ver. 23. λέγοντες μὴ εἶναι ἀνάστασιν. Joseph. B. J. ii. 8. 14. ψυχῆς τε τὴν διαμονὴν ἢ τὰς ψῆδον τιμωρίας ἢ τιμὰς ἀναίρουσι. Compare *Acts xxiii. 8.*

Ver. 24. Μωσῆς εἶπεν. *Deut. xxv. 5.* The objection contained in the following verses is found in the Jewish writings.

Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἐπτά. Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἐπτά ἔσται γυνή; 28 πάντες γὰρ ἔσχον αὐτήν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλα- 29 νᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. Ἐν γὰρ 30 τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ 31 ἀνέγνωτε τὸ ρηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, “Ἐγὼ εἰμι ὁ Θεὸς 32 Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;” οὐκ ἔστιν ὁ Θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο 33 ἐπὶ τῇ διδαχῇ αὐτοῦ.

Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συν- 34 ἦχθησαν ἐπὶ τὸ αὐτό· καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων 35 αὐτὸν, καὶ λέγων, Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 36 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ 37 καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.” Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. Δευτέρα δὲ ὁμοία αὐτῇ, “Ἀγα- 38-3 πῆσεις τὸν πλησίον σου ὡς σεαυτόν.” Ἐν ταύταις ταῖς δυσὶν ἐντο- 40 λαῖς ὁλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων, 41-4 Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστὶ; Λέγουσιν αὐτῷ, Τοῦ Δαβίδ. Λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν 43 καλεῖ, λέγων, “Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 44 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;” Εἰ οὖν 45 Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστὶ; Καὶ οὐδεὶς ἐδύνατο 46 αὐτῷ ἀποκριθῆναι λόγον, οὐδὲ ἐτόλμησέ τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

Ver. 30. ἐγαμ. Al. γαμίζονται. — τοῦ Θεοῦ. Sometimes omitted. — 32. ὁ Θε. νεκρῶν. Some few MSS. omit the second θεός. — 37. εἶπεν. G. K. S. ἐρη. — 39. αὐτῷ. Cod. D. ταύτῃ.

Ver. 29. τὴν δύναμιν τοῦ Θεοῦ. His power to raise the dead. Compare *Acts* xxvi. 8. *1 Cor.* vi. 14. *Eph.* i. 19, 20. *Phil.* iii. 21. *Heb.* xi. 19.

Ver. 32. ἐγὼ εἰμι ὁ Θεός κ. τ. λ. *Eiod.* iii. 6. 16. Manasseh Ben Israel, a Jewish writer, has a similar argument:—*Since God is not a God of the dead, who are not, but of the living, who are; we justly conclude that the souls of the Patriarchs are still in existence.*

Ver. 34. ἐπὶ τὸ αὐτό. *Scil.* χωρίον. Compare *Ps.* ii. 2. *LXX.* *Luke* xvii. 35. *Acts* i. 15. ii. 1. 44. iv. 26. In the next verse, μεγάλη is for μεγίστη, as in *Matt.* v. 19. Mark (xii. 29) has πρώτη, which is here added in ver. 38. With respect to the lawyer's question, the rabbies not only divided the Law into weightier and lighter

matters, but disputed among themselves whether the law of circumcision, or the Sabbath, or certain other precepts were of most importance. They also magnified generally the duties of the first table above those of the second. Our Lord enjoins a like obligation upon both. The citations in vv. 37, 39, are from *Deut.* vi. 5. *Lecit.* xix. 18, respectively.

Ver. 44. ἐκ δεξιῶν. See on *Matt.* xx. 21. To place the foot upon the neck of an enemy was a mark of conquest. See *Josh.* x. 24. The quotation is from *Ps.* cx. 1.

Ver. 45. εἰ οὖν Δαβὶδ κ. τ. λ. This reply was intended to refute the notion entertained by the Pharisees, of the temporal kingdom of their Messiah; and of his possessing, like his progenitor David, a nature simply human.

- 1 23. ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ,
2 λέγων, Ἐπὶ τῆς Μωσείως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ
3 Φαρισαῖοι· πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε·
4 κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γάρ, καὶ οὐ ποιοῦσι. Δεσ-
μεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοῖς
5 αὐτά. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώ-
ποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσ-
6 πεδα τῶν ἱματίων αὐτῶν· φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις,
7 καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν
8 ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί, ῥαββί. Ὑμεῖς
9 δὲ μὴ κληθῆτε ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητὴς, ὁ Χριστός·
10 πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς
11 γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. Μηδὲ κληθῆτε
12 καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός· ὁ δὲ μείζων
13 ὑμῶν, ἔσται ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται·
καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.
- 13 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι κατεσθίετε τὰς

Ver. 5. πλατ. δι. ΑΙ. γάρ.—8. ὁ καθηγ. Some copies have ὁ διδάσκαλος, which seems to be correct, as being a distinct title from that in ver. 10. See note. G. omits, and K. brackets ὁ Χριστός, which is added by R. S.—13. G. K. S. place this verse after ver. 14. Some MSS. omit it altogether. It may have been intro-

CHAP. XXIII. Ver. 2. Μωσείως καθέδρας. That is, the chair from which the books of Moses were read and explained; probably in allusion to *Nehem.* viii. 4. Jerome observes, that *per cathedram Moysis doctrinam legis ostendit*. Our Lord's injunction (ver. 3) extended only to what the Scribes delivered on the authority of the Law, and did not include their traditions, which he proceeds forthwith to condemn. Theophylact: πάντα ἐκ τῶν Μωσείως βιβλίων ἐκ τοῦ νόμου.

Ver. 4. φορτία βαρέα. The rigid observance of external ceremonies, which the Pharisees exacted from the people, on the authority of pretended tradition. Theophylact: παραδόσεις ἐπικείμεναι τοῖς τοῦ νόμου. Malmonides, after the Talmud, speaks of these additions to the law as *heavy strokes or severities*.—The expression δακτύλῳ κινεῖν is proverbial, and similar to the Latin *digito attingere*. Lucian. *Demon.* 4. κατὰ τὴν παρομιάν, ἄκρω τῷ δακτύλῳ ἄψασθαι. Its import is evident from the last clause of the preceding verse.

Ver. 5. πρὸς τὸ θεαθῆναι τ. d. Compare *Matt.* vi. 1. 2. 16. The *Phylacteries* were rolls of parchment, inscribed with passages from the law, which they wore on the forehead and left arm:—a custom derived from a

literal interpretation of *Exod.* xiii. 16. *Deut.* vi. 8. xi. 18. See *Joseph. Ant.* IV. 8. 13. *Justin. M. Dial. Tryph.* c. 46. They were called *φυλακτήρια*, either as marking a strict observance of the law, or because they were regarded as amulets for protection against evil spirits. That this was the case appears from the Targum on *Cant.* viii. 8. It was, however, not so much the phylacteries themselves, as the ostentatious size of them, that our Lord censures; for he speaks in the same terms of the *fringes* (κράσπεδα), which they were expressly commanded to wear as a distinction from the heathen (*Num.* xv. 38. *Deut.* xxii. 12); and which were accordingly worn by our Lord himself (*Matt.* ix. 20. xiv. 36).

Ver. 8. μὴ κληθῆτε ῥαββί. See on *Matt.* xix. 17. Their great Rabbies were sometimes addressed in a triple form, *Abbi, Abbi; Rabbi, Rabbi; Mori, Mori!* i. e. Father, Rabbi, Guide.—After καλέσητε (ver. 10) supply τινα. With v. 11, compare *Matt.* xx. 25, 26.

Ver. 12. ὅστις δὲ ὑψώσει κ. τ. λ. Compare *Prov.* xv. 33. xvi. 18. xxix. 23. The maxim is spiritually employed by our Lord; and so again in *Luke* xiv. 11. xviii. 14, and elsewhere. See also *Jam.* iv. 6. 1 *Pet.* v. 6.

Ver. 13. κατεσθίετε. There is the same

οικίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο
λήψεσθε περισσότερον κρίμα. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, 14
ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν
ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσέρχομένους ἀφίετε
εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι περιά- 15
γετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ, ὅταν
γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, ὁδηγοὶ 16
τυφλοὶ, οἱ λέγοντες, 'Ὁς ἂν ὁμώσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν
ὁμώσῃ ἐν τῷ χροσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοὶ· τίς γὰρ μείζων 17
ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; Καί, ὅς ἐστιν ὁμώσῃ 18
ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμώσῃ ἐν τῷ δώρῳ τῷ ἐπάνω
αὐτοῦ, ὀφείλει. Μωροὶ καὶ τυφλοὶ· τί γὰρ μείζον, τὸ δῶρον, ἢ τὸ 19
θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; 'Ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ, 20
ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμώσας ἐν τῷ 21
ναῷ, ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ ὁ ὁμώσας ἐν τῷ 22
οὐρανῷ, ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω
αὐτοῦ.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι ἀποδεκατοῦτε 23
τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα
τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Ταῦτα ἔδει ποιῆσαι,
κάκεῖνα μὴ ἀφίναί. 'Ὀδηγοὶ τυφλοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν 24

duced from Mark xii. 40. Luke xx. 47.—21. κατοικοῦντι. G. K. S. κατοικήσαντι.
—23. ταῦτα ἔδει. G. K. insert δέ.

metaphor in Hom. Od. B. 237. κατεδοῦσι
βιαιῶς Οἶκον 'Οδυσσεύος. The meaning is,
that, under a pretence of superior sanctity,
they obtained such influence over the minds
of women, and especially of the richer widows,
as to give them a command over their estates.
See Joseph. Ant. XVII. 2. 6. B. J. I. 5.
To give the proper sense, αἱ must be taken as
ἐν τούτῳ, *idque*.

Ver. 14. ὅτε κλείετε κ. τ. λ. See John ix.
22.

Ver. 15. περιάγετε τὴν θάλασσαν κ. τ. λ.
Lucian. Phars. V. 262. *quæris terraque marique
His ferrum jugulis*. The expression is pro-
verbial of great exertion. With ξηρὰν there
is an ellipsis of γῆν. Compare Herod. II. 68.
Ælian. H. An. V. 33; and so Virg. Georg.
I. 363. *In sicco ludunt fulcra*.—The zeal of
the Jews in making proselytes was so intense,
as to become proverbial among the heathen.
Hor. Sat. I. 4. 142. *Ac veluti te Judæi co-
gemus in hanc concedere turbam*. In the ex-
pression υἱὸς γεέννης, and others of a like
nature, υἱὸς means a person *deserving of*, or
destined to, the reward or punishment speci-
fied. Compare Luke x. 6. xx. 36. John xvii.
12. 2 Thess. ii. 3.

Ver. 16. ὀφείλει. *He is a debtor*, i. e. he is
bound to perform his oath. Of this and the
following verses, see on Matt. v. 33; and of
the expression, ὁδηγοὶ τυφλοὶ, on Matt. xv.
13.

Ver. 23. ἀποδεκατοῦτε. This word is en-
tirely Hellenistic, signifying both to *take
tithes*, and to *pay tithes*. In the latter sense it
occurs in Gen. xxviii. 22. LXX. The law
respecting tithes is found in Deut. xiv. 22,
sq. xvi. 12. Our Lord does not mean to
censure the scrupulous exactness of the Pha-
risees in paying tithe of the most insignificant
herbs; but to contrast therewith their shame-
ful perversion of moral and religious duty.
There is probably an allusion to *Micah*
vi. 8.

Ver. 24. διϋλίζοντες τὸν κώνωπα κ. τ. λ.
Not, *who strain at a gnat*, as inadvertently
given in the E. T.; but *who strain out a
gnat*, as it was originally rendered. The
verb διϋλίζειν signifies to *strain* in the sense
of to *filter*. So *Amos* vi. 6. LXX. διϋλισμένος
οἶνος. There is an allusion to the Jewish
custom of filtering their liquids, that they
might not swallow the *animalcula* contained
therein, which were regarded by some of the

- 25 δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ἵπο-
κρίται· ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος,
26 ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλὲ, καθα-
ρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται
καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.
- 27 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκρίται· ὅτι παρομοιάζετε
τάφοις κεκοιναμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ
28 γέμουσιν ὁστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. Οὕτω καὶ ὑμεῖς
ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἔστε
29 ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο-
κρίται· ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ
30 μνημεῖα τῶν δικαίων, καὶ λέγετε, Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέ-
ρων ἡμῶν, οὐκ ἂν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῇ αἱματι τῶν προφητῶν.
- 31 Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφῆτας·
32-33 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. Ὅφεις, γεννή-
34 ματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέννησης; Διὰ τοῦτο,
ἰδοῦ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμ-

Ver. 25. ἐξ ἀρπ. καὶ ἀκ. G. K. S. ἀδικίας.—26. καὶ τῆς παροψ. Wanting in a few MSS. which read αὐτοῦ for αὐτῶν.—30. ἡμεθα. R. ἤμεν, in both places.—32. πλη-
ρώσατε. Codd. D. H. ἐπληρώσατε. Cod. B. πληρώσετε.

more rigid ritualists as unclean. Aristotle (Hist. An. V. 19) speaks of an insect found in the lees of wine, and thence called the *culex sinarius*, which is probably the same as the *κύνωψ*. Hence the verb *καταπίνειν* is here employed to signify, in an extended sense, to *swallow* generally. The import of the proverb is obvious. Hilary explains it, *peccata letis vitare, et grandia devorare*. A glaring instance occurs in John xviii. 28.

Ver. 25. τὸ ἔξωθεν κ. τ. λ. The simile and the precept are compressed into one sentence; and a like instance of abbreviation occurs in Rom. ix. 33. There is no difficulty in the application. Compare Matt. xv. 20. Among the Jews, the constant purification of cups and vessels used at meals was an essential part of their traditional observances.

Ver. 27. τάφοις κεκοιναμένοις. As pollution was incurred by touching a sepulchre (Numb. xix. 16), the tombs of the Jews were annually whitewashed, and those of the more opulent beautified, as a caution against approaching them. In the corresponding denunciation in Luke xi. 44, the epithet employed is *ἀδελφα*, which seems to indicate those tombs from which the cautionary marks had been effaced. Hence, in the one case, our Lord refers to an outward affectation of re-

ligion compared with inward impurities; and, in the other, to the contamination which infected those who unwarily approached it.

Ver. 29. ὅτι οἰκοδομεῖτε κ. τ. λ. This was a mark of respect which most of the nations of antiquity paid to persons of distinguished merit. See 1 Macc. xiii. 27. Joseph. Ant. XIV. 11. 4. XVI. 7. 1. Thucyd. III. 59. Xen. Mem. II. 2. 13. Hell. VI. 4. 7. Diod. Sic. XI. 83. Our Lord means to say that with all their pretended respect for the memory of the prophets, they would shortly fill up the measure of their fathers' iniquity by the crucifixion of himself, and the persecution and murder of his apostles.

Ver. 32. ὅ ὑμεῖς πληρώσατε κ. τ. λ. Fill ye up then, &c. i. e. if you will, you must; implying an unwilling concession to an obstinate offender. Compare 1 Kings xxii. 22. John xiii. 27. So Virg. Æn. IV. 381. *I, sequere Iteham*. Servius ad loc. *Satis artificiosa prohibitio, quæ fit per concessionem*.

Ver. 33. γεννήματα ἐχιδνῶν. See on Matt. iii. 7.

Ver. 34. ἐγὼ ἀποστέλλω κ. τ. λ. Luke xi. 49. ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστείλω κ. τ. λ. Also, for σοφὸς ὁ γραμματεὺς Luke has ἀποστόλους, so that Christ here applies appellations in use among the Jews to the apostles and their successors. For the

ματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μα-
τιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ 35
αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου,
ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Ἀμὴν λέγω 36
ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. Ἱερουσαλὴμ, Ἱερου- 37
σαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπείσ-
ταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου,
ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ
οὐκ ἠεθέλησατε; ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. Λέγω γὰρ 38
ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχό-
μενος ἐν ὀνόματι Κυρίου.

24. ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλ- 1
θον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. Ὁ δὲ 2
Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ
μὴ ἀφελθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται. Καθήμενος 3
δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ'
ἰδίαν, λέγοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς

Ver. 36. G. K. S. ὅτι ἦξει. CHAP. XXIV. Ver. 2. Ἰησοῦς. AL ἀποκριθεὶς.—οὐ
βλ. κ. τ. Codd. D. L. omit the negative; and so the Vulgate Compare Mark xiii. 2.—
οὐ καταλυθ. G. K. S. οὐ μὴ κ.

completion of our Lord's prophecy, which clearly denotes the result, not the cause, of the iniquity of the Jews, see Acts v. 40. vii. 59. xii. 2, and elsewhere.—With ἐξ αὐτῶν sup-
ply *τινας*, as in Luke xi. 49. xxi. 16. John xvi. 17. See Gr. Gr. § 34. Obs. 16.

Ver. 35. Ζαχαρίου. There is no evidence that Zechariah, the prophet, who was the son of Barachias (Zech. i. 1), was killed: so that Zechariah, the son of Jehoiada, who perished precisely in the manner here specified (2 Chron. xxiv. 21), is more probably intended. His father may have had two names; and Jehoiada has nearly the same import as Barachias.—As the altar of incense was within the ναός, or temple properly so called, θυσιαστήριον must here be the altar of burnt-sacrifices, which was in the court of the priests. See Joseph. Ant. VIII. 4. 1. XV. 11. 5.

Ver. 37. ἐπισυνάγει ὄρνις κ. τ. λ. Compare Dent. xxxii. 11. Ps. xvii. 8. Isa. xxxi. 5. Æsch. Eum. 1004. Eur. And. 440. Herc. F. 71. Troad. 746. The plural ἠεθέλησα refers to the inhabitants in a collective sense. So Aul. Gel. III. 7. *Omnis Græcia decorare*.—With ὃν τρόπον supply *κατὰ*, as in Acts xv. 11.

Ver. 38. οἶκος. Either the country itself; or the temple: most probably the former, as in Jerem. xxii. 5. LXX. So the Latins use

domus for *patria*. See Cic. Epist. Att. VIII. 2. Sall. Cat. c. 44.

Ver. 39. ἕως ἂν εἴπητε, κ. τ. λ. Our Lord probably refers to the final restoration of the Jews, previous to his second coming at the end of the world.

CHAP. XXIV. Ver. 1. οἱ μαθηταί. Mark xiii. 1. εἰς τῶν μαθητῶν. Probably our Lord's remark, in ch. xxiii. 38, elicited the incident.

Ver. 2. πάντα ταῦτα. Mark xiii. 2. ταῖ-
τας τὰς μεγάλας οἰκοδομὰς. Christ was now going towards the Mount of Olives, so that the great Eastern portico of the Temple was before them. The stones of the building were forty cubits long; those of the foundation thirty-five cubits long, twelve broad, and eight high; and the whole produced a most magnificent effect. See Joseph. Ant. XV. 11. 3. B. J. V. 5. 1. Tac. Hist. V. 5. 19. Our Lord's prediction was fulfilled to the very letter; and, with reference to the amazing strength of the walls, Titus himself was compelled to acknowledge the hand of God in their eventual overthrow, after an incessant battering of six days. The demolition, however, was complete. According to the Talmud, Rufus, the captain of the army of Titus, ploughed up the foundations of the Temple. Compare Micah iii. 12; and see

4 σης παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος; Καὶ ἀποκριθεὶς ὁ
 5 Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ
 ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ
 6 πολλοὺς πλανήσουσι. Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς
 πολέμων· ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐπω
 7 ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ
 8 βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους· πάν-
 9 τα δὲ ταῦτα ἀρχὴ ὧδίνων. Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ
 ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ
 10 τὸ ὄνομά μου. Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους
 11 παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. Καὶ πολλοὶ ψευδοπροφῆται
 12 ἐγερθήσονται, καὶ πλανήσουσι πολλούς. Καὶ διὰ τὸ πληθυνθῆναι τὴν
 13 ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομείνας εἰς τέλος,
 14 οὗτος σωθήσεται. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας
 ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ

Ver. 6. πάντα. Omitted in some MSS.

Joseph. B. J. VII. 1. 1; 8. 7. Euseb. Dem. Evang. VI. 13.

Ver. 3. συντελείας τοῦ αἰῶνος. See on Matt. xiii. 30. Both significations seem to be here included; for our Lord in this important prophecy, and indeed generally, connects the destruction of Jerusalem with the end of the world. An attention to the primary and secondary import of the prediction will tend to solve many apparent difficulties.

Ver. 5. πολλοὶ γὰρ κ. τ. λ. Such were *Dositheus*, *Simon Magus*, and others. The false prophets (ver. 11) are distinct from these; and among them may be classed *Phygellus*, *Hermogenes*, *Hymenæus*, and *Philetus* (2 Tim. i. 15. ii. 17). See also Joseph. B. J. VI. 5. 2.

Ver. 6. πολέμους ἢ ἀκοὰς π. Sueton. Nerv. 30. *Melius tunc erat Parthos iterum Nervius Palæstinæque invasurus*. See also Joseph. Ant. XVIII. 10. 1. XX. 3. 4; 4. 2. Tacit. Ann. XII. 13. 44. XIII. 6. 7. 8. 34. XIV. 23. Euseb. Eccl. Hist. II. 8. —For the famines and pestilences (ver. 7), see Acts xi. 28. Sueton. Claud. c. 18. Joseph. Ant. XX. 2. 6. B. J. IV. 6. 1. V. 1. 4. VI. 2. 3. The words λιμός ἢ λοιμός are constantly found in conjunction, the one being a frequent consequence of the other. Q. Curt. IX. 10. *Famem deinde pestilentia insecuta est, quippe inebriatum cibum novi succi, et egrotantes animi vulgaverant morbos*. Hence the proverb, *μετὰ λιμόν λοιμός*.—During the reign of Claudius Nero there were earthquakes in several places. See Joseph. B. J. IV. 4. 5. Tacit. Ann. XIV. 27. XV. 22. Sueton. Galb.

c. 18.—Of ὧδινες (ver. 8), see on Hom. II. A. 270.

Ver. 9. εἰς θλίψιν, κ. τ. λ. See Acts iv. 3. v. 18. vii. 59. viii. 3. xii. 1—3. xvi. 23. xviii. 12. xxiii. 35. 2 Cor. xi. 23, sqq. 1 Thess. ii. 14. Heb. x. 32, sqq. 1 Pet. iv. 12. Tacitus, Pliny, and Suetonius confirm these statements.

Ver. 10. σκανδαλισθήσονται πολλοὶ, κ. τ. λ. From Tacitus (Ann. XV. 44) it appears that, during Nero's persecution, several were seized who confessed; and that, by their evidence, a vast number of others were convicted, and put to death with derision and insult.

Ver. 12. διὰ τὸ πλ. κ. τ. λ. Compare Gal. iii. 1, sqq. 2 Thess. ii. 3. 2 Tim. iii. 1, sqq. Rev. ii. 4. iii. 1. 15. With ver. 13, compare ch. x. 22. Before the siege the Christians left the city, and retired in great numbers to Pella; and it is remarkable that not one of the disciples is known to have perished. See Joseph. B. J. II. 9. 7. Euseb. Hist. Eccl. III. 5. The secondary application of the passage is obvious.

Ver. 14. ἐν ὅλῃ τῇ οἰκουμένῃ. That is, throughout the whole Roman empire; which at that time extended over the greater part of the known world. See on Luke ii. 1. That the Gospel had been thus extensively propagated before the destruction of Jerusalem, see Rom. i. 8. x. 18. Col. i. 6. 23. Euseb. Hist. Eccl. ii. 3.—By εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι is meant, that the knowledge of the Gospel would convince them of the design and the justice of that punishment, wherewith the Jews were visited.

πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. Καὶ ἔρχεται πρὸς τοὺς μαθητάς, 40
καὶ εὐρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ
ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε καὶ προσεύ- 41
χεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ
σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων, 42
Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐάν
μὴ αὐτὸ πίνω, γεννηθήτω τὸ θέλημά σου. Καὶ ἐλθὼν εὐρίσκει αὐτοὺς 43
πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ 44
ἀφείλες αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον
εἰπών. Τότε ἔρχεται πρὸς τοὺς μαθητάς αὐτοῦ, καὶ λέγει αὐτοῖς, 45
Καθεύδετε τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς
τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. Ἐγείρεσθε, ἄγω- 46
μεν· ἰδοὺ, ἤγγικεν ὁ παραδίδους με.

Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας, εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' 47
αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ
πρεσβυτέρων τοῦ λαοῦ. Ὁ δὲ παραδίδους αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, 48
λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ εὐθέως 49
προσελθὼν τῷ Ἰησοῦ, εἶπε, Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. Ὁ 50
δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ὃ πάρει; Τότε προσελθόντες ἐπέβα-
λον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. Καὶ ἰδοὺ, εἰς 51
τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ
πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. Τότε 52

Ver. 50. ἰφ' ὃ π. R. ἰφ' ᾧ.

Ver. 40. οὕτως. This adverb is sometimes used to express a degree of censure mingled with astonishment, analogous to the English *So!* Compare 1 Cor. vi. 5. Hom. Od. E. 204. Callim. H. Del. 240.

Ver. 41. γρηγορεῖτε. There is here a turn from the *natural* to the *figurative* sense of the verb. Compare Matt. xxiv. 42. xxv. 13. The following clause may, perhaps, refer to the declaration of the disciples in ver. 35, which was doubtless sincere; but the weakness of their resolution proved the necessity of vigilance and prayer in all cases of difficulty and temptation.

Ver. 42. πάλιν ἐκ δευτέρου. Similar pleonasm occurs in John iv. 54. xxi. 16. Acts x. 15. See on Hom. Il. A. 27.

Ver. 43. βεβαρημένοι. Scil. ὕπνῳ, as in Luke ix. 32. Compare Eur. Alc. 395. Theoc. Id. XXII. 204. Anac. I. II. 18. So, in Latin, Stat. Theb. V. 501. *graves oculos*. Ovid. Met. V. 658. *somno gravatum*. Luke (xxii. 45) adds, ἀπὸ τῆς λύπης. Sleep is elsewhere mentioned as an effect of grief. Thus Hom. Od. M. 310. *Κλαίωντες δὲ*

τοῖσιν ἐπὶ κλυθεὶ νῆδυμος ὕπνος. Q. Curt. XIV. 13. *Gravatum anxietate corpus altior somnus oppressit*.

Ver. 45. καθεύδετε τὸ λοιπόν. Sleep on now: either because you can no longer aid me by watching: or, ironically, Sleep, if you can in this hour of peril. Virg. Æn. IV. 560. *Potes hoc sub casu ducere somnos?* The phrase τὸ λοιπόν, always in the N. T. denotes the future: so that it is incorrect to take the passage interrogatively, as some would point it. Compare Acts xxvii. 20. 1 Cor. i. 16. 2 Cor. xiii. 11. 2 Tim. iv. 8. Heb. x. 13.—With ἡ ὥρα supply τῆς προδοσίας, as suggested by what follows.

Ver. 48. φιλήσω. Scil. στόματι, as in Xen. Cyr. I. 4. 27. φιλοῦντας τὸν Κύρον τῷ στόματι. The *kiss* was an ordinary mode of affectionate salutation both among the Jews and primitive Christians. See Exod. iv. 27. xviii. 7. Luke vii. 45. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Pet. v. 14.

Ver. 51. εἰς τῶν μετὰ Ἰ. This was Peter; and the servant's name was Malchus. See John xviii. 10.

- λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολούνται.
- 53 Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παρα-
54 στήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; Πῶς οὖν πληρωθῶ-
σιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι;
- 55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν
ἔζηλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν πρὸς
56 ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. Τοῦτο
εἰ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαί τῶν προφητῶν. Τότε οἱ
μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον.
- 57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρ-
58 χιερά, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. Ὁ δὲ
Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως·
59 καὶ, εἰσελθὼν ἔσω, ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. Οἱ δὲ
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρ-
60 τυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι· καὶ οὐχ εὔρον. Καὶ
πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον. Ὑστερον δὲ προσ-
61 ἐλθόντες δύο ψευδομαρτυρες, εἶπον, Οὗτος ἔφη, Δύναμαι καταλύσαι
62 τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ
ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου κατα-
63 μαρτυροῦσιν; Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς
εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ

Ver. 59. καὶ οἱ πρεσβ. Omitted in some MSS.—60. καὶ πολλῶν. G. omits the copula.

Ver. 53. δώδεκα λεγεῶνας. The Roman legions consisted of upwards of six thousand men; and the idea which was entertained of them may be gathered from Cæsa. B. H. 42. *Non animum advertebatis, decem habere legiones populum Romanum, quæ non solum vobis obistere, sed etiam cælum diruere possent.* The word λεγεῶν is one of the Latinisms of the N. T. It is sometimes used by the Rabbins to express generally a great multitude, as in Mark v. 9.

Ver. 54. αἱ γραφαί. Isa. liii. 7, sqq. Dan. ix. 26.

Ver. 56. τοῦτο δὲ κ. τ. λ. Some refer this remark to the Evangelist; but it proceeded from Christ. Compare Mark xiv. 49.

Ver. 57. πρὸς Καϊάφαν. He was taken first to Annas (John xviii. 13, 24), who sent him to Caiaphas.

Ver. 58. Πέτρος. With another disciple (John xviii. 15), who was probably John the Evangelist.—Of the form ἀπὸ μακρόθεν, see on Rom. II. A. 500; and compare Math. xxvii. 51. Mark v. 6. Luke xvi. 23.

Ver. 60. οὐχ εὔρον. That is, they found

none which would substantiate a capital charge. Mark (xiv. 56) says, that the witnesses contradicted each other.

Ver. 61. δύναμαι καταλύσαι κ. τ. λ. Three years before Jesus had used these words of the temple of his body (John ii. 19); but the witnesses alleged that he said this temple made with hands (Mark xiv. 58), which was literally untrue. To speak disrespectfully of the Temple was a capital crime; and a similar charge was brought against Stephen (Acts iv. 13).—The expression διὰ τριῶν ἡμερῶν is equivalent with τῇ τριτῇ ἡμέρᾳ in Matt. xvi. 21.

Ver. 63. ἐξορκίζω σε κ. τ. λ. Mark v. 7. ὀρκίζω σε τὸν Θεόν. This was the usual construction; and so Acts xix. 13. 1 Thess. v. 27; but see Gr. Gr. § 40. Obs. 15. To an oath thus solemnly put, an answer was indispensable (Lev. v. 1. Numb. v. 19); and therefore Christ, though he did not reply to charges which even his judges had rejected, no longer hesitated to avow his Messiahship. Sometimes the form merely implies an earnest entreaty.—Of the expression σὺ εἶπας, see above on ver. 25.

σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ. Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. 64 Πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων, Ὅτι ἐβλασφήμησε 65 τί ἐτι χρεῖαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ· τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἐνοχος θανάτου ἐστί. 66 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· 67 οἱ δὲ ἑρράπισαν, λέγοντες, Προφῆτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ 68 παῖσας σε;

Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία 69 παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. Ὁ δὲ 70 ἠρνήσατο ἔμπροσθεν πάντων, λέγων, Οὐκ οἶδα τί λέγεις. Ἐξελθόντα 71 δὲ αὐτόν εἰς τὸν πυλῶνα, εἶδεν αὐτόν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. Καὶ πάλιν ἠρνήσατο μεθ' 72 ὅρκου, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσελθόντες 73 οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλία σου δηλὸν σε ποιεῖ. Τότε ἤρξατο καταναθεματίζειν καὶ 74 ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθὺς ἀλέκτωρ ἐφώνησε. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, Ὅτι 75 πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με· καὶ, ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς.

27. ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιε- 1

Ver. 70. G. K. 8. ἔμπροσθεν αὐτῶν πάντων.—71. 8. καὶ λίγει αὐτοῖς, Ἐκεῖ καὶ οὗτος κ. τ. λ.—74. καταναθεμ. G. K. 8. καταθεματίζειν.

Ver. 65. διέρρηξε τὰ ἱμάτια. In cases of private mourning the high-priest was forbidden to rend his clothes; or, rather, his pontifical robes (*Lev. x. 6. xxi. 10*); but the precept did not extend further. See *1 Macc. xi. 71. Joseph. B. J. II. 16. 2, 4*. It was the general custom to do so in cases of blasphemy. Compare *2 Kings xix. 1. Jer. xxxiv. 24. Acts xiv. 14*. The singular *ἴδε*, is for the plural *ἴδετε*. Compare *Matt. xxviii. 6*, with *Mark xvi. 6*.

Ver. 66. ἔνοχος θανάτου. So *Mark xiv. 64*; and in *Mark iii. 29. ἔνοχος αἰωνίου κρίσεως*. Properly the construction is with a dative, as in *Matt. v. 21, 22*. Perhaps *κρίματι* is here understood.

Ver. 67. ἐνέπτυσαν. A mark of extreme contempt. See *Num. xii. 14. Job xxx. 10*. Thus *Lucian. D. M. XX. 2. προσπτύσομαι γε πάντως ἀνδρῶν ὄντι*. *Senec. de Consol. 13. Inventus est, qui in faciem ejus inspueret*.—The difference between *κολαφίζειν*, to strike with the fist, and *ραπίζειν*, to smack the face, is well illustrated by *Juv. Sat. XIII.*

127. *Nec pugnīs cedere pectus Te victo, nec plana faciem contundere palma.*

Ver. 68. προφῆτευσον. They had blindfolded him. See *Mark xvi. 65. Luke xxii. 64*. With the treatment here described compare *Isa. i. 6. liii. 3. 7*.

Ver. 69. ἔξω. Without, or below (*κατω*, *Mark xiv. 66*), the place where Christ was examined. Compare *vv. 58. 75*. Hence the words *ἐν τῇ αὐλῇ* are added.

Ver. 70. οὐκ οἶδα τί λέγεις. A common form of denial: as in *Soph. Aj. 270. οὐ κάτοιδ' ὅπως λέγεις*.

Ver. 71. ἄλλη. *Mark (xiv. 69)* says the same: and *Luke (xxii. 68)* has *ἄλλος* in the masculine. There seems to have been more than one who spoke. Compare *John xviii. 25*.

Ver. 73. οἱ ἐστῶτες. *Mark xiv. 70. οἱ παριστώτες*. A relation of Malchus was their spokesman (*John xviii. 26*). It appears from the Talmud that the dialect of the Galileans was corrupt and uncouth.

Ver. 74. καταναθεματίζειν. *Scil. εαυτ'ν*. Compare *Acts xxiii. 12*.

ρεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν· καὶ δῆσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

3 Τότε ἰδὼν Ἰούδας, ὁ παραδιδούς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων, Ἡμαρτον παραδούς αἷμα ἁθῶν. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; 5 σὺ ὄφει. Καὶ, ρίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν βάπηξατο. Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον, Οὐκ ἔξεστι 7 βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι. Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμείως, εἰς ταφὴν τοῖς 8 ἔξαις. Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος, ἕως τῆς σήμερον. 9 Τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος, “Καὶ

Ver. 4. 8. ὄφει.—9. Ἰερεμίου. Wanting in some few MSS. Valckner supposes that the true reading is Ζαχαρίον, of which the abbreviated form was mistaken for Ἰριον. See note.

CHAP. XXVII. Ver. 2. ἡγεμόνι. Pontius Pilate was, properly speaking, only the *ἐκτίτροπος*, or Procurator of Judæa; whereas ἡγεμόνι was the title given to the proconsular governors of Roman provinces. Joseph. B. J. II. 9. 3. *πεμφθεὶς εἰς Ἰουδαίαν ἐκτίτροπος ὑπὸ Τιβερίου Πιλάτου*. Tacit. Ann. XV. 44. *Christus, Tiberiu impiente, per Pontium Pilatum procuratorem supplicio affectus est*. It appears, however, that frequent rebellions of the Jews rendered it necessary to invest the procurator of Judæa with the power of life and death, and all the other functions of *president*, subject to appeal to the proconsul of Syria. See Joseph. Ant. XVIII. 1. 1. B. J. II. 8. 1. Hence Pilate is also called ἡγεμόνι in Joseph. Ant. XVIII. 3. 1. His government of ten years (A. D. 26—36) was marked by excessive cruelty and extortion, which caused his removal; and, being banished to Vienne in Gaul, he committed suicide.

Ver. 4. αἷμα ἁθῶν. That is, an innocent person: and so *Deut.* xxvii. 25. 1 Sam. xix. 5. Ps. xciv. 21. LXX.—The formula σὺ ὄφει, like the Latin *Tu viduas*, implies an intention to cast the responsibility of an action upon another. It recurs in ver. 24. *Acts* xviii. 15. Compare also Soph. Phil. 839. Arrian. *Epict.* III. 10. IV. 5. M. Anton. V. 17. XII. 1. Cic. *Epist.* Att. V. 1. Terent. *Andr.* II. 6. 25. A more usual expression is σοὶ μελέρω.

Ver. 6. ἀπελθὼν ἀπήγατο. So 2 Sam. xvii. 23. LXX. ἀπήλασε αὐτὸν ἀπήγατο, scil. ὁ Ἀχιζέβελ, who was the O. T. type of Judas. According to *Acts* i. 18, Judas *ἐλάττει μίτος*, and his bowels gushed out. Now *λατεῖν*, or *λαεῖν*, signifies *lacerari cum stre-*

pitu (II. N. 616); so that, in all probability, the rope, by which he *hanged himself*, broke, and in his fall he was so mutilated, that his bowels protruded. Heinsius and others indeed render ἀπήγατο, he was *choked with grief*; as in *Tobit* iii. 10. LXX. *ἐλυπήθη σφόδρα ὥστε ἀπήγασθαι*. The two accounts will thus refer to different acts of Judas; but it is scarcely safe to throw aside received interpretations of Scripture.

Ver. 6. τιμὴ αἵματος. Juv. Sat. XIV. 164. *Mercos sanguinis*. The chief priests drew their inference *a fortiori*, from *Deut.* xxiii. 18.—From κορβᾶν, of which see on *Matt.* 15. 5, the *treasury* was called κορβανᾶς. Joseph B. J. II. 9. 4. τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς.

Ver. 8. ἕως τῆς σήμερον. Scil. ἡμέρας. So again in ch. xxviii. 15. In Jerome's time poor outcasts were buried in this field, which lay south of Mount Sion. In *Acts* i. 19, it is called by the Syriac name Ἀκελ-δαμά.

Ver. 9. Ἰερεμίου. The passage cited does not occur in Jeremiah, but in *Zech.* xi. 13. It seems probable that Matthew omitted the name of the prophet altogether, as in *Matt.* i. 22. ii. 6. 15, and elsewhere; and that either Ἰερεμίου was carelessly added by some transcriber; or that *Jeremiah*, standing first in the Rabbinical order of prophets, gave a title to the whole series. Thus the *Psalms* are put for the entire *Hagiographa*, in *Luke* xxiv. 44. Compare, however, *Jerem.* xviii. 2, *sqq.* xxxii. 6, *sqq.*—The clause τὴν τιμὴν . . . Ἰσραὴλ is wanting in the Hebrew, and should probably be taken as a parenthetical observation, of the Evangelist; so that ἀπὸ νῦν Ἰσραὴλ

ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, 10 καθὰ συνέταξέ μοι Κύριος."

Ὁ δὲ Ἰησοῦς ἔσθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν 11 ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων 12 καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ ὁ Πιλάτος, 13 Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι; Καὶ οὐκ ἀπεκρίθη αὐτῷ 14 πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζουν τὸν ἡγεμόνα λίαν.

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν 15 ᾔθελον. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββάν. 16 Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω 17 ὑμῖν; Βαραββάν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ᾗδαι γὰρ ὅτι 18 διὰ φθόνον παρέδωκαν αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, 19 ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. Οἱ δὲ 20 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν 21 αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββάν. Λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον 22 Χριστόν; Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. Ὁ δὲ ἡγεμὼν ἔφη, 23 Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος 24 γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὤψεσθε.

Ver. 16. According to Origen, some copies read in this and the next verse, Ἰησοῦν Βαραββάν.—22. Some copies omit *αὐτῷ*.

cannot be referred, as some suppose, to *ἔλαβον*, but is the nominative, *subaudi. τινὲς*, before *ἐτιμήσαντο*. The LXX. is very different.

Ver. 11. *σὺ εἶ ὁ βασιλεὺς τῶν Ἰ.* It appears from *Luke xxiii. 2*, that, instead of the original charge of blasphemy, the Jews had preferred before Pilate that of saying that he was a King; as being more likely to excite the jealous indignation of the Roman government. See also *John xviii. 33, 34*.

Ver. 15. *καθ' ἑορτήν.* *John xviii. 39. ἐν τῷ πάσχα.* This custom seems to have been a recent innovation, borrowed perhaps from the Romans, who released their prisoners at the *Lectisternia*. It was wholly at variance with the rigid severity of the Levitical law, which was *χωρὶς οἰκτιρμῶν* (*Heb. x. 28*).

Ver. 16. *ἐπίσημον. Infamous*; as in *Polyb. XVIII. 38. 1. Joseph. Ant. V. 7. So in-*

signis in Latin. *Cic. Or. pro Rabir. c. 9. Omnibus insignem notis turpitudinis.* The word is more commonly found in a good sense; and so *Rom. xvi. 7*.

Ver. 19. *ἡ γυνὴ αὐτοῦ.* The governors of provinces had but lately, after much discussion, been allowed to take their wives with them. See *Tacit. Ann. III. 33*. This is a mark of the exact correspondence of the Gospel narrative with the history of the times. There is a tradition that Pilate's wife, whose name was *Procula*, was led by this vision to embrace Christianity.

Ver. 24. *ἀπενίψατο τὰς χεῖρας.* This was a Jewish mode of asserting innocence. See *Deut. xxi. 6, 7*. It was clearly distinct from the heathen purification after the actual shedding of blood; of which among other instances, may be cited *Eur. Orest. 429. Herod. I. 35. Virg. Æn. II. 719.*

- 25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ
 26 ἔθνη ἡμῶν. Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν
 φραγελλώσας παρέδωκεν, ἵνα σταυρωθῇ.
 27 ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς
 28 τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. Καί, ἐκδύσαν-
 29 τες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην· καί, πλέξαντες στέφα-
 30 νον ἐξ ἁκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν
 δεξιὰν αὐτοῦ· καί, γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ,
 31 λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. Καί, ἐμπτύσαντες εἰς αὐ-
 31 τὸν, ἔλαβον τὸν κάλαμον, καὶ ἔνυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καί
 32 ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν
 32 τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. Ἐξερχό-
 μνοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευ-
 σαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
 33 ΚΑΙ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ, ὃς ἐστὶ λεγόμενος

Ver. 29. ἐπὶ τὴν δ. AL. ἐν τῇ δεξιᾷ.—33. ὃς ἐστὶ κ. τ. λ. G. K. S. 5.

Pilate, who was well acquainted with the practice of the Jews, adopted their own method of proceeding in such cases.

Ver. 25. τὸ αἷμα αὐτοῦ κ. τ. λ. That is, We will be responsible for the consequences. Compare *Deut.* xix. 10. *1 Kings* ii. 37. A like imprecation was employed by the Greeks and Romans. The exact fulfilment of it in the present instance may be remarked even in the very form of punishment which the Romans inflicted upon their prisoners at the siege of Jerusalem. Joseph. B. J. VII. I. διὰ τὸ πλῆθος χώρα τε ἐντελειετο τοῖς σταυροῖς, ἃ σταυροὶ τοῖς σώμασι.

Ver. 26. φραγελλώσας. Jerome:—*Romanis sanctum est, ut, qui crucifigitur, prius flagellis verberetur.* See Polyb. I. 7. 2. *Liv.* XXXIII. 26. Val. Max. I. 7. Joseph. B. J. V. 11. 1. The verb φραγελλοῦν is formed from the Latin *flagellum*. John (xix. 1) uses *μαστιγοῦν*, but in *John* ii. 15, the substantive φραγιλλιον occurs.

Ver. 27. πραιτώριον. This word is also of Latin origin. It does not here designate the *prætorium* of the camp; but the *governor's house*, which is called *αὐλή* in *Mark* xv. 16.—The *σπεῖρα* was less than a *cohort*; though it is sometimes so translated. See Polyb. ii. 23. Here it denotes the detachment of soldiers, who were always stationed in the tower of Antonia, during the great festivals, to preserve order among the populace. See Joseph. Ant. XX. 4. 3. B. J. V. 5. 2. From *Acts* xxi. 31, it appears to have been commanded by a *chiliarch*.

Ver. 28. χλαμύδα κοκκίνην. The *chla-*

mys, called also *saga*, was a military cloak; and that worn by the Roman emperors was of *purple*. Christ was therefore thus arrayed in mockery, as king of the Jews. *Mark* (xv. 17) has *πορφύραν*. See also *John* xix. 2. The two adjectives were sometimes interchanged. Compare *Hor. Sat.* II. 6. 102 and 106. Hence, according to Pliny (*H. N.* XXII. 10), *coccum imperatoris dictum paludamentis*.—To complete the idea of mock-majesty, the crown of thorns was added, with the reed for a sceptre; and the salutation, *χαῖρε, ὁ βασιλεὺς*, was precisely that with which they approached their emperors. *Mart. Epigr.* XIV. 71. *Hoc didici per me dicere, Cæsar ave!*

Ver. 32. ἔξερχόμενοι. Both among the Jews and Romans criminals were executed without the city. See *Num.* xv. 36. *1 Kings* xxi. 13. *Acts* vii. 58. *Heb.* xiii. 12. *Cic. Verr.* V. 66. *Plant. Mil. Glor.* II. 4. 6.—At first Christ bore his own cross, according to the ordinary practice (*John* xix. 17); but, being overpowered by the burden, it was laid upon *Simon*; who seems, from the particular notice in *Mark* xv. 21, to have been a disciple. Upon mere conjecture he has been identified with *Simon Niger*, mentioned in *Acts* xiii. 1.—Of *ἀγγαρεύειν*, see on *Matt.* v. 41.

Ver. 33. Γολγοθὰ. A Syriac word, translated *Kranion* in *2 Kings* ix. 35, and *κεφαλὴ*, in *1 Chron.* xxiii. 8. LXX. Probably the place was so called from the number of criminals buried there, whose *skulls* lay about upon the ground.

Κρανίου τόπος, ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· 34
καὶ γευσάμενος οὐκ ἤθελε πιεῖν. Σταυρώσαντες δὲ αὐτὸν, διμερί- 35
σαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ρῆθὲν
ὑπὸ τοῦ προφήτου, “ Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὴν
ἱματισμὸν μου ἔβαλον κλῆρον.” Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 36
Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμέ- 37
νην, Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. Τότε σταυ- 38
ροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐωνύμων.

Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς 39
αὐτῶν, καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις 40
οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ
σταυροῦ. Ὁμοίως δὲ καὶ οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων 41
καὶ πρεσβυτέρων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· 42
εἰ βασιλεὺς Ἰσραὴλ ἐστί, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύ-
σομεν αὐτῷ. Πέποιθεν ἐπὶ τὸν Θεόν· ρυσάσθω νῦν αὐτὸν, εἰ θέλει 43
αὐτόν· εἶπε γὰρ, Ὅτι Θεοῦ εἰμι υἱός. Τὸ δ' αὐτὸ καὶ οἱ λησταί· οἱ 44
συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.

Ver. 34. ὄξος. Al. οἶνον. See note.—35. ἵνα πληρωθῇ κ. τ. λ. This citation, from Ps. xxii. 18, is wanting in most of the best MSS, and is most probably an interpolation from John xix. 24.—42. πιστ. αὐτῷ. G. K. S. ἐκ' αὐτῷ. Al. ἐκ' αὐτόν.—44. ὠνείδιζον αὐτῷ. G. K. S. αὐτόν.

Ver. 34. ὄξος μετὰ χολῆς μ. Mark xv. 23. ἰσχυρισμὸν οἶνον. The transactions, however, may perhaps be different. That which St. Matthew records, seems to have been a draught offered in derision of his claim to royalty, and was probably a *sour wine*, mixed with some bitter herb, for the purpose of rendering it more offensive. In Ruth ii. 14. Ps. lxix. 21. LXX. ὄξος has a similar meaning; and χολή, which signifies *worm-wood* in Prov. v. 4. Lam. iii. 15, is used in a more general sense in Jer. viii. 14. ix. 15, and elsewhere. The οἶνος ἰσχυρισμὸς of St. Mark was probably the intoxicating draught, called οἶνος κατανύξεως (Ps. lx. 3), offered with a view to stupify the sense of suffering. A third potion, of vinegar only, or the common drink of the Roman soldiers, called *posca*, was offered to Christ just before he expired on the cross (ver. 48. John xix. 29). Of the two first he refused to partake: the one, from indignation; and the other, from a willingness to endure the unmitigated penalty of the sins of mankind.

Ver. 35. διμερίσαντο τὰ ἱμ. The clothes of criminals were the perquisite of the executioners. See Senec. de Tranquil. c. 1. It was the *seamless coat* of our Lord, for which it was necessary to cast lots, which makes

the fulfilment of the prophecy especially remarkable.

Ver. 37. τὴν αἰτίαν. Mark xv. 26. ἐπιγραφὴν τῆς αἰτίας. Compare John xix. 19. This was customary. See Dion. Cas. Liv. 3. Sueton. Calig. c. 38. Ovid. Trist. III. 1. 47. The inscription is differently worded by each of the four Evangelists; but, as it was written in Hebrew, and Greek, and Latin, for the information of the people of the various nations then at Jerusalem, a different form of expression was probably adopted in each case. The import is the same in all.

Ver. 39. κινοῦντες τὰς κεφαλὰς. A mark of mockery and contempt, as in Job xvi. 5. Ps. xxii. 7. cix. 26. Isa. xxxvii. 22. Compare Hom. Il. P. 442. Eur. Med. 1118. Virg. Æn. XII. 894.

Ver. 43. εἰ θελεῖ αὐτόν. A similar form of expression is used in Deut. xxi. 14. 2 Sam. xv. 26. Ps. xviii. 19. xli. 11. LXX. Col. ii. 18. Heb. x. 5. Hesych. θίλω· εὐδεκῶ. The Scribes probably alluded to our Lord's declaration in Matt. xxvi. 53. At all events, the taunt was a remarkable fulfilment of the prediction in Ps. xxii. 8.

Ver. 44. οἱ λησταί. Luke xxiii. 39. εἰς τῶν κακούργων. It has been suggested, that both reviled at first; but there is probably

- 45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐν-
 46 νάτης. Περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ,
 λέγων, “Ἥλι, Ἥλι, λαμὰ σαβαχθανί;” τοῦτ’ ἐστι, Θεέ μου, Θεέ μου,
 47 ἱνατί με ἐγκατέλιπες; Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον.
 48 Ὅτι Ἥλιαν φωνεῖ οὗτος. Καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν
 49 σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλὰμψ, ἐπότιζεν αὐτόν. Οἱ
 50 δὲ λοιποὶ ἔλεγον, Ἄφες ἰδῶμεν εἰ ἔρχεται Ἥλιος σώσων αὐτόν. Ὁ
 δὲ Ἰησοῦς, πάλιν κράζας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.
 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως
 52 κάτω· καὶ ἡ γῆ ἐσεισθή, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα
 53 ἀνεψώθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, καὶ,
 ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν
 54 ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἐκατόνταρχος,
 καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ
 τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς ἦν
 οὗτος.
 55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἰτίνες

Ver. 49. The following clause is added from John xix. 34, in Codd. B. C. L. “Ἄλλος
 δὲ λαβὼν λόγχην ἐνύξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.—53.
 ἱγρίσιν αὐτοῦ. AL. αὐτῶν. Some also omit μετὰ τ. ἔγ. αὐτ.

an enallage of number, as in Matt. xiv. 17, compared with John vi. 8, and elsewhere frequently.

Ver. 45. σκότος ἐγένετο. That this darkness could not have been an ordinary eclipse, is manifest from the time of its appearance and duration. It occurred at the full of the moon, and lasted from noon till three o'clock; whereas an eclipse of the sun always occurs at the change of the moon, and the darkness of a total eclipse never exceeds fifteen minutes. It was noticed by several ancient writers, and recorded in the Roman archives. See Tertul. Apol. c. 21. Euseb. Chron. Olymp. 203. Origen. c. Cels. p. 83.

Ver. 46. Ἥλι, Ἥλι, κ. τ. λ. This exclamation is taken from Ps. xxii. 1. Probably our Lord repeated the opening words of this Psalm, which contains a summary, as it were, of the sufferings of the Messiah, in order to draw the attention of the by-standers to its exact accomplishment. The misinterpretation of the words in ver. 49, was probably wilful.

Ver. 50. ἀφῆκε τὸ πνεῦμα. So Gen. xxxv. 18. LXX. ἐν τῷ ἀφίναί τὴν ψυχὴν. Eurip. Hec. 575. ἀφῆκε πνεῦμα. Herod. IV. 190. ἱστῶν ἀπὸ τὴν ψυχὴν. Virg. Æn. XI. 883. Expirant antimas. In Judg. ii. 21, ἀφίναί

is used elliptically in the same sense. Luke (xxiii. 46) has ἐξέπνευσε.

Ver. 51. καταπέτασμα. The veil, which divided the holy place from the Holy of Holies (Exod. xxvi. 33). This event was probably intended to indicate the dissolution of the Jewish dispensation, and the abolition of all distinction between Jew and Gentile under the Gospel. Compare Heb. ix. 3. x. 19.—Of the earthquake, which attended it, many ancient testimonies are mentioned by the Fathers; and it was probably identical with that which is recorded in Tacit. Ann. II. 47. Sueton. Tiber. c. 48. Plin. N. H. II. 84.

Ver. 53. μετὰ τὴν ἔγερσιν αὐτοῦ. As Christ rose first from the dead (1 Cor. xv. 20. Col. i. 18), these words must be connected with εἰσῆλθον. The graves, however, were probably opened by the earthquake. Ovid. Met. VII. 204. Et mugire solum, manesque exire sepulchris.

Ver. 54. ἐκατόνταρχος. Seneca, de Ira. I. 17. Centurio supplicio præpositus. There is a tradition that he was afterwards a Christian martyr. Mark (xv. 39) uses the Latin word itself, κεντυρίων.

Ver. 55. ἀπὸ μακρόθεν. Before Christ expired, they were standing nearer the cross (John xix. 25).

ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· ἐν αἷς 56
ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μητέρα,
καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

ὍΨΙΑΣ δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, 57
τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ· οὗτος, προσελθὼν 58
τῷ Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν
ἀποδοθῆναι τὸ σῶμα. Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐνετύλιξεν αὐτὸ 59
σινδόνι καθαρᾷ· καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατό- 60
μυσεν ἐν τῇ πέτρᾳ· καὶ, προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνη-
μείου, ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, 61
καθήμεναι ἀπέναντι τοῦ τάφου.

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἄρ- 62
χιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, Κύριε, ἐμνήσθημεν 63
ὅτι ἐκείνος ὁ πλάνος εἶπεν ἔτι-ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι· κέ- 64
λευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε
ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἰπωσι τῷ λαῷ,
Ἐγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς
πρώτης. Ἐφῆ δὲ αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστωδία· ὑπάγετε, ἀσ- 65
φαλίσασθε ὡς οἶδατε. Οἱ δὲ πορευθέντες ἡσφάλισαντο τὸν τάφον, 66
σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

Ver. 56. Ἰωσῆ. Lat. Vulg. Ἰωσήφ.—64. νυκτός. Omitted by G. S.; and by K.
enclosed in brackets.—65. ἔφη δέ. G. K. S. omit δέ.

Ver. 57. ἀπὸ Ἀριμαθαίας. Scil. ὄν. See on Matt. ii. 1. There were several towns of this name in Canaan. See Josh. xiii. 26. xix. 21. Judg. ix. 41. 1 Sam. ii. 11.—Joseph's riches are mentioned with reference to the prophecy in Isa. liii. 9.—Of the verb μαθητεύειν, see on Matt. xiii. 52.

Ver. 58. ᾗτήσατο τὸ σῶμα. Ulpian. XLVIII. 24. 1. Corpora eorum, qui capite dominantur, cognatis eorum neganda non sunt. Eorum, in quos animadveritur, corpora non aliter sepeliuntur, quam si fuerit petitum et permixtum; et nonnunquam non permittitur, maxime majestatis causa damnatorum. Compare Petron. Arb. p. 389. Joseph. B. J. IV. 5. 2.

Ver. 59. ἐνετύλιξεν αὐτὸ σινδόνι. Herod. II. 86. λούσαντες τὸν νεκρὸν, κατελίσσαντο πᾶν αὐτοῦ τὸ σῶμα σινδόνος βυσσίνης τελαμῶσι κατατετυμμένοις. Compare John xix. 40. In Herod. II. 95, a species of fine linen, or muslin, of which the Egyptians made their night-dresses, is called σινδών. See also Mark xiv. 51, 52. xv. 46. Luke xxiii. 53. The word is probably of Egyptian origin, though it is sometimes said to be derived from Sidon, the chief place of the manufacture of linen.

Ver. 60. καινῷ μνημείῳ. Jerome: In monumento novo, quod excisum fuerat in petra, conditus erat; ne si ex multis lapidibus constructum esset, suffragis tumultu fundamentis, ablatum furto diceretur. Luke (xxiii. 53) adds οὐ οὐα ἦν οὐδέπω οὐδεὶς κείμενος. None other, therefore, but Jesus could have risen from thence. Stones were usually rolled against the mouths of the sepulchres to prevent the entrance of wild beasts.—The verb λατομεῖν signifies to excavate: as in Deut. vi. 11. Isa. xxii. 16. LXX.

Ver. 62. παρασκευήν. The Preparation was the day preceding a sabbath or festival, on which they made the necessary arrangements for its due celebration. Mark (xv. 42), writing for the Gentiles, explains it by προεσάββατον. Compare also John xix. 31.

Ver. 63. πλάνος. A cheat or impostor. See Mic. iii. 6. LXX. So, in Latin, Cic. Cluent. c. 26. Hic ille planus improbiissimus, qui esset totus ex fraude et mendacis jactus. Hence also πλάνη (ver. 64) should, perhaps, be rendered fraud or imposture. The clause, however, is probably proverbial. Compare Matt. xii. 45. 2 Pet. ii. 20.

Ver. 66. σφραγίσαντες τὸν λίθον. A similar precaution was taken in the case of

- 1 28. ὍΥΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.
 2 Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβάς ἐξ οὐρανό, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο
 3 ἐπάνω αὐτοῦ. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ
 4 λευκὸν ὡσεὶ χιῶν· ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες,
 5 καὶ ἐγένοντο ὡσεὶ νεκροί. Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.
 6 Οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ, καθὼς εἶπε. Δεῦτε, ἴδετε τὸν τόπον, ὅπου
 7 ἔκειτο ὁ Κύριος· καὶ, ταχὺ πορευθεῖσαι, εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν·
 8 ἐκεῖ αὐτὸν ὄψεσθε. Ἰδοὺ, εἶπον ὑμῖν. Καί, ἐξελθούσαι ταχὺ ἀπὸ τοῦ
 9 μαθηταῖς αὐτοῦ. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελ-
 10 θούσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελ-
 11 φοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.
 12 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συναχ-

Ver. 4. ἐγένοντο. AL. ἐγενήθησαν.—9. ὡς δὲ κ. τ. λ. This first clause is wanting in a few MSS.

Daniel (vi. 17). In the construction, μετὰ τῆς κουστωδίας must be joined with ἡσθαλίσαντα. The word κουστωδία is the Latin custodia, in Greek characters.

CHAP. XXVIII. Ver. 1. ὅψι δὲ σαββάτων. After the Sabbath. Xen. Hell. II. 1. 14. ὅψι τῆς ἡμέρας. Philost. V. Apoll. IV. 18. ὅψι μυστηρίων. Thus Ammonius:—ἵσ-
 πια μὲν ἔστι δυοῖν τοῦ ἡλίου, ὅψι δὲ βραδὺς ἢ μεθ' ὄντινα οὖν χρόνον. Mark (xvi. 1) has διαγενομένου τοῦ σαββάτου. In this clause ἀσάβαρα signifies the Sabbath; in the next it means the week; and μίαν is put for πρώτην, scil. ἡμέραν. It means early on the Sunday morning: and from the circumstance of our Lord's resurrection on this day, it has been set apart from that time, instead of the Jewish Sabbath, for the purpose of religious worship, and called the Lord's Day. Just. M. Apol. I. c. 67. τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πό-
 λιν ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνί-
 ληναι γίνεται. See 1 Cor. xvi. 2. Rev. i. 10.—
 In the Hebrew idiom, the cardinal is constantly put for the ordinal number, as in Exod. xl. 2. So again in 1 Cor. xvi. 2; and sometimes also in Greek and Latin. See Gr. Gr. § 14. Obs. 2. The entire phrase would be ἅμα τῇ

ἡμέρᾳ ἐπιφωσκούσῃ. Herod. III. 86. ἅμ' ἡμέρᾳ διαφανσκοῦσῃ.—By ἡ ἄλλη Μαρία is meant Mary, the mother of James. See Mark xvi. 1. Luke xxiv. 10.

Ver. 2. ἀπεκύλισε. Theophylact observes that the angel rolled back the stone to let the disciples in; not to let Jesus out.

Ver. 3. ἰδέα. His appearance; which was dazzling as lightning (ὡς ἀστραπή). Compare Luke xxiv. 4. Hesych. ἰδέα· μορφή, εἶδος. Exceeding whiteness is commonly compared with that of snow: as in Hom. Il. K. 437. Virg. Æn. XII. 84. See also Acts i. 10. Rev. iii. 4.

Ver. 4. αὐτοῦ. That is, of the angel. So metus hostium, and like expressions.

Ver. 8. φόβου ἢ χαρᾶς. A mingled emotion, naturally excited by a train of circumstances so remarkable. Joseph. Ant. XIX. 3. 1. ἀνεβάσταζε δὲ αὐτὸν, οὐ πάνν βαίνειν τοῖς ποσὶ δυνάμενον, ὑπὸ τῇ φόβου ἢ χαρ-
 ματος τῶν εἰρημίων. Virg. Æn. I. 513. Peroussum Achates Latitiaeque metuque. Ter. And. V. 4. 35. Vir sum apud me: ita animus commotus est metu, spe, gaudio, mirando hoc tanto, tam repentino bono.

Ver. 12. ἰκανά. For πολλά. Compare Luke viii. 32, with Matt. viii. 30. So also in

θέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες, Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ, 13 νυκτὸς ἐλθόντες, ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων· καὶ ἐὰν ἀκουσθῇ 14 τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν 15 καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος 16 οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. Καὶ, ἰδόντες αὐτὸν, προσεκυνήσαν αὐτῷ 17 οἱ δὲ ἐδίστασαν. Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων 18 Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες οὖν 19 μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν 20 πάντα ὅσα ἐνετειλάμην ὑμῖν. Καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

Ver. 15. τῆς σήμερον. A few MSS. add ἡμέρας, but compare ch. xvii. 8.—19. G. K. S. omit οὖν.—20. G. omits Ἀμήν, and K. encloses it in brackets.

Mark x. 46. Luke vii. 11, 12. xiii. 9. Acts v. 37. ix. 23. 43. xx. 37, *et alibi*. With χρόνος it signifies long; as in Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3. xvii. 9. See also 1 Macc. xlii. 49. Xen. Cyr. II. 1. 8. Anab. I. 2. 1. IV. 8. 13. Polyb. I. 15. 2.

Ver. 14. πείσομεν. Scil. ἀργυρίῳ or χρήμασι. So 2 Macc. x. 20. ἐπεισθῆσαν ἀργυρίῳ. Joseph. Ant. XX. 5. 1. χρήμασι πεισθεῖς. Pilate was notoriously open to this species of persuasion. That the soldiers would not have dared to have lent themselves to this tale, without some such assurance of indemnity, is certain from the extreme severity of the military discipline of the Romans. See Polyb. VI. 35. Frontin. Strat. III. 12.

Ver. 15. διεφημίσθη ὁ λόγος οὗτος. Justin M. (Dial. Tryph. c. 108) asserts that the Jews sent messengers to spread this report over the whole world.

Ver. 17. οἱ δὲ ἐδίστασαν. For τίνες. So Xen. Anab. I. 5. 13. ὥστε ἑκείνους ἐπεπλήχθαι, ἃ αὐτὸν Μένωνα, ἃ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ ἃ ἴσταν ἀπορούντες. See Gr. Gr. § 33. Obs. 1.

Ver. 19. μαθητεύσατε. That is, μαθητὰς ποιεῖτε, as distinct from διδάσκειν in the next verse. See on ch. xiii. 52.—Matthew has anticipated the delivery of this commission; which seems to have been given immediately before Christ's ascension into heaven. See Mark xvi. 15. Luke xxiv. 47. From the generality of the expression πάντα τὰ ἔθνη, it is manifest that infants are included; which in fact is implied in the design of baptism, as the rite of initiation into the Christian church. The form of words here dictated, which contain a distinct recognition of the doctrine of the Trinity, have been used from the earliest times; and the custom is still most properly preserved in the Church of England.—After ἔθνη in the neuter, αὐτοὺς is used in the masculine with reference πρὸς τὸ σημαίνον. So Mark v. 41. Gal. iv. 19. Philom. 10, and elsewhere. See Gr. Gr. § 25. Obs. 1.

Ver. 20. μεθ' ὑμῶν εἰμὶ. See on Matt. xii. 28; and of the expression συντελεία τῆς αἰῶνος, on Matt. xiii. 39.

TO KATA MARKON EYANGGEION.

[It is very generally admitted that Mark the Evangelist is the same as John, whose surname was Mark, and who was the son of Mary, the sister of Barnabas (*Col. iv. 10*). All that occurs respecting him will be found in *Acts xii. 12. 25. xiii. 5. 13. xv. 37, sqq.* He does not appear to have been one of our Lord's immediate followers; but is said to have been converted by Peter, who therefore calls him his son (*1 Pet. v. 13*). See Euseb. *Hist. Eccl. III. 3*. From the terms in which he is spoken of in *Philim. 24*, it is clear that the dispute between Paul and Barnabas, of which he was the subject, was speedily reconciled. He is said to have been with St. Peter at Rome; and to have written his Gospel under his inspection, at the request of the Christians, Jew and Gentile, of that city. See Jerom. *Vir. Illust. c. 8*. Tertul. *c. Marc. IV. 5*. Iren. *Hær. III. 1*. Euseb. *Hist. Eccl. III. 39. V. 8. VI. 25*. Hence its date will be about the year A. D. 60. Its genuineness is sufficiently established on the authority of Papias, Irenæus, Clemens Alexandrinus, Tertullian, Origen, Eusebius, Epiphanius, Jerome, Chrysostom, and others. St. Mark is believed to have been the founder of the church of Alexandria; where, according to Jerome, he died in the eighth year of Nero, A. D. 62. This tradition of his death, however, militates with a mention of him in *2 Tim. iv. 11*, unless a different person is there meant; since that Epistle was written at a later period.

With the exception of a few trifling additions, there are only about twenty-four verses in St. Mark's Gospel, which contain facts not recorded by St. Matthew or St. Luke. The *Chronological Harmony*, at the end of the volume, will furnish the means of reference to the parallel passages in the several Gospels, with respect both to text and notes.]

- 1-2 1. 'APXH τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. Ὡς
γέγραπται ἐν τοῖς προφήταις, “Ἰδοῦ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν
μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου”
3 “Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου” εὐθείας
4 ποιῆτε τὰς τρίβους αὐτοῦ.” ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρή-
5 μῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Καὶ
ἔξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται·
καὶ ἱβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ, ἐξομολο-
6 γούμενοι τὰς ἁμαρτίας αὐτῶν. Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας
καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων
7 ἀκρίδας καὶ μέλι ἄγριον. Καὶ ἐκήρυσσε, λέγων, Ἐρχεται ὁ ἰσχυρότε-
ρός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανός, κύψας, λῦσαι τὸν ἱμάντα τῶν

Ver. 1. τοῦ Θεοῦ. Some few MSS. omit the article.—2 *ἐν τοῖς πρ.* G. K. S. *ἐν Ἠσαῖα*, τῷ πρ.—*ἐμπροσθέν σου*. Omitted by G. S.; and enclosed within brackets by K.—5. καὶ οἱ Ἱερ. κ. τ. λ. G. K. καὶ οἱ Ἱερ. πάντες καὶ ἱβαπτίζοντο ἐν τῷ Ἰ.

CHAP. I. *Ver. 1.* Ἀρχὴ τοῦ εὐαγγ. *Scil. Ios. xl. 8.* Compare *Matt. xi. 10*. The particle ὥς connects with οὕτως, which is title to the whole Gospel. Compare *Hos. i.* understood before *ἔγενετο* in *ver. 4*. See on *1, 2. Herod. I. 1. Thucyd. I. 1.* *Matt. vi. 9.*

Ver. 2. ἐν τοῖς προφήταις. *Mat. iii. 1.* *Ver. 7.* ἱμάντα. So *Plutarch. Symp. IV.*

ὑποδημάτων αὐτοῦ. Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, 9 ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. Καὶ εὐθέως, ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε 10 σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν· καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν 12 ἔρημον. Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος 13 ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

ΜΕΤΑ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν 14 Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, καὶ 15 λέγων, Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ 16 Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἀλιεῖς. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω 17 μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. Καὶ εὐθέως, ἀφέντες 18 τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν ὀλίγον, 19 εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καθαρτίζοντας τὰ δίκτυα. Καὶ εὐθέως ἐκά- 20 λεσεν αὐτούς· καὶ, ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθέως τοῖς σάββασιν 21 εἰσελθὼν εἰς συναγωγὴν, ἐδίδασκε. Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ 22 αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι 23 ἀκαθάρτῃ, καὶ ἀνέκραξε, λέγων, Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; 24

Ver. 10. ὡσεὶ. G. S. ὡς.—11. AL ἐν σοὶ εὐδόκησα.—13. ἐκεῖ. Omitted by G.; and enclosed by K. in brackets.—16. περιπατῶν δέ. AL καὶ παράγων.—S. ἀπὸ τοῦ Σίμωνος.—G. K. S. ἀμφιβάλλοντας. Probably the true reading is Ἀνδρέαν τὸν ἀδελφὸν τοῦ Σίμωνος, ἀμφιβάλλοντας ἀμφ. κ. τ. λ.

2. τῶν ὑποδημάτων τοὺς ἱμάντας. Suidas: ἱμᾶς· σφαιρωτὴρ σανδαλίου. The pronoun αὐτοῦ is redundant. See on Matt. iv. 16.

Ver. 9. εἰς τὸν Ἰορδάνην. See on Matt. ii. 23.

Ver. 12. ἐκβάλλει. Directs, guides. See on Matt. ix. 25.

Ver. 13. μετὰ τῶν θηρίων. That is, in the most unfrequented part of the wilderness. Virg. *Æn.* III. 646. *Cum vitam in sylvis inter deserti ferarum Lustrum domosque traho.*

Ver. 14. παραδοθῆναι. Scil. εἰς φυλακὴν. See Matt. xiv. 3.

Ver. 15. ὁ καιρὸς. The time predicted by the prophets, of the establishment of the Messiah's kingdom. By the insertion of the article before καιρὸς, which renders the expression definite, the prevailing expectation of the Messiah's appearance is clearly indicated.

Ver. 19. καὶ αὐτοὺς. And they also, as Peter, were ἐν τῷ πλοίῳ.

Ver. 21. τοῖς σάββασιν. Plural for singular: as in Matt. xii. 1. xxviii. 1, *et sanant*: unless there is a reference to our Lord's usual practice.

Ver. 24. Ἐα. Not a verb; but an interjec-

25 ἤλθες ἀπολίσσαι ἡμᾶς ; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. Καὶ ἐπετίμη-
 26 σεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ. Καὶ σπα-
 27 ράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ,
 27 ἐξῆλθεν ἐξ αὐτοῦ. Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς
 αὐτοὺς, λέγοντας, Τί ἐστι τοῦτο ; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ'
 ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν
 28 αὐτῷ ; Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς
 Γαλιλαίας.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σί-
 30 μωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. Ἡ δὲ πενθερὰ Σί-
 μωνος κατέκειτο πυρέσσουσα· καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
 31 Καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀψῆ-
 32 κεν αὐτήν ὁ πυρετὸς εὐθὺς, καὶ διηκόνει αὐτοῖς. Ὁψίας δὲ γενομέ-
 νης, ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας
 33 καὶ τοὺς δαιμονιζομένους· καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν
 34 θύραν. Καὶ θεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις,
 καὶ δαιμόνια πολλὰ ἐξέβαλε· καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι
 ᾤδυσαν αὐτόν.

35 Καὶ πρῶτῃ, ἔννυχον λίαν ἀναστὰς, ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον
 36 τόπον, κάκεῖ προσηύχeto. Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ'
 37 αὐτοῦ· καὶ, εὐρόντες αὐτόν, λέγουσιν αὐτῷ, Ὅτι πάντες ζητοῦσί σε.
 38 Καὶ λέγει αὐτοῖς, Ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα κάκεῖ
 39 κηρύξω· εἰς τοῦτο γὰρ ἐξεληλύθα. Καὶ ἦν κηρύσσων ἐν ταῖς συναγω-
 γαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτόν λεπρὸς, παρακαλῶν αὐτόν, καὶ γονυπετῶν

Ver. 27. G. conjectures τίς ἡ δ. ἡ καινή ; κατ' ἐξουσίαν κ. τ. λ.—39. ἐν ταῖς συναγ.
 G. K. εἰς τὰς συναγωγὰς.

tion, answering to the Latin *Eheu* / Lucian. D. D. XI. 1. *ἔα, ἐκείνος ὑβριστής ἐστιν*. This miracle is not recorded by St. Matthew; but compare *Matt.* viii. 29.—In the construction, οἶδά σε τίς εἶ is a common Attic form for οἶδά τις σὺ εἶ. Compare *Matt.* xxv. 24. *Luke* iv. 34. *John* v. 42. 1 *Cor.* xvi. 15; and see on *Hom.* II. B. 409.—Of the verb *εἰπεῖν* (v. 25), see on *Matt.* xii. 12.

Ver. 28. *σπαράξαν*. Properly *σπαράσσιν* is to tear or lacerate (*Jerem.* iv. 19. LXX.); and thence to *convulse* (2 *Sam.* xxii. 8). It appears from *Luke* iv. 35, that the man was not injured.

Ver. 28. *περίχωρον* τῆς Γαλ. That is, *Gallilee itself*. So *περίχωρος*, *suband.* γῆ, is used by the LXX. Compare also *Matt.* xiv. 35. *Mark* vi. 55. *Luke* iv. 37.

Ver. 32. *ὥψιας*. That is, when the Sab-

bath was ended; before which it would have been deemed unlawful to have brought them. Compare *Mark* iii. 2. *Luke* xiv. 1.

Ver. 34. *ἤφιε*. Aor. 2. indic. from the obsolete verb *ἀφίειν*, to permit. Lucian. Timon. c. 13. *ἤφιει περινοστέειν ἱλευθερῶς*.

Ver. 37. πάντες ζητοῦσί σε. Compare *Luke* iv. 42.

Ver. 38. *ἀγωμεν*. Etym. M. *ἀγω* πορεύομαι. In this sense the verb occurs in *Matt.* xxiv. 46. *Mark* xiv. 42. *John* xi. 7. 15. *Xen. Anab.* IV. 2. 15. *Polyb.* VII. 11. 10. *Arrian.* *Epict.* III. 22. See also on *Matt.* iv. 23.—The participle *ἐχόμενος* here denotes neighbouring, adjacent; and so *Gen.* xii. 23. 2 *Sam.* xxi. 1. *Ps.* xlviii. 25. xciv. 15. LXX. *Luke* xiii. 33. *Acts* xx. 15. xxi. 26. *Herod.* I. 93. IV. 176. *Aristot.* *Pol.* VI. 5. 8. *Arrian.* *Exped.* II. 8. *Joseph Ant.* VI. 1. 1. XI. 8. 6.

αὐτὸν, καὶ λέγων αὐτῷ, Ὅτι ἐὰν θέλῃς, δύνασαι με καθαρίσαι. Ὁ 41
 δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει
 αὐτῷ, Θέλω, καθαρίσθητι. Καὶ εἰπόντος αὐτοῦ, εὐθὺς ἀπῆλθεν ἀπ' 42
 αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. Καὶ ἐμβρομησάμενος αὐτῷ, εὐθὺς 43
 ἐξέβαλεν αὐτὸν, καὶ λέγει αὐτῷ, Ὅρα μηδενὶ μηδὲν εἶπες· ἀλλ' ὕπαγε, 44
 σεαντὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὃ
 προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσ- 45
 σειν πολλὰ, καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι
 φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχ-
 οντο πρὸς αὐτὸν πανταχόθεν.

2. Καὶ πάλιν ἐσηλθὼν εἰς Καπερναοὺμ δι' ἡμερῶν, καὶ ἠκούσθη 1
 ὅτι εἰς οἶκόν ἐστι· καὶ εὐθὺς συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν·
 μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται 3
 πρὸς αὐτὸν παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων· καὶ μὴ 4
 δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην
 ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς
 κατέκειτο. Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ, 5
 Τέκνον, ἀφένται σοι αἱ ἁμαρτίαι σου. Ἦσαν δὲ τινες τῶν γραμμα- 6
 τέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, Τί 7
 οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ
 εἰς ὁ Θεός; Καὶ εὐθὺς ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι 8
 οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε
 ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν ἐυκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, 9
 Ἀφένται σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείραι, καὶ ἄρον σου τὸν κράβ-
 βατον, καὶ περιπάτει; Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ 10
 ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας, (λέγει τῷ παραλυτικῷ,) Σοὶ 11
 λέγω, ἔγειραι, καὶ ἄρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκον

Ver. 45. πανταχόθεν. 8. πάντοθεν. CHAP. II. Ver. 4. ἐφ' ᾧ. Codd. B. D. L. ὅπου. See note at ch. iv. 15.—5. G. K. omit σοι, and read σου αἱ ἁμαρτίαι. And so in ver. 9.—8. G. K. 8. οὕτως αὐτοῖς δ.—9. ἔγειραι. G. K. 8. ἔγειρε. And so in ver. 11.

CHAP. II. Ver. 1. δι' ἡμερῶν. After some days: subaud. τινῶν. Compare Gen. iv. 3. LXX. Acts xxiv. 17. Gal. ii. 1. Xen. Cyr. I. 4. 28. Thucyd. II. 94. Ælian. V. H. XIV. 7.—εἰς οἶκον. In a house, indefinitely; as being without the article.

Ver. 2. τὰ πρὸς τὴν θύραν. Scil. μίση, i. e. the vestibule. The verb χωρεῖν signifies to hold, to contain: as in 2 Chron. iv. 5. LXX. John ii. 6. xxi. 25. So Thucyd. II. 17. οὐ γὰρ ἐχώρησεν αὐτοδὸς ἡ πόλις. Hence the applied sense in Matt. xix. 11.—With τὸν λόγον, supply τοῦ Θεοῦ. Compare Mark viii. 32. xvi. 20. Luke viii. 11. 21. xi. 28. Acts xvii. 11.

Ver. 3. ὑπὸ τεσσάρων. Scil. ἀνδρῶν.

Ver. 4. ἀπεστέγασαν τὴν στέγην &c. &c. The Eastern houses had flat roofs, with access from without. See on Matt. x. 26. xxiv. 17. Hence the friends of the paralytic, having conveyed him thither without entering the house, uncovered the roof, and let down the bed, διὰ τῶν κεράμων (Luke v. 19), into the upper room where Jesus was teaching. Joseph. Ant. XIV. 15. 12. τοὺς ὀρόφους τῶν οἰκῶν ἀνασπάπτων. Religious meetings were commonly held by the Jews in an upper room (ὕπερσων), and the practice was followed by the early Christians. See on Acts i. 13: and compare Acts xx. 8.

- 12 σου. Καὶ ἠγέρθη εὐθέως, καὶ, ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, Ὅτι οὐδέποτε οὕτως εἶδομεν.
- 13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. Καὶ παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς, εἰς μετάνοιαν.
- 14 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται, καὶ λέγουσιν αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, νηστεύειν; Ὅσον χρόνον μετ' αὐτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν· ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.
- 15 Καὶ οὐδεὶς ἐπὶ βλῆμα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· ἢ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· ἢ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολύνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.
- 16 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν, τίλλοντες τοὺς στάχνας. Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἐξεστὶ; Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν ἔσχε, καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως,

Ver. 17. εἰς μετάνοιαν. Omitted by G. S.; and by K. enclosed within brackets.—18. οἱ τῶν Φ. νηστεύοντες. G. K. S. οἱ Φαρισαῖοι.—20. ἐν ᾧ. ταῖς ἡμέρ. G. K. S. ἐν ἐκείνῃ τῇ ἡμέρᾳ.—21. καὶ οὐδεὶς. G. K. S. omit the copula.—Ver. 26. ἐπὶ Ἀ. τοῦ ἀρχ.

Ver. 13. πάλιν. Compare ch. i. 16.

Ver. 14. Λευῶν. Matthew, the Evangelist.

Ver. 21. αἶρει. Scil. τι. The order is: τὸ πλήρωμα τὸ καινὸν αὐτοῦ, sc. τοῦ παλαιοῦ, αἶρει τι (ἀπὸ) τοῦ παλαιοῦ. Compare Matt. ix. 16.

Ver. 26. ἐπὶ Ἀβ. τοῦ ἀρχιερέως. E. T.

in the days of Abiathar the high-priest; i. e. in the priesthood of Abiathar; but this would require the omission of the article, as in Luke iii. 2. Besides, it appears from 1 Sam. xxi. 1. xxii. 20, that Ahimelech was the high-priest, and that Abiathar was his son. Various modes of removing the difficulty have been suggested; among which the most probable

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; Καὶ ἔλεγεν αὐτοῖς, Τὸ 27 σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. 28

3. ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος 1 ἐξηραμμένην ἔχων τὴν χεῖρα· καὶ παρετήρουν αὐτὸν, εἰ τοῖς σάββασιν 2 θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. Καὶ λέγει τῷ ἀνθρώπῳ 3 τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, Ἐγείραι εἰς τὸ μέσον. Καὶ λέγει 4 αὐτοῖς, Ἐξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. Καὶ περιβλεψάμενος αὐτοὺς 5 μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἐκτεῖνον τὴν χεῖρά σου. Καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὲς ὡς ἡ ἄλλη. Καὶ ἐξελθόντες οἱ Φαρισαῖοι 6 εὐθὺς μετὰ τῶν Ἑρῳδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θά- 7 λασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, 8 καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. Καὶ εἶπε τοῖς μαθηταῖς 9 αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα 10 αὐτοῦ ἄψωνται, ὅσοι εἶχον μύστιγας· καὶ τὰ πνεύματα τὰ ἀκάθαρτα, 11 ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε, λέγοντα, Ὅτι σὺ

Omitted in Cod. D. CHAP. III. Ver. 3. ἔγειραι. G. K. S. ἔγειρε.—4. Cod. D. μᾶλλον ἢ ἀποκτεῖναι. But compare Matt. xviii. 8.—5. ἀποκατεστάθη. 8. ἀπεκατεστάθη.—ὑγιὲς ὡς ἡ ἄλλη. G. S. omit these words; and K. places them within brackets.—7. G. K. εἰς τὴν θάλ. Several MSS. have ἠκολούθησιν, but nouns of number usually take a plural verb, as in Matt. xxi. 8. See Gr. Gr. § 37. 3.—11. ἐθεώρει κ. τ. λ. Codd. B. C. D. ἐθεώρουν, προσέπιπτον αὐτῷ, καὶ ἔκραζον, κ. τ. λ. See Gr. Gr. § 37. 1. Obs. 1.

is that which renders *ἐπὶ Ἀβιάθαρ*, in the section relating to *Abiathar*. This was a common way of citation among the Rabbins; and there are other examples of it in the N. T. See *Mark* xii. 26. *Rom.* xi. 2. Probably *Abiathar* was his father's deputy. Ver. 27. διὰ τὸν ἄνθρωπον. That is, for the good of man; and therefore it cannot be supposed that works of necessity are a profanation of it.

CHAP. III. Ver. 2. παρετήρουν. Scil. οἱ Φαρισαῖοι (ver. 6). Compare *Luke* vi. 7. Though *παρτηρεῖν* signifies generally to watch narrowly, it commonly includes an insidious intent, with a view to injury. So again in *Luke* xiv. 1. xx. 20. Polybius (XVII. 3. 2.) joins *ἐνεδρεῖν* ἢ *παρτηρεῖν*, and

thus Cicero (*de Orat.* c. 62.) *insidiari et obsequere*.

Ver. 3. ἔγειραι. That is, ἰγερᾶμενος ἰδῆ. Ver. 5. συλλυπούμενος. For simply *λυπούμενος*.—The noun *πώρωσις* is metaphorically applied to the mind, in the sense of *obduracy* or *perverseness*; and so in *Rom.* xi. 25. *Eph.* iv. 18.—Of the *Herodians* (ver. 6), see on *Matt.* xxii. 16.

Ver. 8. Ἰδουμαίας. *Idumæa*, or *Edom*, lay between *Palestine* and *Egypt*.—With οἱ περὶ T. ἢ Σ. supply *οικοῦντες*, and compare *Matt.* xv. 21.

Ver. 10. ἵνα αὐτοῦ ἄψωνται. See *Matt.* ix. 21. xiv. 36. In the figurative sense of *disease*, considered as the affliction of a divine scourge, *μύστιξ* is frequently employed in

12 ἢ ὁ υἱὸς τοῦ Θεοῦ. Καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός· καὶ
14 ἀπῆλθον πρὸς αὐτόν. Καὶ ἐποίησε δώδεκα, ἵνα ὥσι μετ' αὐτοῦ, καὶ
15 ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, καὶ ἔχιν ἐξουσίαν θεραπεύειν τὰς
16 νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα
17 Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν
τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργῆς, ὃ ἐστὶν Υἱοὶ
18 βροντῆς· καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματ-
θαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ
19 Σίμωνα τὸν Κανανίτην, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν
αὐτόν.

20 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύ-
21 νασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, ἐξηλ-
22 θον κρατῆσαι αὐτόν· ἔλεγον γὰρ, "Οτι ἐξίστη. Καὶ οἱ γραμματεῖς
οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, "Οτι Βεελζεβοὺλ ἔχει· καί,
23 "Οτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Καὶ προσ-
καλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σα-
24 τανᾶς Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ
25 δύναται σταθῆναι ἡ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ,
26 οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη· καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ'
27 ἑαυτόν, καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. Οὐ δύ-
ναται οὐδεὶς τὰ σκευὴ τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, δι-
28 αρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ
29 διαρπάσει. Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα
τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν·
30 ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν

Ver. 20. Some few MSS. have ὁ ὄχλος.—27. οὐ δ. οὐδεὶς. G. K. S. Οὐδεὶς δύναται.

—28. αἱ βλασφ. R. omits the article.

Scripture. Compare Ps. xxxii. 10. xxxviii. 16. Tobit xiii. 2. 14. Wisd. xii. 22. 2 Macc. ix. 11. LXX. Heb. xii. 6; and see on Rom. II. M. 37. So again in Mark v. 29.

Ver. 14. ἐποίησε. He appointed. The verb ποιῶν is used in the same sense in Gen. xiv. 2. 1 Sam. xii. 6. LXX. John vi. 15. Acts ii. 36. Heb. iii. 2. Rev. i. 6, et alibi. So Herodian. IV. 4. ἡγεμόνας ἢ ἄρχοντας ποιῶν.

Ver. 17. καὶ Ἰάκωβον κ. τ. λ. Repeat ἐποίησε from ver. 14.—Βοανεργῆς. The derivation of this name is doubtful, nor is it elsewhere applied to these disciples. Our Lord possibly gave it them as indicative of the zeal, and the effect, with which the Gospel would be preached by them. Theophylact: υἱὸς τῆς ἁ ὀνομάζει αὐτοὺς, ὡς μεγαλοκίρηκας καὶ

θεολογικωτατοὺς. See also Sulzer. Thea. Eccl. T. I. p. 712. Somewhat similar is Virg. Æn. VI. 842. Geminus, duo fulminu belli, Scipiadas.

Ver. 21. ἐξίστη. Scil. τῶν φρενῶν. Eur. Orest. 1019. ἐξίστην φρενῶν. Compare Mark v. 42. vi. 61. Luke viii. 56. xxiv. 22. Acts ii. 7. 12. xii. 16. 2 Cor. v. 13. So Al-ciphron. III. 2. μέμνηας ἢ ἀληθῶς ἐξίστης. Some refer this observation to the multitude; but the construction clearly unites ἔλεγον with οἱ παρ' αὐτοῦ, his relations. It appears from John vii. 5, that some of these did not believe on him, which will account for the apparent harshness of the expression; though it may possibly be nothing more than a strong intimation of their fear, that his exertions would be injurious to his health.

αἰῶνα, ἀλλ' ἐνοχός ἐστιν αἰωνίου κρίσεως· ὅτι ἔλεγον, Πνεῦμα ἀκά- 30
 θαρτον ἔχει. Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ, ἔξω 31
 ἐστῶτες, ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. Καὶ ἐκάθητο 32
 ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, Ἴδου, ἡ μήτηρ σου καὶ οἱ ἀδελφοί
 σου ἔξω ζητοῦσί σε. Καὶ ἀπεκρίθη αὐτοῖς, λέγων, Τίς ἐστιν ἡ μήτηρ 33
 μου ἢ οἱ ἀδελφοί μου; Καὶ, περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτόν 34
 καθημένους, λέγει, Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. Ὅς γὰρ 35
 ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ
 μήτηρ ἐστί.

4. ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη 1
 πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτόν, ἐμβάντα εἰς τὸ πλοῖον, καθησ-
 θαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς
 ἦν. Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς 2
 ἐν τῇ διδαχῇ αὐτοῦ, Ἀκούετε. Ἴδου, ἐξηλθεν ὁ σπείρων τοῦ σπείραι 3
 καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ 4
 πετεινὰ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτό. Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πε- 5
 τρώδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξατέειλε διὰ τὸ μὴ
 ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ 6
 ἔχειν ρίζαν ἐξηράνθη. Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβη 7
 σάν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτό· καὶ καρπὸν οὐκ ἔδωκε. Καὶ ἄλ- 8
 λο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα
 καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκα-
 τόν. Καὶ ἔλεγεν αὐτοῖς, Ὁ ἔχων ὦτα ἀκούειν, ἀκούετω. Ὅτε δὲ 9-10
 ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτόν σὺν τοῖς δώδεκα
 τὴν παραβολήν. Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γινῶναι τὸ μυσ- 11
 τήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς
 τὰ πάντα γίνεται· “ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσι, καὶ 12
 ἀκούοντες ἀκούσι καὶ μὴ συνιῶσι, μήποτε ἐπιστρέψωσι, καὶ ἀφῇ
 αὐτοῖς τὰ ἁμαρτήματα.” Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολήν 13

Ver. 32. 8. adds καὶ αἱ ἀδελφαὶ σου.—34. περιβλ. κύκλῳ τ. π. αὐτόν. Codd. B. C. τοῦς π. αὐτ. κύκλῳ καθημ. CHAP. IV. Ver. 4. τοῦ οὐρανοῦ. Omitted by G. S.; and placed by K. in brackets.—9. G. S. omit αὐτοῖς; and K. places it within brackets.—12. τὰ ἁμαρτήματα. Wanting in Codd. B. C. L. Compare *Isa.* vi. 9.

Ver. 30. ὅτι ἔλεγον, κ. τ. λ. Namely, *his relations*. The words are the Evangelist's, with reference to ver. 21. *supra*.

CHAP. IV.—Ver. 1. πάλιν. Compare cc. II. 13. III. 7.—ἤρξατο διδάσκειν. For *ἰδιδάξε*. See on *Matth.* iv. 17.

Ver. 2. ἐν τῇ διδαχῇ. That is, ἐν τῷ διδάσκειν, in the course of his teaching. This form of expression is peculiar to St. Mark. Compare chap. xii. 38.

Ver. 5. πετρώδες. Subaud. χωρίον.

Ver. 10. καταμόνας. Phavorinus: κειχω-

ρισμένως. The adverb occurs in *Luke* ix. 18. In the LXX. it is sometimes divided *κατὰ μόνας*, *scil.* χώρας, thus indicating its precise signification to be, not *alone*, but in a *solitary place*. See *Ps.* iv. 8. Compare also *Thucyd.* I. 32. 37. *Joseph. Vit.* § 61.

Ver. 11. τοῖς ἔξω. A title usually applied by the Jews to the heathens. Compare I *Cor.* v. 12, 13. *Col.* iv. 5. I *Thess.* iv. 12. In applying it to the Jews, our Lord seems to hint, that they would shortly be without the pale of God's kingdom.

14 ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; Ὁ στείρων τὸν
 15 λόγον στείρει. Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου στείρεται ὁ λό-
 γος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς, καὶ αἶρει τὸν λό-
 16 γον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. Καὶ οὗτοί εἰσιν ὁμοίως
 οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ, ὅταν ἀκούσωσι τὸν λόγον, εὐθέως
 17 μετὰ χαρᾶς λαμβάνουσιν αὐτόν, καὶ οὐκ ἔχουσι ρίζαν ἐν ἑαυτοῖς, ἀλλὰ
 πρόσκαιροί εἰσιν· εἴτα, γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,
 18 εὐθέως σκανδαλίζονται. Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι,
 19 οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου
 καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι ἐσπορευό-
 20 μεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. Καὶ οὗτοί εἰσιν
 οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ
 παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ
 1 ἐν ἑκατόν. Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν
 22 μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; Οὐ
 γὰρ ἐστὶ τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον,
 23-24 ἀλλ' ἵνα εἰς φανερόν ἔλθῃ. Εἴ τις ἔχει ὠτα ἀκούειν, ἀκουέτω. Καὶ
 ἔλεγεν αὐτοῖς, Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται
 25 ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. Ὃς γὰρ ἂν ἔχῃ, δοθή-
 σεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
 26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος
 27 βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ
 ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκυνῇται, ὡς οὐκ οἶδεν αὐτός.

Ver. 18. Many MSS. omit the second οὗτοι εἰσιν, which is probably an interpolation.—
 19. τούτου. Omitted by G.; and bracketed by K.—24. καὶ προστεθ. ὅμ. τ. ἀκ. Omitted by G.

Ver. 13. ὃ πῶς; How then? Here ὃ is not only copulative, but illative; as in Gen. xxiv. 41. xxviii. 21. Exod. vii. 9. Levit. vi. 4. Num. v. 16. 21. LXX. Mark x. 28. Luke xii. 29. 1 Cor. v. 13.

Ver. 15. οἱ παρὰ τὴν ὁδόν. Those who were sown, or received the seed, by the way side; subad. σπειρόμενοι.—The particle ὅπου is put for ἐν οἷς, and so ubi for apud quos in Cic. pro Quint. c. 9. Neque nobis adhuc præter is quinquam fuit, ubi nostrum jus contra illos obtineamus. Compare also Sall. Cat. c. 20. Jug. c. 14.

Ver. 21. ἔρχεται. Similar modes of expression are not uncommon. Thus Arist. Eccl. 27. ἀλλ' ὁρῶ τοῦδ' ἰδὼν λύχνον προσ-
 ἰόντα. Herod. I. 70. οὗτος ὁ κρήνηρ οὐκ ἀνέκρετο. Mart. Epigr. III. 50. Mensa secunda venit.—This and the following verses occur in Matt. v. 16. vii. 2. x. 26. xi. 15. xiii. 12. In their present connexion, after the parable of the Sower, they imply that the instructions which our Lord addressed pri-

vately to the disciples, were eventually to be published by them to the world; and that the more freely they dispensed the benefits of their instruction, the more ample would be their means of doing so.—The word κλίνη signifies a couch used at meals; and it seems that these were a common hiding-place. Lucian. Tox. c. 28. τὰ φόρια ἐξίφερον ὑπὸ κλίνῃ τινι ἐν σκοτεινῷ κείμενα. Sueton. Calig. c. 51. Sub lectum condere solebat.

Ver. 26. οὕτως ἐστὶ κ. τ. λ. This parable is recorded only by St. Mark. It seems to intimate that the means, which Christ employs for the furtherance of the Gospel, are not the less effective, because they are invisible. Of course, the sleeping and waking (ver. 27) are ornamental circumstances, which, applied to Christ as the husbandman, are not to be pressed too closely. Eustathius observes on Il. B. 87. ὀλιγάκις παραβολὴ δι' ἑλὸν ἵφαρ-
 μόττει τῷ πράγματι. The order of the con-
 struction is, καθεύδῃ κατὰ νύκτα ὃ ἐγείρηται κατ' ἡμέραν.

Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα 28
πλήρη σίτον ἐν τῷ στάχυϊ. Ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀπο- 29
στέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

Καὶ ἔλεγε, Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἡ ἐν ποίᾳ 30
παραβολῇ παραβάλωμεν αὐτήν; Ὡς κόκκῳ σινάπewς, ὃς, ὅταν σπαρῇ 31
ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς
καὶ, ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, 32
καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκίαν αὐτοῦ τὰ
πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. Καὶ τοιαύταις παραβολαῖς πολλαῖς 33
ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· χωρὶς δὲ παρα- 34
βολῆς οὐκ ἐλάλει αὐτοῖς. Κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε
πάντα.

ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὥφιας γενομένης, Διέλθωμεν 35
εἰς τὸ πέραν. Καὶ, ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν, ὥς 36
ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. Καὶ γίνεται 37
λαίλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε
αὐτὸ ἦδη γεμίζεσθαι. Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ, ἐπὶ τὸ προσκεφάλαιον 38
καθεύδων· καὶ διεγίρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσ-
καλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; Καὶ διεγερθεὶς ἐπετίμησε τῷ 39
ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκύπασεν ὁ ἄνεμος,
καὶ ἐγένετο γαλήνη μεγάλη. Καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτω; 40
πῶς οὐκ ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς 41
ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπα-
κούουσιν αὐτῷ;

5. ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γα- 1
δαρηνῶν. Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ 2

Ver. 31. κόκκῳ. G. K. S. κόκκων.—36. πλοιάρια. G. K. πλοῖα.—38. ἐπὶ τῇ πρ.
G. ἐν τῇ π.

Ver. 28. αὐτομάτῃ. Hesiod. Op. D. I. 117. καρπὸν δ' ἔφερε ζειδωρὸς ἄρουρα Ἀυτομάτῃ πολλὸν τε ἃ ἄφρονον. Apoll. Rhod. I. 1143. Αὐτομάτῃ φύε γαῖα τερσίνης ἀνθια ποίης. Ovid. Met. I. 102. Per se dabat omnia tellus.

Ver. 29. παραδῷ. Scil. εαυτὸν, i. e. to the reaper.—Before ἀποστέλλει must be repeated ἀνθρώπος (ver. 26), and δρέπανον, the scythe, is here put, by metonymy, for the reapers. Compare Joel iii. 13. Rev. xiv. 14, 15.

Ver. 33. καθὼς ἠδύναντο ἀκούειν. As their prejudices gradually gave way; for their notions respecting the Messiah's kingdom rendered them incapable of receiving plainer declarations on the subject. Compare John

xvi. 12.—Of ἀκούειν, to understand, see on John ix. 27.

Ver. 34. ἐπέλυε. Explained. See 2 Pet. i. 20. Rev. v. 2. So solvere is used in Latin.

Ver. 35. ἐν ἐκείνῃ τῇ ἡμέρᾳ. According to Matt. viii. 23, this took place after the Sermon on the Mount. Lake (viii. 22) has ἐν μᾶ τῶν ἡμερῶν. In the next verse, ἐν τῷ πλοίῳ must be construed with ὥς ἦν, not with παραλαμβάνουσι. They took him, just as he was sitting in the boat, without making any further provision for the passage.—With ἐπέβαλλεν (ver. 37), supply εαυτά.

Ver. 38. προσκεφάλαιον. A pillow; as in Ezek. xiii. 18. 20. LXX. Arist. Plut. 542. It occurs nowhere else in the N. T. Of the verb φμoῦν (ver. 39), see on Matt. xxii. 12.

3 ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν
 4 εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἀλύσεισιν οὐδεὶς ἡδύνατο αὐτὸν δεῖσαι,
 5 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεισι δεδέναι, καὶ διεσπᾶσθαι ὑπ'
 6 αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς αὐτὸν ἴσχυε
 7 δαμάσαι· καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσι καὶ ἐν τοῖς
 8 μνήμασιν ἦν, κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν
 9 Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε, καὶ προσεκύνησεν αὐτῷ, καὶ κράζας φωνῇ
 10 μεγάλῃ, εἶπε, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω
 11 σε τὸν Θεόν, μή με βασανίσῃς· ἔλεγε γὰρ αὐτῷ, Ἐξέλθε, τὸ πνεῦμα τὸ
 12 ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. Καὶ ἐπρώτα αὐτὸν, Τί σοι ὄνομα;
 13 Καὶ ἀπεκρίθη, λέγων, Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἴσμεν. Καὶ παρε-
 14 κάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. Ἦν δὲ
 15 ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλη βοσκομένη· καὶ παρεκάλεσαν
 16 αὐτὸν πάντες οἱ δαίμονες, λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα
 17 εἰς αὐτοὺς εἰσέλθωμεν. Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξε-
 18 λθὼντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν
 19 ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχιλίοι· καὶ
 20 ἐπνίγοντο ἐν τῇ θαλάσσῃ. Οἱ δὲ βύσκοντες τοὺς χοίρους ἔφυγον, καὶ
 21 ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξῆλθον ἰδεῖν τί
 22 ἵσται τὸ γεγονός· καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαι-
 23 μονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχηκίτα
 24 τὸν λεγεῶνα· καὶ ἐφοβήθησαν. Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς
 25 ἐγένετο τῷ δαιμονιζόμενῳ, καὶ περὶ τῶν χοίρων. Καὶ ἤρξαντο παρα-
 26 καλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. Καί, ἐμβάντος αὐτοῦ
 27 εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ. Ὁ δὲ
 28 Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου
 29 πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος ἐποίησε, καὶ
 30 ᾗλήσῃ σε. Καὶ ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα
 31 ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

Ver. 3. μνημείοις. G. K. S. μνήμασι.—9. ἀπεκρ. λέγων. G. K. S. λέγει αὐτῷ.—11. τὰ ὄρη. G. K. S. τῷ ὄρει.—12. G. S. omit πάντες, and K. brackets it.—14. G. K. S. βόσκ. αὐτοὺς ἐφ. καὶ ἀπήγγειλαν κ. τ. λ.—19. ὁ δὲ Ἰησοῦς κ. τ. λ. G. K. S. καὶ οὐκ ἀφῆκεν ὁ K. πεποίηκε καὶ ἡλ. σε.

CHAR. V. Ver. 2 ἐν πν. ἀκαθάρτῳ. ver. 3. Act. xviii. 20. Eph. vi. 20. Rev. xxi. 1.

Sci. ὡν. Compare v. 25, infra. So Cic. Tusc. III. 4. Quis autem in morbo sunt, sani non sunt; ei omnes insipientes animo in morbo sunt.

Ver. 4. πέδαις ἢ ἀλύσεις. Chains for the hands and feet. See Luke viii. 29. Acts xii. 7. xxi. 33. So Hor. Epist. I. 16. 76. In memis et Compeditibus sano te sub custode tenebo. This distinction, however, is not always preserved; but δλυσίς has very commonly the sense of δισμός generally, as in

Ver. 7. ὀρκίζω σε τὸν Θεόν. See on Matt. xxvi. 63. In ver. 8, τὸ πνεῦμα is the nominative for the vocative. So again in ver. 41. Luke viii. 54. Compare also Mark xv. 24 with Matt. xxvii. 46. Of Λεγεὼν (ver. 9), see on Matt. xxvi. 53.

Ver. 10. πολλά. Much; i. e. earnestly. So again ver. 23. Compare also vv. 38. 43. Thus Hom. Il. A. 35. Πολλὰ δ' ἔπειρ' ἀπὰ νευθε τιῶν ἡρᾶθ' ὁ γέρας.

ΚΑΙ, διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ περαν, 21
 συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. Καὶ 22
 ἰδὼν, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν
 πίπτει πρὸς τοὺς πόδας αὐτοῦ· καὶ παρεκάλει αὐτὸν πολλὰ, λέγων, 23
 Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας,
 ὅπως σωθῇ. καὶ ζήσεται. Καὶ ἀπήλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ 24
 ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, καὶ πολλὰ παθοῦσα 25-
 ὑπὸ πολλῶν ἱατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν
 ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ἀκούσασα περὶ τοῦ 27
 Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε 28
 γάρ, Ὅτι κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι. Καὶ εὐθέως 29
 ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι, ὅτι ἴσται
 ἀπὸ τῆς μάστιγος. Καὶ εὐθέως ὁ Ἰησοὺς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ 30
 αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγε, Τίς μου
 ἤψατο τῶν ἱματίων; Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν 31
 ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο; Καὶ περιβλέπετο 32
 ἰδεῖν τὴν τοῦτο ποιήσασαν. Ἡ δὲ γυνή, φοβηθεῖσα καὶ τρέμουσα, 33
 εἰδυῖα ὁ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν
 αὐτῷ πᾶσαν τὴν ἀλήθειαν. Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις 34
 σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὲς ἀπὸ τῆς μάστιγός σου.

Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγῶγου, λέγοντες, 35
 Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἐτι σκύλλεις τὸν διδάσκαλον; Ὁ δὲ 36
 Ἰησοὺς εὐθέως, ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυνα-
 γῶγῳ, Μὴ φόβου, μόνον πίστευε. Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ 37
 συνακολουθεῖσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφόν
 Ἰακώβου. Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγῶγου, καὶ θεωρεῖ 38
 θόρυβον, καὶ κλαίοντας καὶ ἀλαλάζοντας πολλὰ. Καὶ εἰσελθὼν 39

Ver. 23. ὅπως σωθῇ, καὶ ζ. AL ἵνα σωθῇ καὶ ζήσῃ.—33. ἐπ' αὐτῇ. Some MSS. are without the preposition.—38. καὶ κλαίοντας. R. omits the copula.—ἀλαλ. Cod. D. δολοῦζοντας. Compare James v. 1.

Ver. 21. ἦν. Scil. ὁ ὄχλος. Jesus was in Matthew's house, when Jairus came to him. Compare Matt. ix. 10, seq.

Ver. 23. ἐσχάτως. Diod. Sic. XVIII. 48. ὁ δ' Ἀντίπατρος ἐσχάτως ἤδη διακείμενος. Lucian. Abdicat. c. 14. ἐν ἐσχάτοις οὖσαν τὴν γυναῖκα. So in Latin, Petron. 101. In ultimis esse.—Before ἵνα there is an ellipsis of δέομαι. See on Hom. Il. B. 413. In Matt. ix. 18, the imperative ἐπιθῇς is used.

Ver. 26. πολλὰ παθοῦσα κ. τ. λ. Menander: πολλῶν ἱατρῶν εἰσοδός μ' ἀπώλεσε. Plin. N. H. XXIX. 5. Hinc illa infelicitis monumenti inscriptio, Turba se medicorum

perisse. Here, however, the expression may indicate the severity, as well as the inefficacy, of the treatment to which the woman had been subjected; and tends, with what follows, to show that her disease was incurable, and that she knew it to be so.

Ver. 35. ἀπὸ τοῦ ἀρχισυναγῶγου. Scil. οἴκον. So John xviii. 28. ἀπὸ τοῦ Καϊάφα. Thus also in Terent. Heaut. II. 2. 6. e patre exiens, i. e. e domo patris.—Before ἔρχονται, the nominative τινὲς must be supplied.

Ver. 37. οὐδένα. Scil. τῶν μαθητῶν. See ver. 40. Luke viii. 61.

Ver. 38. ἀλαλάζοντας. Properly ἀλαλά,

λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν,
 40 ἀλλὰ καθευδεῖ. Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ, ἐκβαλὼν ἅπαντας,
 παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ'
 41 αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. Καὶ κρατή-
 σας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, Ταλιθὰ κούμι· ὃ ἐστι
 42 μεθερμηνεύμενον, Τὸ κοράσιον, (σοὶ λέγω,) ἔγειραι. Καὶ εὐθὺς
 ἀνίστη τὸ κοράσιον, καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. Καὶ ἐξέ-
 43 πσαν ἑκοστάσει μεγάλην. Καὶ διεστέλατο αὐτοῖς πολλὰ ἵνα μηδεὶς
 γνῇ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

1 6. ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκο-
 2 λουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καί, γενομένου σαββάτου, ἤρξατο ἐν
 τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες.
 Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις
 3 τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ
 υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος;
 καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο
 4 ἐν αὐτῷ. Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, Ὅτι οὐκ ἐστι προφήτης ἄτιμος,
 εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
 5 Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις
 6 ἐπιθεῖς τὰς χεῖρας ἐθεράπευσε. Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν
 καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.

7 ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο
 8 δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων· καὶ
 παρῆγγεilen αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον·
 9 μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· ἀλλ' ὑποδεδεμένους
 10 σανδάλια· καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. Καὶ ἔλεγεν αὐτοῖς,

Ver. 40. ἅπαντας. G. K. S. πάντας.—ἀνακίμ. Omitted by G.; and bracketed by K.—41. ἔγειραι. G. K. S. ἔγειρε. CHAR. VI. Ver. 2. ὅτι καὶ δυνάμεις κ. τ. λ. G. K. S. omit ὅτι.—3. Αἱ δὲ τέκτονες υἱὸς καὶ Μαρίας. Compare Matt. xiii. 55.—9. ἐνδύσασθαι. G. K. S. ἐνδύσασθε. Αἱ ἐνδύσασθε. But a transition so abrupt from narrative to dialogue is not in the manner of St. Mark.

signifies the war-cry of soldiers joining battle (Xen. Hell. IV. 3. 10); whence ἀλαλάζειν, in a secondary sense, to wail, or utter a mournful cry, as in this place. So also in Jerem. iv. 8. xxv. 34. LXX. Eur. Phœn. 345. Hence also it denotes any inharmonious sound, as in 1 Cor. xiii. 1.

Ver. 41. αὐτῷ. The construction is πρὸς τὸ σημαίνον, as in Matt. xxviii. 19.—Ὁ ταλιθὰ κούμι, the interpretation is simply κοράσιον, ἔγειραι; and the words σοὶ λέγω are added by St. Mark.

CHAR. VI.—Ver. 1. πατρίδα. Nazareth. Θαι. See Luke iv. 16.

Ver. 5. ἠδύνατο. See on Matt. ix. 15. Christ did not think fit to work miracles, where there was not faith.

Ver. 7. δύο δύο. By thus doubling a word, the Hebrews indicated *distribution*, which in Greek is expressed by the preposition *ἀνδ*, as in Luke x. 1, and in ver. 40. *infra*. See Gr. Gr. § 68. So Ex. viii. 14. LXX. συνήγαγον αὐτοὺς θημωνίας θημωνίας. So also in ver. 39. συμπόσια συμπόσια, and in ver. 40. πρᾶσαι, πρᾶσαι.

Ver. 9. ὑποδεδεμένους. Scil. περιεῖς-

Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ὥς ἂν ἐξέλθῃτε ἐκεῖθεν. Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι 11 ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. Καὶ ἐξελθόντες 12 ἐκήρυσσον, ἵνα μετανοήσωσι· καὶ δαιμόνια πολλὰ ἐξίβαλλον· καὶ 13 ἤλειπον ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθεράπευον.

Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης· φανερὸν γὰρ ἐγένετο τὸ ὄνομα 14 αὐτοῦ. Καὶ ἔλεγεν, Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἡγέρθη, καὶ διὰ τοῦτο ἐνεργούσιν αἱ δυνάμεις ἐν αὐτῷ. Ἄλλοι ἔλεγον, Ὅτι Ἡλίας 15 ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφῆτης ἐστίν, ἢ ὡς εἰς τῶν προφητῶν. Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, Ὅτι, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὐ- 16 τὸς ἐστίν· αὐτὸς ἡγέρθη ἐκ νεκρῶν. Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας 17 ἐκράτησε τὸν Ἰωάννην, καὶ ἔδωκεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. Ἐλεγε 18 γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἠθελεν αὐτὸν ἀπο- 19 κτεῖναι· καὶ οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, 20 εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἁγίον, καὶ συνετήρει αὐτόν· καὶ, ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. Καὶ γενομένης ἡμέρας 21 εὐκαιροῦ, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστά- σιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ 22

Ver. 11. ἀμὴν λέγω κ. τ. λ. This last clause is omitted by G. 8.; and K. includes it within brackets.—15. ἄλλοι ἔλεγον. K. S. insert δι. G. K. S. προσ. ἐστίν, ὡς εἰς τῶν πρ.—16. G. S. omit ἐστίν αὐτός.—17. G. K. S. ἐν φυλακῇ.

Ver. 12. μετανοήσωσι. Scil. ἀνθρώποι.

Ver. 13. ἤλειπον ἐλαίῳ. Oil was used by the Jews and Egyptians, and indeed by the ancients generally, for the cure of diseases. See Isa. i. 6. Joseph. B. J. I. 33. 5. Pind. Pyth. IV. 393. Æsch. Prom. 489. Theocr. Idyl. XI. 2. Compare also Luke x. 34. It was probably employed by the apostles symbolically; for, as to its medicinal effects, in their hands at least, the cure was instant and miraculous. No sanction can be derived from the passage to the Romish sacrament of extreme unction, which is only administered to such as are past the hope of recovery. Compare James v. 14.

Ver. 16. ὃν ἐγὼ ἀπεκεφάλισα κ. τ. λ. For οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκεφάλισα. The construction is similar to that in *Matt.* xxi. 42.

Ver. 19. ἐνεῖχεν αὐτῷ. There is probably an ellipsis of χάλον. Compare Herod. VI. 119. VIII. 27. So in Luke xi. 53. Hesych. ἐνεῖχον· ἐχόλουν, ὠργίζοντο.

Ver. 20. συνετήρει αὐτόν. He preserved

him; i. e. from the fury of Herodias. Compare *Matt.* ix. 17. *Luke* ii. 19. What is said in the next clause of Herod's occasional submission to the advice of the Baptist, is said of the Jews generally in Joseph. XVIII. 7. πάντα γὰρ ἰέκισαν τῇ συμβουλῇ αὐτοῦ πρέξαντες.

Ver. 21. ἡμέρας εὐκαιροῦ. A convenient day; i. e. for the design of Herodias. See on *Matt.* xxvi. 16; and compare 2 *Tim.* iv. 2. So also καιρὸς εὐκαιρὸς in Herodian. V. 8. Ælian. V. H. XIII. 26. In ver. 31, εὐκαιρεῖν is explained by εὐ σχολῆς ἔχειν.—The word μεγιστάνεις, says Salmasius, non habet analogiam nec terminationem Græcæ: Persico prorsus modo et sono terminatum est. It signifies noblemen; and it is used of the magnates of Persia in *Dan.* vi. 17. LXX. Joseph. Ant. IX. 3. 2. XX. 2. 3. It occurs also in 2 *Chron.* xxvii. 18. *Jer.* xiv. 3. *Jonah* iii. 7, and elsewhere; and among the later Roman writers, as in *Sueton.* Calig. c. 5. *Tacit. Ann.* XV. 27. *Senec. Epist.* 21.

ἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί· Καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοί, ἕως ἡμίους τῆς βασιλείας μου. Ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ, ἰσελθούσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ῥήτησατο λέγουσα, Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοῦς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἤλθον, καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. Καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γάρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ἔκκαίρουν. Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπὶ ἔγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν. Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. Καὶ ἦδη ὥρας πολλῆς γενομένης,

Ver. 25. *ἔξ αὐτῆς*. In the earlier Edd. written as a single word, *ἔξαυτῆς*.—33. *οἱ ὄχλοι*. Omitted by G. S.; and wanting in very many MSS. G. reads thus:—*ἃ ἔδον αὐτοὺς ὑπάγοντας· ἃ ἐπὶ γιν. πολλοί· ἃ πεζῇ ἀπὸ π. τ. π. συνίδ. ἃ ἤλθον ἐκεῖ*. The accusative after *ἐπὶ ἔγνωσαν* is *τόπον*, to be supplied from the preceding verse.—34. *Ἀπ' αὐτοῦς*.

Ver. 23. *ἕως ἡμίους κ. τ. λ.* A proverbial form, indicative of great liberality. Compare 1 Kings xiii. 8. Esth. v. 8. Hom. II. I. 612.

Ver. 25. *ἔξ αὐτῆς*. Scil. ὥρας. So Acts x. 33. xi. 11. xxiii. 30. Phil. ii. 23.—In the next verse, *ἀδυνατεῖν* may either be rendered to *disappoint*, as in Ps. cxix. 11. LXX. and elsewhere; or to *reject*, as in Luke x. 16. The primary signification of the verb is to *displace*; and thence to *abolish*, Gal. iii. 15; to *frustrate*, Luke vii. 30. It has also other cognate meanings.

Ver. 27. *σπεκουλάτωρα*. It is doubted whether this word, which is the Latin *speculator*, is derived from the verb *speculari*, or the noun *speculum*. The latter is suggested by the similar passage in Joseph. B. J. I. 33. 7.

πέμψας τοὺς δορυφόρους ἀπέκτεινε τὸν Ἀντίπατρον. Still the other derivation is more obvious. That these *speculatores*, who were probably the king's body guard, were ordinarily employed as executioners, see Sueton. Claud. c. 35. Calig. c. 32. Tacit. Ann. II. 12. 2. Hist. I. 24. 8. II. 11. 6.

Ver. 31. *αὐτοί*. By yourselves; alone. So in 2 Cor. xii. 13. See Kuster. ad Arist. Acharn. 506.

Ver. 34. *ὡς πρόβατα μὴ ἔχ. π.* Compare Matt. ix. 36.

Ver. 35. ὥρας πολλῆς γ. *Matt. xiv. 15. ὀψίας γενομένης*. The expression implies late in the day. Hal. II. 54. *ἑμάρκοντο ἀπὸ πολλῆς ὥρας*. So *multus* in Latin. Cic. Epist. Att. XIII. 9. *Multus sermo ad*

προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ἀπόλυσον αὐτοὺς, ἵνα, ἀπελθόντες εἰς τοὺς 36 κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγουσιν, οὐκ ἔχουσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φα- 37 γεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους 38 ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας. Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, συμπόσια συμπόσια, ἐπὶ τῷ χλω- 39 ρῷ χόρτῳ. Καὶ ἀνέπεσον, πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντή- 40 κοντα. Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας 41 εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν κλασμάτων δώδεκα κο- 42-4 φίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρ- 44 τους, πεντακισχίλιοι ἄνδρες. Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ 45 ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. Καὶ, ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς 46 ὄρος προσεύξασθαι. Καὶ, ὀψίας γενομένης, ἦν τὸ πλοῖον μέσῳ τῆς θα- 47 λάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. Καὶ εἶδεν αὐτοὺς βασανιζομένους 48 ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς. Καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. Ὅι δὲ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς 49 θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν 50 εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσείτε· ἐγώ εἰμι, μὴ φοβεῖσθε. Καὶ ἀνέβη πρὸς αὐτοὺς εἰς 51 τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος. Καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ 52 ἡ καρδιά αὐτῶν πεπωρωμένη.

Ver. 44. R. ὥσπερ πεντ. ἄνδρες.

multum diem. Virg. Georg. IV. 180. *Ac fessae multa referunt se nocte minores.*

Ver. 38. λέγουσι. Compare John vi. 8.

Ver. 39. συμπόσια. Cic. Ep. Fam. IX. 24. *Græci συμπόσια, aut σύνδειπνα*, i. e. *convotationes aut concensationes; nos convivia, quod tum maxime simul vivitur.* The word also signifies the *place of entertainment*; as in Xen. Cyr. VIII. 8. 10. Here it is the *company assembled*.—In the next verse *πρασια* is properly a *plot of ground*; as in Eccles. xxiv. 31. LXX. Hom. Od. H. 127. Hence it signifies a *company regularly disposed*.—Of the syntax, see on ver. 7. *supra*.

Ver. 43. ἀπὸ τῶν ἰχθύων. Subaud. τι. See on Matt. xv. 27.

Ver. 46. αὐτοῖς. That is, τῷ ὄχλῳ. See Matt. xiv. 23; and compare Mark viii. 1.

Ver. 48. ἐν τῷ ἐλαύνειν. Scil. τὴν ναῦν. The same ellipsis occurs in John vi. 19. Thucyd. III. 49. Xen. Hell. XI. 2. 17. It is supplied in Arist. Eq. 1190.—ἤθελε παρελθεῖν αὐτούς. Such was his *apparent intention*. Compare Luke xxiv. 28.

Ver. 52. ἐπὶ τοῖς ἄρτοις. In consequence of the miracle of the loaves; i. e. their understandings were dull in apprehending the nature and design of Christ's miracles, so as to receive a due impression from them.—The verb *πωροῦσθαι* is properly *to be hardened*; and thence metaphorically, *to be dull, or stupid*. Sometimes the notion of obstinacy is in-

53 ΚΑΙ διαπεράσαντες ἤλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ προσωρμίσα-
 54 θσαν. Καί, ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγυόντες αὐ-
 55 τὸν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς
 κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ.
 56 Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγο-
 ραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ
 κρασπίδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ,
 ἰσχύοντο.

1 7. ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμ-
 2 ματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων, καὶ ἰδόντες τινὰς τῶν μαθητῶν
 αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο.
 3 Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς
 4 χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· καὶ
 ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν
 ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ
 5 κλινῶν. Ἐπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς,
 Διὰ τί οἱ μαθηταὶ σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυ-
 6 τέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον; Ὁ δὲ ἀποκριθεὶς εἶπεν
 αὐτοῖς, Ὅτι καλῶς προεφῆτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς
 γέγραπται, “Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρ-
 7 ρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐν-
 8 τάλματα ἀνθρώπων.” Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν
 9 παρόμοια τοιαῦτα πολλά ποιεῖτε. Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε

Ver. 2. ἐμέμψαντο. Omitted by G. K. S., and most probably an interpolation.—3. πυγμῇ. It should seem that the E. T. and the Vulgate read *πυκνῇ*, or rather *πυκνὰ*, either from conjecture, or some old copy. Compare Luke v. 33.—5. ἀνίπτοις. G. K. *κοιναῖς*.

cluded; but not in this passage. Compare Mark iii. 5. viii. 17. John xii. 40. Rom. xi. 7.

Ver. 53. προσωρμίσθησαν. See on Hom. II. 2. 77.

Ver. 54. ἐν ταῖς ἀγοραῖς. It seems to have been an ancient custom to place the sick in the public streets, that persons, acquainted with the nature of their complaints, might communicate the remedy. See Herod. I. 197. M. Tyr. Dia. 40; and compare Acts v. 15.

CHAP. VII. Ver. 2. τοῦτ' ἐστὶν ἀνίπτοις. St. Mark, writing for the use of Gentile converts, explains the word *κοινός*. For the same reason he inserts the observation in vv. 3, 4.

Ver. 3. πυγμῇ. Theophylact. *ἄχρι ἀγ-
 κωνος*. But this sense of *πυγμῇ* is without example. Probably it may mean a *handful* of water, which was the smallest quantity allowed by the Rabbins in washing the hands:

and there is this difference between *νίπτεισθαι* and *βαπτίζεσθαι*, that the first signifies to wash the hands by pouring water on them, the latter by dipping them in the water.

Ver. 4. ἀπὸ ἀγορᾶς. Scil. ἰδόντες, or *γενόμενοι*. With respect to the cleaning of vessels, a similar custom is attributed to the Egyptians in Herod. II. 37.—The *ξίστης*, which is formed from the Latin *sextarius*, was a small liquid measure. See Joseph. Ant. VIII. 2. 9.

Ver. 5. περιπατοῦσι. *Conduct themselves*. Compare Acts xxi. 21. Rom. vi. 4. viii. 1. 4. xiv. 15. 1 Cor. iii. 3. 2 Cor. iv. 2. x. 2. xii. 18. Eph. ii. 2. iv. 17, and elsewhere. So Isocr. ad Demon. p. 17. τὴν διάνοιαν φανε-
 ρὰν ἔχοντα περιπατεῖν. In the same sense, *πορεύεσθαι* is frequently used. See on Luke viii. 14.

Ver. 9. καλῶς ἀθετεῖτε. This is ironical.

τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. Μωσῆς γὰρ 10
εἶπε, "Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου." καὶ, "Ὁ κακολογῶν πα-
τέρα ἢ μητέρα, θανάτῳ τελευτάτω." Ὑμεῖς δὲ λέγετε, 'Εὰν εἴπῃ ἄνθρωπος 11
τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν, ὃ ἐστὶ, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇ·
καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, 12
ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν, ἣ παρεδώκατε· καὶ 13
παρόμοια τοιαῦτα πολλὰ ποιεῖτε. Καὶ, προσκαλεσάμενος πάντα τὸν ὄχ- 14
λον, ἔλεγεν αὐτοῖς, 'Ακούετέ μου πάντες, καὶ συνίετε. Οὐδὲν ἐστὶν ἐξωθεν 15
τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ
τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκείνᾳ ἐστὶ τὰ κοινῶντα τὸν ἄνθρωπον.
Εἴ τις ἔχει ὤτα ἀκούειν, ἀκουέτω. Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ 16-17
ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. Καὶ 18
λέγει αὐτοῖς, Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε, ὅτι πᾶν τὸ ἐξωθεν,
εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι; ὅτι οὐκ 19
εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν
ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. Ἔλεγε δὲ, Ὅτι 20
τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινῶν τὸν ἄνθρωπον. Ἔσω- 21
θεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπο-
ρεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, δό- 22
λος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφάνια, ἀφροσύνη·
πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινῶν τὸν ἄνθρωπον. 23

Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος· 24
καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν.
'Ακούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα 25
ἀκάθαρτον, ἐλθοῦσα προσέειπε πρὸς τοὺς πόδας αὐτοῦ. Ἦν δὲ ἡ 26
γυνὴ Ἑλληνίς, Συροφοίνισσα τῷ γένει· καὶ ἡρώτα αὐτὸν, ἵνα τὸ
δαιμόνιον ἐββάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, 27
'Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν
ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ ἀπεκρίθη, καὶ 28
λέγει αὐτῷ, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης
ἐσθίου ἀπὸ τῶν ψιχίων τῶν παιδίων. Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν 29
λόγον, ὕπαγε· ἐξηλύθη τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου. Καὶ, 30
ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν
θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

ΚΑΙ, πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε πρὸς 31

Ver. 24. R. G. K. τὴν οἰκίαν.—26. Συροφ. G. K. Συροφοινίκισσα.—ἐββάλλῃ.
G. K. S. ἐκβάλλῃ.—30. ἐπὶ τῆς κλ. AL τὴν κλίνην.—31. πρὸς τὴν θέλασσαν.

Ver. 19. καθαρίζον π. τὰ βρ. That is,
leaving that part of the food, which remains
behind, pure, and fit for nourishment. Of
the syntax, see Gr. Gr. § 26. Obs. 1. 4.

Ver. 25. ἧς εἶχε τ. θ. αὐτῆς. See on Matt.
iv. 16; and compare Luke iii. 16.

Ver. 31. τῶν ὁρίων Δικατ. See on Matt.
iv. 25.

τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.
 32 Καὶ φέρουσιν αὐτῷ κωφὸν μογιῶλον, καὶ παρακαλοῦσιν αὐτὸν, ἵνα
 33 ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ, ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ'
 ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο
 34 τῆς γλώσσης αὐτοῦ· καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξε, καὶ λέ-
 35 γει αὐτῷ, Ἐφφαθὰ, ὃ ἐστὶ, διανοίχθητι. Καὶ εὐθέως διηνοιχθησαν αὐ-
 τοῦ αἰ ἄκοαί, καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὡρ-
 36 θῶς. Καὶ διεστείλατο αὐτοῖς, ἵνα μηδενὶ εἰπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς
 37 ἐπιστέλλετο, μᾶλλον περισσύτερον ἐκήρυσσον. Καὶ ὑπερπερισσῶς ἐξε-
 πλῆσσοντο, λέγοντες, Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ
 ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

1 8. ἘΝ ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ
 ἔχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ,
 2 λέγει αὐτοῖς, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς
 3 προσμένουσίν μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἵαν ἀπολύσω αὐτοὺς
 4 νήστευς εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν
 5 μακρόθεν ἦκασιν. Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν
 6 τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; Καὶ ἐπρώτα
 7 αὐτοὺς, Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον, Ἑπτὰ. Καὶ παρήγγειλε
 8 τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ, λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχα-
 9 ριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ
 10 παρήθησαν τῷ ὄχλῳ. Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ, εὐλογήσας,
 11 εἶπε παραθεῖναι καὶ αὐτά. Ἐφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἦσαν
 12 περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας. Ἦσαν δὲ οἱ φαγόντες ὡς
 τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

10 Καὶ, εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς
 11 τὰ μέρη Δαλμανουθά. Καὶ ἐξηλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν

G. εἰς τ. θ. CHAP. VIII. Ver. 1. ὁ Ἰησοῦς. Omitted by G. S.; and bracketed by K.
 —2. ἡμέρας. Probably ἡμέραι. Compare Matt. xv. 32.—8. ἔφαγον δὲ. Al. καὶ
 ἔφαγον.

Ver. 35. ἐλύθη ὁ δ. τ. γλώσσης. It seems, therefore, that the man was not absolutely dumb, but *tongue-tied*; so that μογιῶλος (ver. 32) is properly rendered in the E. T. *having an impediment in his speech*. Justin. XIII. 7. *Lingue nodis solutis loqui primum cepit*. Upon the present, and two other occasions (*Mark* viii. 23. *John* ix. 6), our Lord employed external signs in performing his miracles, instead of *speaking the word only*. His object was probably to draw more direct attention to the miracle; and to try the faith of the patient. That spittle was anciently regarded as a remedy for diseases of the eye, see Plin. N. H. XXVIII. 7. Tacit. Hist.

IV. 81. Suet. Vesp. c. 7. Propert. El. IV. 7. 45. Pers. Sat. II. 27. This miracle is not the same as that recorded in Matt. ix. 32, 33. Luke xi. 14, sqq.

Ver. 36. μᾶλλον περισσότερον. Subaud. *ποσούτω*. The comparative is doubled for the sake of emphasis. Compare 2 Cor. vii. 13. So Herod. I. 32. μᾶλλον ὀλβιώτερος. Plaut. Men. V. 4. 32. *Magis dulcius*. See Gr. Gr. §§ 13. Obs. 4; 47. Obs. 9.

CHAP. VIII. Ver. 4. ἄρτων. Subaud. ἀπὸ. See Luke xvi. 21.

Ver. 9. τετρακισχίλιοι. Matt. xv. 38. *χωρὶς γυναικῶν ἃ παιδίων*.

Ver. 11. συζητεῖν. *To dispute*. The an-

αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. Καί, ἀναστενάξας τῷ πνεύματι αὐτοῦ, λέγει, Τί ἡ γενεὰ αὕτη 12 σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

Καὶ ἀφείς αὐτοὺς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν. 13

Καὶ ἐπελάβοντο λαβεῖν ἄρτους, καί, εἰ μὴ ἓνα ἄρτον, οὐκ εἶχον μεθ' 14 αὐτῶν ἐν τῷ πλοίῳ. Καὶ διεστέλλετο αὐτοῖς, λέγων, Ὁράτε, βλέπετε 15 ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. Καὶ διελογί- 16 ζοντο πρὸς ἀλλήλους, λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. Καὶ γνοὺς 17 ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλ- 18 μούς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνη- μονεύετε; Ὅτε τοὺς πέντε ἄρτους ἐκλάσα εἰς τοὺς πεντακισχιλίους, 19 πόσους κοφίνους πλήρεις κλασμάτων ἦρατε; Λέγουσιν αὐτῷ, Δώδεκα. Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώ- 20 ματα κλασμάτων ἦρατε; Οἱ δὲ εἶπον, Ἑπτὰ. Καὶ ἔλεγεν αὐτοῖς, Πῶς 21 οὐ συνίετε;

ΚΑΙ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρα- 22 καλοῦσιν αὐτόν, ἵνα αὐτοῦ ᾤψηται. Καί, ἐπιλαβόμενος τῆς χειρὸς τοῦ 23 τυφλοῦ, ἐξήγαγεν αὐτόν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, εἴ τι βλέπει; Καὶ 24 ἀναβλέψας ἔλεγε, Βλέπω τοὺς ἀνθρώπους, ὡς δένδρα, περιπατοῦν- τας. Εἵτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμούς αὐτοῦ, καὶ 25 ἐποίησεν αὐτόν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. Καὶ ἀπέστειλεν αὐτόν εἰς τὸν οἶκον αὐτοῦ, λέγων, Μηδὲ 26 εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας 27

Ver. 22. ἔρχεται. Codd. B. C. D. ἔρχονται. So the Vulgate. Compare c. v. 38.— 24. ὡς δένδρα. R. ὅτι ὡς δ. ὁρῶ περιπατοῦντας.—25. ἅπαντας. S. ἅπαντα.—26. τὸν οἶκον. G. K. S. omit the article.

cient mode of disputation was by question and answer. Compare *Mark* ix. 10. *Luke* ii. 46. xxii. 68. *Acts* vi. 9.

Ver. 12. εἰ δοθήσεται. *Matt.* xii. 39. xvi. 4. *Luke* xi. 29. οὐ δοθήσεται. In solemn assertions, however, εἰ has the force of a negative, inasmuch as a form of adjuration, such as *Let me not live*, or the like, is omitted. Compare *Deut.* i. 35. *1 Sam.* lii. 14. *Ps.* lxxix. 35. xcv. 11. cxxxii. 3, 4. LXX. The sense is more fully expressed in *Ezek.* xiv. 16. *Ὡς ἐγώ, εἰ υἱοὶ ἢ θυγατέρες σωθήσονται.* So *Arist. Eq.* 706. *ἰὰν μὴ σ' ἐκφύγω ἐκ τῆσδε τῆς γῆς, οὐδὲποτε βιώσωμαι.* Compare also *2 Sam.* iii. 35. *Heb.* iii. 11. iv. 3.

Ver. 23. ἔξω τῆς κώμης. Because the people of Bethsaida, from their want of faith, were unworthy to witness any further display

of Christ's powers; and for the same reason he did not permit the miracle to be told in the town. See ver. 26; and compare *Matt.* xi. 21.

Ver. 24. ὡς δένδρα. Plato mentions a confusion of objects as among the first signs of returning vision; and it is probable, from the idea of a tree having been previously impressed upon his mind, that this man had not been blind from his birth. His meaning is, that he could distinguish men from trees only by their walking.—The verb ἀναβλέπειν frequently signifies in the N. T. to recover sight, as in *Matt.* ix. 5. xx. 34. *Mark* x. 51, and elsewhere; but here it retains its proper sense, to look up. So also in *Matt.* xiv. 19. *Mark* vi. 41. *Luke* ix. 16. It may be that the man's faith was not sufficiently perfect for instantaneous restoration.

τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων
 28 αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι ; Οἱ δὲ ἀπεκρίθησαν, Ἰω-
 ἀννην τὸν βαπτιστὴν· καὶ ἄλλοι, Ἡλίαν· ἄλλοι δὲ, ἓνα τῶν προφητῶν.
 29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι ; Ἀποκριθεὶς δὲ
 30 ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. Καὶ ἐπετίμησεν αὐτοῖς, ἵνα
 μηδενὶ λέγωσι περὶ αὐτοῦ.

31 ΚΑΙ ᾤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολ-
 λὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων
 καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·
 32 καὶ παρῥησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέ-
 33 τρος, ᾤρξατο ἐπιτιμᾶν αὐτῷ. Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς
 αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, Ὑπαγε ὀπίσω μου, σαταῖα· ὅτι
 οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

34 Καί, προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν
 αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω
 35 τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν
 αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
 36 ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. Τί γὰρ ὠφελήσει
 ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν
 37 αὐτοῦ ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ ; Ὃς γὰρ
 ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοι-
 χαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται
 αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων
 9 τῶν ἁγίων. Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν
 ὧδε ἱστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἰδῶσι τὴν
 βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

2 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν
 Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ'

Ver. 31. ἀπὸ τῶν πρεσβ. κ. τ. λ. Some MSS. have ὑπό. G. K. S. prefix the article to each genitive.—34. ἐλθεῖν. G. K. S. ἀκολουθεῖν.—35. ἀπολέσῃ τ. ψ. αὐτοῦ. G. K. S. τὴν ἑαυτοῦ ψυχὴν.—οὗτος σώσει. G. S. omit the pronoun, and K. puts it between brackets. CHAP. IX. Ver. 2. τὸν Ἰωάννην. G. K. S. omit the article.

Ver. 31. ἀποδοκιμασθῆναι. To be rejected; including the idea of contemptuous treatment, with reference to Ps. cxviii. 22. Compare also Jer. vi. 30. Matt. xxi. 42. Mark xii. 10. Heaych. ἀπιδόκιμαζεν ἀτίμως ὑβρίζεν.—For μετὰ τρεῖς ἡμέρας, Luke (ix. 22) has τῇ τρίτῃ ἡμέρᾳ. That both forms are equivalent is plain from a comparison of Deut. xiv. 28. μετὰ τρία ἔτη, with Deut. xxvi. 12. ἐν τῇ ἡμέρᾳ. So in Joseph. Ant. VIII. 8. 1, μετὰ τρεῖς ἡμέρας is immediately explained by τῇ τρίτῃ τῶν ἡμέρων. See also on Matt. xii. 40.

Ver. 32. παρῥησίᾳ. With plainness ;

subaud. ἐν. Compare John x. 24. xi. 14. xvi. 25. 29. 2 Cor. iii. 12. As derived from πᾶς and ῥῆσις, a speech, παρῥησία has other meanings : viz. freedom of speech, as in Acts ii. 29. iv. 13. 29. 31. Eph. vi. 19. Phil. i. 20 ;—confidence or boldness, in Eph. iii. 12. Heb. iv. 16. x. 19. 35 ;—publicity, in John vii. 4. xi. 54. xviii. 20. Col. ii. 15.

Ver. 34. ὅστις θέλει κ. τ. λ. Compare Matt. x. 32, sqq.

CHAP. IX. Ver. 1. ἀμὴν λέγω κ. τ. λ. See Matt. xvi. 28. Luke ix. 27. This verse evidently belongs to the last chapter.

ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ 3
 ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιῶν, οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ
 δύναται λευκᾶναι. Καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωσεί, καὶ ἦσαν συλ- 4
 λαοῦντες τῷ Ἰησοῦ. Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, 5
 Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ
 μίαν, καὶ Μωσεῖ μίαν, καὶ Ἡλίᾳ μίαν. Οὐ γὰρ ᾔδει τί λαλήσῃ ἦσαν 6
 γὰρ ἔκφοβοι. Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε 7
 φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός·
 αὐτοῦ ἀκούετε. Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, 8
 ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. Καταβαινόντων δὲ αὐτῶν ἀπὸ 9
 τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδεὶ διηγῇσονται ἃ εἶδον, εἰ μὴ
 ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. Καὶ τὸν λόγον ἐκράτη- 10
 σαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι. Καὶ 11
 ἐπηρώτων αὐτὸν, λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίαν
 δεῖ ελθεῖν πρῶτον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν, ἐλθὼν 12
 πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀν-
 θρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ; Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ 13
 Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται
 ἐπ' αὐτόν.

Καὶ, ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ 14
 γραμματεῖς συζητοῦντας αὐτοῖς. Καὶ εὐθέως πᾶς ὁ ὄχλος, ἰδὼν αὐτόν, 15
 ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. Καὶ ἐπηρώτησε τοὺς 16
 γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς; Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου 17
 εἶπε, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλλον·
 καὶ ὅπου ᾖ αὐτόν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει, καὶ τρίξει 18
 τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα
 αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Ὡ 19

Ver. 5. Μωσεῖ. K. Μοῦσεῖ. See on Matt. viii. 4.—6. λαλήσῃ. K. λαλήσει.—7. λέγουσα. Omitted by G. K. S.; and probably an interpolation.—12. ἀποκαθιστᾷ. Al. ἀποκαθιστάνει. Some place the note of interrogation at ἀνθρώπου, and regard what follows as the reply.—16. τοὺς γραμ. G. K. αὐτούς.—19. αὐτῷ. G. K. S. αὐτοῖς.

Ver. 3. ἐγένετο στίλβοντα. For ἐστὶ λζε. Hesych. στίλβει· λάμπει. The word is ἁπαλὸν λεγόμενον in the N. T.; but it occurs in the LXX. 8. 2. Homer uses it in Il. Γ. 392. καλλεῖ τε στίλβον ἢ εἵμασιν.

Ver. 11. ὅτι. For διὰ τί; wherefore? See Matt. xvii. 10; and compare ver. 28. 1 Chron. xvii. 6. LXX. Thus Hom. Il. A. 64. δὲ κ' εἶπρ, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων.

Ver. 12. ἢ πῶς γέγραπται κ. τ. λ. The sense of this passage is confessedly obscure; but it may probably be gathered from a comparison with the parallel of St. Matthew.

Ver. 15. ἐξεθαμβήθη. Perhaps the brightness of his countenance had not entirely disappeared after the Transfiguration.

Ver. 18. ῥήσσει αὐτόν. Throws him down, as in Luke vi. 49, and probably in Matt. vii. 6. Euthym. καταβάλλει εἰς γῆν. So Wind. iv. 19. LXX. ῥήξει αὐτοὺς πρηνεῖς. Hence Hesych. ῥῆξαι καταβαλεῖν. Compare Luke ix. 42. Before the following verbs the nominative is υἱός, not πνεῦμα.—The verb ξηραίνεται signifies properly to dry up; thence to pine away. Here it means perhaps to faint, which seems to be its import in Isa. xxxvii. 27. Zech. x. 2. LXX.—Of σπαράσσειν (ver. 20), see on Mark i. 26.

γενὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν;
 20 φέρετε αὐτὸν πρὸς με. Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν
 αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καί, πεισὼν ἐπὶ τῆς γῆς,
 21 ἐκυλίετο ἀφρίζων. Καὶ ἐπρωῶτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος
 22 ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, Παιδιόθεν· καὶ πολλάκις
 αὐτὸν καὶ εἰς πῦρ ἔβαλε, καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ', εἴ τι
 23 δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς εἶπεν
 24 αὐτῷ, Τὸ, εἰ δύνασαι, πιστεῦσαι· πάντα δυνατὰ τῷ πιστεύοντι. Καὶ
 εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, Πιστεύω, κύριε·
 25 βοήθει μου τῇ ἀπιστίᾳ. Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος,
 ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἁλα-
 λον καὶ κωφόν, ἐγὼ σοὶ ἐπιτάσσω, ἐξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσελθῆς
 26 εἰς αὐτόν. Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτόν, ἐξῆλθε· καὶ ἐγένετο
 27 ὥς ἐν νεκρῷ, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. Ὁ δὲ Ἰησοῦς κρα-
 28 τήσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη. Καὶ εἰσελθόντα
 αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπρωῶτων αὐτόν κατ' ἰδίαν, Ὅτι
 29 ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ
 γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
 30 ΚΑΙ, ἐκείθεν ἐξελθόντες, παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ
 31 ᾔδειεν ἵνα τίς γινῇ. Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν
 αὐτοῖς, ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων,
 καὶ ἀποκτενοῦσιν αὐτόν· καὶ, ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστή-
 32 σεται. Οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβούντο αὐτόν ἐπερωτῆσαι.
 33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ, ἐν τῇ οἰκίᾳ γενόμενος, ἐπρωῶτα
 34 αὐτοὺς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; Οἱ δὲ ἐσιώπων·
 35 πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. Καὶ καθίσας
 ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἰ τις θέλει πρῶτος εἶναι, ἔσ-
 36 ται πάντων ἑσχατος καὶ πάντων διάκονος. Καί, λαβὼν παιδίον, ἔστη-
 37 σεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ, ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς, Ὅς
 εἰ ἐν τῶν τοιούτων παιδίων δέξεται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·
 καὶ ὅς ἐάν ἐμὲ δέξεται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.

Ver. 21. παιδιόθεν. Codd. B. C. *ic* π.—22. G. εἰς τὸ πῦρ.—24. G. S. omitt κύριε, which K. encloses within brackets.—31. τῇ τρ. ἡμ. Codd. B. C. D. μετὰ τρεῖς ἡμέρας, and so again in ch. x. 34. Compare ch. viii. 31.

Ver. 30. ἰδὼν. Nom. aia., as in Matt. xii. 36.

Ver. 23. τὸ, εἰ δύνασαι, κ. τ. λ. See on Matt. xix. 18. Our Lord clearly refers to the imperfect faith exhibited in the words εἴ τι δύνασαι, in the preceding verse. The sense (*notand. κατά*) is, *As to this matter, viz. the εἰ δύνασαι, only believe, and all things are possible.*

Ver. 25. ἐγὼ σοὶ ἐπιτάσσω. The pronoun is emphatic, as opposed to the failure of the disciples.

Ver. 34. διελέχθησαν ἐν τῇ ὁδῷ. Compare Luke ix. 46, *sqq.*

Ver. 35. εἰ τις θέλει κ. τ. λ. See Matt. xx. 26. xxiii. 11. Mark x. 43.

Ver. 37. οὐκ ἐμὲ δέχεται. Subaud. *μόνον*,

Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης, λέγων, Διδάσκαλε, εἶδομέν τινα τῷ 38
ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύ-
σαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. Ὁ δὲ Ἰησοῦς εἶπε, Μὴ κωλύετε 39
αὐτόν· οὐδεὶς γάρ ἐστιν, ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ
δυνήσεται ταχὺ κακολογῆσαι με. Ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ 40
ὑμῶν ἐστιν. Ὃς γάρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί 41
μου, ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολεσῇ τον μισθὸν αὐ-
τοῦ. Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, 42
καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περίκειται λίθος μυλικὺς περὶ τὸν τρά-
χηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. Καὶ ἐὰν σκανδαλίξῃ σε ἡ 43
χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοὶ ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν,
ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,
ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Καὶ ἐὰν 44-45
ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοὶ εἰσελθεῖν
εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέεν-
ναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ 46
τὸ πῦρ οὐ σβέννυται. Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἐκ- 47
βαλε αὐτόν· καλὸν σοὶ ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν
τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυ-
ρὸς, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 48
Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται. Καλὸν 49-50
τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἐχετε
ἐν ἑαυτοῖς ἄλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

10. ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας διὰ 1
τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν·
καὶ, ὥς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Καὶ προσελθόντες οἱ Φα- 2

Ver. 40. K. ἡμῶν, in both places.—41. G. K. S. omit τῷ and μου.—45. σοι.
S. σὺ. CHAP. X. Ver. 2. οἱ Φαρ. G. K. S. omit the article.

as in Matt. v. 46. From a comparison with Matt. x. 40, *sqq.* it should seem that the connexion is here interrupted by the insertion of John's question in ver. 38.

Ver. 38. τινα τῷ ὄν. σου ἐκβάλλοντα κ. τ. λ. This case could scarcely be similar to that recorded in Acts xix. 13, *sqq.* Possibly some of John's disciples, or some of those who believed in Christ, though they did not constantly attend him, might have been enabled, through faith in the power of his name, to work miracles. Our Lord's words in ver. 39, bear some analogy to those of St. Paul in 1 Cor. xii. 3.

Ver. 40. ὃς γὰρ οὐκ ἐστὶ κ. τ. λ. See on Matt. xii. 30.

Ver. 44. ὅπου ὁ σκώληξ κ. τ. λ. This image is borrowed from Isa. lxvi. 24. So

Ecclus. vii. 17. LXX. ἐκδίκησις ἀσεβοῦς πῦρ ἢ σκώληξ. Compare also Judith xvi. 17. There seems to be an allusion to the two different modes of burial; in one of which the body is consumed by worms, in the other by fire.

Ver. 49. πᾶς γὰρ πυρὶ κ. τ. λ. This is one of the most difficult passages in the N. T. From its connexion with the preceding verses, the sense may possibly be that, as every sacrifice was seasoned with salt (Lev. ii. 13), so every sinner would be consumed with fire; and the mention of salt may have suggested to our Lord the inculcation of those virtues of which it was the emblem; viz. religious wisdom and Christian fellowship. See on Matt. v. 13; and compare 2 Cor. xiii. 11, Heb. xii. 14.

ῥισαῖοι ἐπὶ ῥώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, πειρά-
 3 ζοντες αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μω-
 4 σῆς; Οἱ δὲ εἶπον, Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράφαι, κα-
 5 ἀπολύσαι. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληρο-
 6 καρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἀπὸ δὲ ἀρχῆς
 7 κτίσεως, “ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς” ὁ Θεός. “Ἐνεκεν τούτου
 8 καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολ-
 9 ῥηθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν”
 10 ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. Ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρω-
 11 πος μὴ χωριζέτω. Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ
 12 αὐτοῦ ἐπὶ ῥώτησαν αὐτόν· καὶ λέγει αὐτοῖς, Ὃς ἐὰν ἀπολύσῃ τὴν
 13 γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾷται ἐπ’ αὐτήν· καὶ ἐὰν γυνὴ
 14 ἐπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμηθῇ ἄλλω, μοιχᾷται.
 15 Καὶ προσέφερον αὐτῷ παιδιά, ἵνα ἄψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπε-
 16 τίμων τοῖς προσφέρονσιν. Ἰδὼν δὲ ὁ Ἰησοῦς ἠγαπάκησε, καὶ εἶπεν
 17 αὐτοῖς, “Ἀφετε τὰ παιδιά ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά·
 18 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅς ἐὰν
 19 μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
 20 Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ’ αὐτὰ, ἠλόγει αὐτά.
 21 Καὶ, ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμῶν εἰς καὶ γονυπετή-
 22 τας αὐτόν, ἐπὶ ῥώτα αὐτόν, Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν
 23 αἰώνιον κληρονομήσω; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν;
 24 οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. Τὰς ἐντολάς οἶδας, “Μὴ μοιχεύῃς·
 25 μὴ φονεύῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς·
 26 τίμα τὸν πατέρα σου καὶ τὴν μητέρα.” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ,
 27 Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. Ὁ δὲ Ἰησοῦς,
 28 ἰμβλέψας αὐτῷ, ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, Ἐν σοὶ ὑστερεῖ
 29 ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν
 30 ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι, ἄρας τὸν σταυρόν. Ὁ δὲ, στυγ-
 31 νάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα

Ver. 10. ἐν τῇ οἰκίᾳ. K. εἰς τὴν οἰκίαν.—12. γαμηθῇ ἄλλω. AL. γαμήσῃ ἄλλον.—
 14. καὶ μὴ κωλύ. G. K. S. omit καὶ.—16. ἠλόγει. S. εὐλόγει.

CHAP. X. Ver. 6. ἀπ’ ἀρχῆς κτίσεως. So in Mark xlii. 19; where the parallel in Matthew (xxiv. 21) has κόσμον. Compare also Mark xvi. 15.

Ver. 12. ὁ ἰδὼν γυνὴ κ. τ. λ. Matthew (v. 32. xix. 9) omits this clause. It was only lately that the custom of divorcing the husband had been introduced by Salome, sister of Herod the Great, and followed up by Herodias. See Joseph. Ant. XV. 7. 10. The noble ladies of Rome, about this time, carried the practice to a shameless extent. See Tacit. Ann. XI. 27. XII. 3. 9. Senec. de Benef. III. 1. Juv. Sat. VI. 222, sqq.

Ver. 13. ὁ προσέφερον κ. τ. λ. This passage is very appropriately selected for the Gospel in the office for Infant Baptism.

Ver. 19. μὴ ἀποστερήσῃς. This is added by St. Mark; and doubtless indicates the natural consequence of a breach of the tenth commandment.

Ver. 21. ἠγάπησεν αὐτόν. He loved him: i. e. he was pleased with his previous adherence to the law, and his desire to learn and practise his duty; for this desire was doubtless sincere, though he was unwilling to give the least which our Lord subsequently required of him.

Ver. 22. στυγνάσας. Having a dejected

πολλά. Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, 23
 Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ
 εἰσελεύσονται. Οἱ δὲ μαθηταὶ ἰθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ 24
 Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δυσκολὸν ἐστὶ τοὺς
 πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν
 εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ραφίδος εἰσελθεῖν, ἢ 25
 πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Οἱ δὲ περισσῶς ἐξε- 26
 πλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, Καὶ τίς δύναται σωθῆναι; Ἐμβλέ- 27
 ψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ
 παρὰ τῷ Θεῷ· πάντα γὰρ δυνατὰ ἐστὶ παρὰ τῷ Θεῷ. Καὶ ἤρξατο ὁ 28
 Πέτρος λέγειν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησαμέν
 σοι. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστίν, ὃς 29
 ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα,
 ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, εἰ μὴ λάβῃ ἑκα- 30
 τονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελ-
 φάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ
 αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. Πολλοὶ δὲ ἐσονται πρῶτοι ἔσχατοι, 31
 καὶ οἱ ἔσχατοι πρῶτοι.

ἮΣΑΝ δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προά- 32
 γων αὐτοὺς ὁ Ἰησοῦς, καὶ ἰθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβούντο.
 Καί, παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα
 αὐτῷ συμβαίνειν· Ὅτι ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς 33
 τοῦ ἀνθρώπου παραδυσθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι·
 καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι,
 καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν 34
 αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, 35
 λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. Ὁ 36
 δὲ εἶπεν αὐτοῖς, Τί θέτετε ποιῆσαι με ὑμῖν; Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν 37
 να εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.

Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ 38

Ver. 25. Cod. D. omits this verse, adding at the end of ver. 23, τάχιον κάμ. διὰ τρ. ραφ. διελύσεται ἢ πλούσιος εἰς τ. β. τ. Θεοῦ.—28. καὶ ἤρξε ὁ Π. G. K. S. omit καί.
 —29. ἀποκρ. δι. G. K. omit δι. S. καὶ ἀποκριθεὶς.—G. K. S. καὶ ἕκεν τοῦ εὐαγγ.
 —30. Many MSS. have καὶ πατέρα καὶ μητ.—31. οἱ ἔσχ. G. K. omit the article.
 —36. ποιῆσαι με. Al. ποιήσω, as in ver. 51.

Isok. So Eurip. Alc. 792. συνυγῇ προσώπῳ ἢ συνωφρυνμένῳ.

Ver. 28. ἢ τίς κ. τ. λ. So Herod. III. 140. Δωιδάσας λέγει, ἢ τίς ἐστίν Ἑλλήνων εὐεργέτης; compare also Luke xviii. 26. 2 Cor. ii. 16. Arist. Plut. 478. Pac. 124. Virg. Eclog. I. 27. X. 28. Matt. (xix. 25) has τίς ἀρα;

Ver. 32. ἰθαμβοῦντο, κ. τ. λ. They were probably astonished that Christ should risk the treatment which he had forewarned them (c. ix. 31) that he was about to meet with; and fearful of the consequences to him and to themselves.

Ver. 35. οἱ υἱοὶ Ζεβ. With their mother. See Matt. xx. 20.

ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῇ-
 39 ναι; Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν
 ποτήριον, ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
 40 βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων μου, οὐκ
 41 ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. Καὶ ἀκούσαντες οἱ δέκα, ἤρ-
 42 ξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. Ὁ δὲ Ἰησοῦς, προσκα-
 λεσάμενος αὐτοὺς, λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν
 ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζου-
 43 σιν αὐτῶν. Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ γενέσθαι
 44 μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν· καὶ ὅς ἂν θέλῃ ὑμῶν γενέσθαι
 45 πρῶτος, ἔσται πάντων δούλος. Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ
 ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύ-
 τρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἱεριχὺ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχῶ,
 καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου, Βαρτίμαιος
 47 ὁ τυφλός, ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. Καὶ ἀκούσας ὅτι Ἰη-
 σοῦς ὁ Ναζωραῖός, ἐστίν, ἤρξατο κρῦζειν καὶ λέγειν, Ὁ υἱὸς Δαβίδ,
 48 Ἰησοῦ, ἐλέησόν με. Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ
 49 πολλῷ μᾶλλον ἐκραζεν, Ὑιὲ Δαβίδ, ἐλέησόν με. Καὶ στὰς ὁ Ἰησοῦς
 εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ,
 50 Θάρσει, ἔγειραι· φωνεῖ σε. Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς
 51 ἦλθε πρὸς τὸν Ἰησοῦν. Καὶ ἀκοκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί
 θέλεις ποιήσω σοί; Ὁ δὲ τυφλός εἶπεν αὐτῷ, Ῥαββονί, ἵνα ἀναβλέψω.
 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπάγε· ἡ πίστις σου σέσωκέ σε. Καὶ
 εὐθὺς ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

1 11. ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθα-
 νίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,
 2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ
 εὐθὺς εἰσπορευόμενοι εἰς αὐτήν, εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐ-
 3 δεῖς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. Καὶ ἐάν τις ὑμῖν
 εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει· καὶ
 4 εὐθὺς αὐτὸν ἀποστελεῖ ὥδε. Ἀπῆλθον δὲ, καὶ εὔρον τὸν πῶλον δε-

Ver. 40. ἐξ ἐθνῶν μου. G. K. S. omit μου.—46. K. ὁ υἱὸς T.—49. K. ἔγειρε.—51. G. K. S. ραββονί.—52. τῷ Ἰησοῦ. G. K. αὐτῷ. CHAP. XI. Ver. 3. G. K. S. ἀπο-
 στείλατε.—4. τὸν πῶλον. G. K. omit the article.

Ver. 42. οἱ δοκοῦντες ἄρχειν. Matt. xx. Xen. Mem. I. 2. 26. It is supplied in Eur.
 25. αἱ ἀρχόντις. See on Matt. iii. 9; and Hel. 729. προσφύγεις βίονον.
 compare I Cor. xi. 16. xii. 23. xiv. 37. Phil. Ver. 50. ἀποβαλὼν τὸ ἱμάτιον. Hom. II.
 iii. 4. B. 183. βῆ δὲ θέιν, ἀπὸ δὲ χλαῖναν βάλε.

Ver. 46. υἱὸς Τιμαίου. An explanation of See note there, and on Matt. xlii. 17.
 the name Βαρτίμαιος. See on Matt. x. 3.— Ver. 51. Ῥαββονί. A Syro-Chaldaic
 With προσαιτῶν there is an ellipsis of βίον, word, signifying διδάσκαλος. See John
 as in Job xxvii. 14. LXX. Arist. Achar. 429. xx. 16.

δεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδού· καὶ λύουσιν αὐτόν. Καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε, λύοντες τὸν 5 πῶλον; Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν 6 αὐτούς. Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον 7 αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. Πολλοὶ δὲ τὰ ἱμάτια 8 αὐτῶν ἑστρώσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἑστρώννουν εἰς τὴν ὁδόν. Καὶ οἱ προάγοντες καὶ οἱ 9 ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυ- 10 ρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· Ὡσαννά ἐν τοῖς ὑψίστοις. Καὶ 11 εἰσηλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψά- μενος πάντας, ὁψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

Καὶ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασε. Καὶ 12-13 ἰδὼν συκὴν μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ· καὶ, ἔλθων ἐπ' αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ 14 εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν, 15 ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῇ ἱερῇ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερας κατέστρεψε· καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ 16 ἱεροῦ. Καὶ ἐδίδασκε, λέγων αὐτοῖς, Οὐ γέγραπται, “Ὅτι ὁ οἶκός μου, 17 οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν;” ὑμεῖς δὲ ἐποικήσατε αὐτὸν “σπήλαιον ληστῶν.” Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρ- 18 χιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσιστο ἐπὶ τῇ διδαχῇ αὐτοῦ.

Ver. 6. ἐνετείλατο. K. εἶπεν.—7. G. ἐπιβάλλουσιν.—10. ἐν ὀνόματι K. Omitted by G. S.; and by K. enclosed within brackets.—13. 8. ἀπὸ μακρόθεν.—14. ὁ Ἰησοῦς. Omitted by G. S., and bracketed by K. And so in the next verse.—μηδεὶς. R. οὐδεὶς. A solécism.

CHAP. XI. Ver. 4. ἐπὶ τοῦ ἀμφοδού. In the street, or thoroughfare. Hesych. ἀμφοδᾶ· αἱ ῥύμαι, ἀγυιαί, δίοδοι Polluc. IX. 36. ἀγυιαί ταῦτα δὲ ἢ ἀμφοδᾶ ἴστιν εὐρεῖν κεκλημένα. Compare Jer. xvii. 27. I. XX.

Ver. 8. στοιβάδας. The leaves themselves; but with reference to their being strewn on the ground. Properly στοιβάς, or στιβάς, is a bed of leaves. Hesych. στιβάς· ἀπὸ ῥάβδων ἢ χλωρῶν χώρων στρώσεις ἢ φύλλων. See on Hom. II. Γ. 448.

Ver. 11. περιβλεψάμενος πάντα. Scil. τὰ ἐν τῇ ἱερῇ.

Ver. 13. καιρὸς σύκων. The time of fig-

harvest. So Matt. xxi. 34. ὁ καιρὸς τῶν καρπῶν. Compare also Job v. 26. Ps. i. 3. LXX. Mark xii. 2. Luke xx. 10. Since the fig-tree forms its fruit before the leaves appear, and the time of gathering the fruit had not arrived, the natural inference to be drawn from the presence of leaves without fruit was the barrenness of the tree. The particle γὰρ connects this clause, not with the preceding, but with the words ἦλθεν εἰ ἄρα κ. τ. λ. For a similar trajectory see Mark xvi. 3, 4. Compare also Luke xx. 19. John i. 14.

Ver. 18. ἐφοβοῦντο γὰρ αὐτόν. The particle γὰρ refers to the difficulty implied in ἐζήτουν. Compare Luke xxii. 2.

- 9-20 Καὶ ὅτε οὐκ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. Καὶ, πρῶτῳ πα-
 21 ραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. Καὶ ἀναυνη-
 θείς ὁ Πέτρος λέγει αὐτῷ, 'Ραββὶ, ἴδε, ἡ συκὴ, ἣν κατηράσω, ἐξήρανται.
 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, 'Ἐχετε πίστιν Θεοῦ. Ἀμὴν γὰρ
 λέγω ὑμῖν, ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἀρθητι, καὶ βλήθητι εἰς
 τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ
 24 ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἂν εἴπῃ. Διὰ τοῦτο λέγω ὑμῖν,
 πάντα, ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ
 25 ἔσται ὑμῖν. Καὶ, ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ
 τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παρα-
 26 πτώματα ὑμῶν. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
 οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.
 27 ΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ, ἐν τῷ ἱερῷ περιπατοῦντος
 αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ
 28 πρεσβύτεροι, καὶ λέγουσιν αὐτῷ, 'Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ
 29 τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; Ὁ δὲ Ἰησοῦς
 ἀποκριθεὶς εἶπεν αὐτοῖς, 'Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ ἀπο-
 30 κριθήτέ μοι· καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα
 31 Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι. Καὶ ἐλογί-
 ζοντο πρὸς ἑαυτοὺς, λέγοντες, 'Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ, Διατί
 32 οὐκ ἐπιστεύσατε αὐτῷ; ἀλλ' ἔὰν εἴπωμεν, ἐξ ἀνθρώπων, ἐφο-
 βούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὥτως προφή-
 33 τας ἦν. Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, Οὐκ οἶδαμεν. Καὶ ὁ
 Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
 ταῦτα ποιῶ.
 1 12. ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἀμπελῶνα ἐφύτευ-
 σιν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὠρυξεν ὑπολήνιον, καὶ
 ὑκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε.
 2 Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν
 3 γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. Οἱ δὲ λαβόντες
 4 αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν. Καὶ πάλιν ἀπέστειλε πρὸς αὐ-
 τοὺς ἄλλον δούλον· κακέινον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέ-

Ver. 26. In Codd. B. L. this verse is wanting.—32. ἀλλ' ἔὰν εἴπ. K. S. omit ἔὰν.

Ver. 22. πίστιν Θεοῦ. For εἰς τὸν Θεόν, faith in God. Compare Rom. iii. 22. 26. Gal. ii. 16. 20. iii. 22. Phil. iii. 9. So in Luke vi. 12. ἐν τῇ προσευχῇ τοῦ Θεοῦ.—With the following verses, compare Matt. vi. 14. vii. 7. xviii. 21, seq.

CHAP. XII. Ver. 1. ἐν παραβολαῖς. That is, παραβλήθη. He delivered several (Matt. xii. 23. xiii. 1), though Mark has only recorded one.—Of ἀρχίσθαι pleonastic, see on Matt. iv. 17.

Ver. 4. ἐκεφαλαίωσαν. E. T. They wounded him in the head. The usual signification of κεφαλαῖον is to sum up, to comprise. Hesych. κεφαλαίωσον· συντόμως συναγάγε. See Rom. xiii. 9. Herod. III. 159. Thucyd. VI. 91. This sense, however, is clearly unsuited to the present passage; and analogy is strongly in favour of the E. T. It is certain that verbs in ὦν and ἔω have generally the same import; as, for instance, καταποντοῦν and καταποντίζειν. Hence, κεφα-

στειλαν ἡτιμωμένον. Καὶ πάλιν ἄλλον ἀπέστειλε, καὶ αὐτὸν ἀπέκτειναν·⁵
καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. Ἐτι⁶
οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς
ἔσχατον, λέγων, "Ὅτι ἐντραπήσονται τὸν υἱὸν μου. Ἐκείνοι δὲ οἱ γε-⁷
ωργοὶ εἶπον πρὸς ἑαυτοὺς, "Ὅτι οὗτός ἐστιν ὁ κληρονόμος"· δέυτε,
ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. Καί, λαβόντες⁸
αὐτὸν, ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. Τί οὖν ποιήσει⁹
ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται, καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ
δώσει τὸν ἀμπελῶνα ἄλλοις. Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε,¹⁰
"Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἐστι θαυμαστὴ ἐν ὀφθαλμοῖς¹¹
ἡμῶν;" Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἐ-¹²
γινωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Καί, ἀφέντες αὐτὸν,
ἀπῆλθον.

Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρω-¹³
διανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ,¹⁴
Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ
γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν
τοῦ Θεοῦ διδάσκεις. Ἐξεστὶ κῆνσον Καίσαρι δοῦναι, ἢ οὐ; δώμεν, ἢ
μὴ δώμεν; Ὁ δὲ, εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς, Τί με πειρά-¹⁵
ζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. Οἱ δὲ ἤνεγκαν· καὶ λέγει αὐτῷ,¹⁶
Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον αὐτῷ, Καίσαρος.
Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσα-¹⁷
ρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν¹⁸
μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, Μωσῆς¹⁹
ἔγραψεν ἡμῖν, ὅτι "εἰάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα,
καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ
ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ." Ἐπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ²⁰
πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· καὶ ὁ δεῦ-²¹
τερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ

5. G. S. omit πάλιν, and K. gives it between brackets.—16. AL εἶπαν. See Gr. Gr. § 17. Obs. 2.—20. R. ἐπὶ οὖν ἀδ. Some few MSS. have καὶ ὁ τρίτος· ὡσαύτως καὶ οἱ ἐπτά οὐκ ἀφ. σπ. This G. approves.

λαίουν will mean *to strike on the head*; in accordance with the sense of *γαστριζειν* and *μυρίζειν* in Diog. Laert. VII. 172. ὁ εἰς τὴν γαστέρα τύπτων γαστριζει, ἃ ὁ εἰς τοὺς μύρους τύπτων μυρίζει. Compare Arist. Vesp. 1519. Eq. 273. Indeed this signification is positively confirmed by the expression *κεφαλαιῶ τὸν πρόταφον* in Arist. Ran. 854.

Ver. 12. πρὸς αὐτούς. Against them.

Compare Acts xxiii. 30. xxvi. 14. Eph. vi. 11. Heb. xii. 4. Matthew (xii. 45) has *περὶ αὐτῶν*.

Ver. 14. ἐπ' ἀληθείας. That is, *ἀληθῶς*. Compare Luke xxii. 59. Acts iv. 27. x. 34. So again in ver. 32. *infra*.

Ver. 19. ἔγραψεν. Enacted, prescribed; *scil.* τὸν νόμον οὐ τὴν ἐντολήν, as in Mark x. 6. So Diog. Laert. I. 55. *Δράκοντα φησὶ γεγραμέναι τὸν νόμον*.

- 22 τρίτος ὡσαύτως. Καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα.
 23 Ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀνα-
 24 στῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. Καὶ
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες
 25 τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; Ὅταν γὰρ ἐκ νεκρῶν ἀνα-
 στῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν
 26 τοῖς οὐρανοῖς. Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν
 τῇ βίβλῳ Μωσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεός, λέγων, "Ἐγὼ
 27 ὁ Θεός Ἀβραάμ, καὶ ὁ Θεός Ἰσαάκ, καὶ ὁ Θεός Ἰακώβ;" Οὐκ ἔστιν
 ὁ Θεός νεκρῶν, ἀλλὰ θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.
 28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων,
 εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν, Ποία ἐστὶ πρώτη
 29 πασῶν ἐντολὴ; Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, "Ὅτι πρώτη πασῶν τῶν
 30 ἐντολῶν, "Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι. Καὶ
 ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης
 τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος
 31 σου." Αὕτη πρώτη ἐντολή. Καὶ δευτέρα ὁμοία αὕτη, "Ἀγαπήσεις τὸν
 32 πλησίον σου ὡς σεαυτόν." Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἐστι. Καὶ
 εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε· ἐπ' ἀληθείας εἶπας, ὅτι
 33 εἷς ἐστι Θεός, καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐ-
 τὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς
 34 ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαν-
 τόν, πλεῖον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν. Καὶ ὁ
 Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν
 εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερω-
 τῆσαι.
 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν
 36 οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι Δαβὶδ; αὐτὸς γὰρ Δαβὶδ

Ver. 25. οἱ ἐν τ. οὐρ. G. K. S. omit the article.—26. G. K. S. τοῦ βάτου. See Gr. Gr. § 9. Obs. 3.—27. Θεός Z. G. S. omit, and K. brackets θεός. See note.—28. G. K. S. πρ. πάντων ἐν τ. The superlative is thus frequently strengthened by πάντων in the neuter. G. K. also repeat the words in the next verse, where S. has πάντων τῶν ἐντολῶν, which is a solecism.—32. G. K. S. omit Θεός, as a probable interpolation.—36. G. K. S. ἐν πν. ἀγίῳ, Αἰγυ κ. τ. λ.

Ver. 26. ἐπὶ τῆς βάτου. In the section which treats of the burning bush (Exod. iii. 6). See on Mark ii. 26. In the citation itself ἐμὶ should properly be expressed; but see Gr. Gr. § 28. Obs. 7.

Ver. 27. ὁ Θεὸς νεκρῶν. The regimen will not allow νεκρῶν, without the article, to depend upon ὁ Θεός. There is, therefore, an ellipsis of θεός, which must be repeated before νεκρῶν, as it is, though most probably

by interpolation, before ζώντων. Compare Matt. xxii. 32.

Ver. 34. νουνεχῶς. Phavorinus:—πεφροντισμένως. The word is ἡπαξ λεγόμενον in the N. T., but occurs repeatedly in other writers. —Used adverbially, μακρὰν is for κατὰ μακρὰν ὁδόν. Our Lord meant that the lawyer's reply expressed sentiments in accordance with the Gospel, and indicated a frame of mind which would eventually dispose

εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, “Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ³⁷ ἐστὶ; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἥδεως.

Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμμα-³⁸ τέων, τῶν θελώντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἄγοραις, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας³⁹ ἐν τοῖς δείπνοις· οἱ κατεσθιόντες τὰς οἰκίας τῶν χρηρῶν, καὶ προφά-⁴⁰ σει μακρὰ προσευχόμενοι. Οὗτοι λήψονται περισσότερον κρίμα.

Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ⁴¹ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. Καὶ ἐλθούσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ⁴² ἐστὶ κοδράντης. Καὶ, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει⁴³ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων βέβληκε, τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. Πάντες γὰρ ἐκ τοῦ⁴⁴ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

13. ΚΑΙ, ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν¹ μαθητῶν αὐτοῦ, Διδάσκαλε, ἶδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας² οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὅς οὐ μὴ καταλυθῇ. Καί,³ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦτα⁴ συντελεσθαι; Ὁ δὲ Ἰησοῦς, ἀποκριθεὶς αὐτοῖς, ἤρξατο λέγειν, Βλέπετε, 5

Ver. 43. G. K. εἶπεν αὐτοῖς. CHAP. XIII. Ver. 2. To this verse Cod. D. makes the curious addition, καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἀνευ χειρῶν, which probably arose out of ch. xiv. 58. Cyprian cites it in Test. I. 15.—4. ἐπὶ. AL. εἰπόν.

him to receive it. Compare Matt. ix. 13. xii. 7.

Ver. 40. οἱ κατεσθιόντες. An anaculorhon for τῶν κατεσθιόντων. See Gr. Gr. §§ 61. Ods. 3; 69. II. 4.

Ver. 41. γαζοφυλάκιον. From the Persic word γάζα (Acts viii. 27), which has been received both into the Greek and Latin languages, and signifies a treasure. Q. Curt. III. 13. Pecuniam regiam, quam gazam Persæ vocant. Here that part of the temple is meant, in which were placed the thirteen boxes, intended to receive the voluntary offerings of the people for the temple-service. See 2 Kings xii. 9. Joseph. B. J. V. 5. 2. Ant. XIX. 6. 1. This treasury is called κορβανάς in Matt. xxvii. 6.

Ver. 42. λεπτὰ δύο. Scil. νομίσματα.

The smallest Jewish coin is intended, which was called a prutah; two of which were the least sum which the Rabbins permitted to be put into the treasury.

Ver. 43. πλεῖον πάντων. That is, more in respect of means. Chrysost. Hom. in 2 Cor. ix. 7. τὸ γὰρ πολὺ ἢ τὸ ὀλίγον οὐ τῷ μέτρῳ τῶν διδομένων ὁ Θεὸς ὀρίζει, ἀλλὰ τῇ δυνάμει τῆς οὐσίας τοῦ διδόντος. Compare 2 Cor. viii. 12. Xen. Anab. VII. 7. 36.

Ver. 44. ὅλον τὸν βίον. All her means of living: as in Luke viii. 43. xv. 12. 30. Herod. II. 121. Thucyd. I. 5. Eur. Hec. 12. So, in Latin, Terent. Phorm. II. 3. 16. Pauper, cui opera vita erat.

CHAP. XIII. Ver. 2. ἐπὶ λίθῳ. Matt. xxiv. 2. ἐπὶ λίθον. See Gr. Gr. § 63. Ods. 4.

6 μή τις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέ-
 7 γοντες, 'Ὅτι ἐγὼ εἰμὶ καὶ πολλοὺς πλανήσουσιν. 'Όταν δὲ ἀκούσητε
 πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι. 'Αλλ'
 8 οὐπω τὸ τέλος. 'Εγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ
 9 βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ τα-
 9 ραχαί. 'Αρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώ-
 σουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ
 10-11 Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. 'Όταν
 δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ
 μελετᾶτε· ἀλλ' ὁ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ
 12 γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. Παραδώσει
 δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστή-
 13 σονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ ἔσισθε μισού-
 μενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος
 14 σωθήσεται. 'Όταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρηθὲν
 ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὸς ὅπου οὐ δεῖ, (ὁ ἀναγινώσκων νοείτω·)
 15 τότε οἱ ἐν τῇ 'Ιουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὁ δὲ ἐπὶ τοῦ δώματος
 μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας
 16 αὐτοῦ· καὶ ὁ εἰς τὸν ἀγρὸν ὦν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἄραι τὸ
 17 ἱμάτιον αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
 18 ἐν ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ
 19 ὑμῶν χειμῶνος. 'Εσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις, οἷα οὐ γέγονε
 20 τοιαύτη ἀπ' ἀρχῆς κτίσεως, ἧς ἐκτίσεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ
 21 μὴ γένηται. Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη
 πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσε τὰς
 21 ἡμέρας. Καὶ τότε ἰάν τις ὑμῖν εἴπῃ, 'Ιδοὺ, ὦδε ὁ Χριστὸς, ἢ ἰδοὺ,
 22 ἰκεῖ· μὴ πιστεύσητε. 'Εγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπρο-
 φῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν,
 23 καὶ τοὺς ἐκλεκτοὺς. 'Υμεῖς δὲ βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν πάντα.
 24 'Αλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος
 25 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέ-
 26 ρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς
 οὐρανοῖς σαλευθήσονται. Καὶ τότε ὕψονταί τὸν υἱὸν τοῦ ἀνθρώπου

Per. 9. 8. ἀρχή.—11. G. K. S. ἀγωνισιν.—21. G. K. S. μὴ πιστεύετε.

Ver. 11. μελετᾶτε. This verb is properly applied to a studied and elaborate discourse. Luc. de Pace :—πεποιήκατε τοὺς λόγους μελετᾶν ἢ φιλοσοφεῖν. So Sueton. Aug. c. 84. meditata et composita oratio.—With this and the following verses, compare Matt. x. 20, seq.

Ver. 19. ἔσονται γὰρ αἱ ἡμέ. ἑκ. θλίψις. For τεθλιμμένα. Abstract for concrete. Compare Herod. I. 32. πάντες ἴσμεν ἀνθρώπος συμφοράν.—Of κρίσις, see on Mark x. 6. The relative ἧς, for ἣν, is after the usual Attic attraction. See Gr. Gr. § 59. 1.

ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. Καὶ τότε 27 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. Ἀπὸ 28 δὲ τῆς συκῆς μάθετε τὴν παραβολήν. Ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν. Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγὺς 29 ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, 30 μέχρις οὗ πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται 31 οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ 32 οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Βλέπετε, 33 ἀγρυπνεῖτε, καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. Ὡς ἄνθρωπος ἀπύδημος ἀφίει τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις 34 αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνε- τείλατο ἵνα γρηγορῇ. Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος 35 τῆς οἰκίας ἔρχεται, ὅψι, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ· μὴ, 36 ἔλθων ἐξαίφνης, εὕρῃ ὑμᾶς καθεύδοντας. Ἄ δὲ ὑμῖν λέγω, πᾶσι λέγω· 37 Γρηγορεῖτε.

14. ἮΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν 1 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀπο- κτείνωσιν· ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. 2 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατα- 3 κειμένου αὐτοῦ ἦλθε γυνή, ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ, συντρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς. Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες, 4 Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; ἡδύνατο γὰρ τοῦτο πρα- 5 θῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνε-

Ver. 31. G. K. S. παρελεύσεται.—32. καὶ τῆς ὥρας. The article is omitted by G. K. S. CHAF. XIV. Ver. 5. G. K. S. τοῦτο τὸ μύρον.

Ver. 34. ὡς ἄνθρωπος κ. τ. λ. Scil. οὕτως ἐστὶν ὁ καιρὸς τῆς συντελείας τοῦ αἰῶνος, ὡς κ. τ. λ.

Ver. 35. ὅψι, κ. τ. λ. See on Matt. xiv. 25. xxvi. 34.

CHAF. XIV. Ver. 3. νάρδου πιστικῆς. Properly νάρδος is the aromatic plant from which the *unguentum nardi spicatae*, Anglice, *spikenard*, was made, but the *unguent* itself was also so called. With respect to the epithet πιστικός, both its derivation and meaning have been greatly disputed. Some have taken it for the Latin term, *spicata*; but this would rather apply to the herb than the *unguent*. Others derive it from πίνειν, to drink; comparing the *liquida nardus* of

Ovid (A. A. III. 443); but from πίνειν the adjective would be πιστός, as in Æsch. Prom. 627. Other derivations have been proposed; but the true one is from πίστις, whence it signifies *pure, genuine* (Arist. Rhet. I. 2. Artem. On. II. 32), with reference to the great value of the unguent, whereby many were tempted to adulterate it. A *pseudo-nardus* is mentioned in Plin. N. H. XIII. 1. See also Dioscor. I. 6. Plin. N. H. XII. 12. Hor. Od. IV. 12. 16.—By συντρίψασα is simply meant, that she broke the casket, with which the stopper was secured. Compare ch. v. 4. John xix. 36. So Propert. El. IV. 7. 21. *fracto cado*.

- 6 βρομῶντο αὐτῇ. Ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτήν· τί αὐτῇ κόπους παρέ-
 7 χετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ. Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε
 μεθ' ἑαυτῶν, καί, ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ
 8 πάντοτε ἔχετε. Ὁ εἶχεν αὐτή, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶ-
 9 μα εἰς τὸν ἐνταφιασμόν. Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγ-
 10 γέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὐτή, λαληθήσεται εἰς
 11 μνημόσυνον αὐτῆς. Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα,
 12 ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. Οἱ δὲ ἀκού-
 13 σαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτη
 πῶς εὐκαίρως αὐτὸν παραδῶ.
 14 **ΚΑΙ** τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν
 αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν, ἵνα φάγῃς
 15 τὸ πάσχα; Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς,
 Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος
 16 βαστάζων· ἀκολουθήσατε αὐτῷ, καί, ὅπου ἔαν εἰσέλθῃ, εἰπατε τῷ οἰκο-
 δεσπότῃ, Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου τὸ
 17 πάσχα μετὰ τῶν μαθητῶν μου φάγῃ; Καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον
 18 μέγα ἐστρωμένον ἐτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν. Καὶ ἐξῆλθον οἱ μαθη-
 19 ται αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὔρον καθὼς εἶπεν αὐτοῖς· καὶ
 ἡτοίμασαν τὸ πάσχα.
 20 Καί, ὀψίας γενομένης, ἔρχεται μετὰ τῶν δώδεκα· καὶ, ἀνακειμένων
 αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ
 21 ὑμῶν παραδώσει με, ὃ ἐσθίων μετ' ἐμοῦ. Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ
 22 λέγειν αὐτῷ εἰς καθ' εἰς, Μή τι ἐγώ; καὶ ἄλλος, Μή τι ἐγώ; Ὁ δὲ
 ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὃ ἐμβαπτόμενος μετ' ἐμοῦ
 23 εἰς τὸ τρυβλίον. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται
 περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
 παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
 24 Καί, ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασε,
 καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.
 25 Καί, λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐ-

Ver. 6. εἰς ἐμέ. G. K. 8. ἐν ἐμοί.—8. εἶχεν. G. K. S. ἔσχεν.—18. ἀνώγειον. G. K. S. ἀνάγειον.—19. εἰς καθ' εἰς. Some would read καθ'εἷς, i. e. καὶ εἷς τῷ εἷς.—22. G. S. omitt φάγετε, which is wanting in several MSS. K. encloses it within brackets.

Ver. 8. εἶχεν. For ἡδύνατο. See on Matt. xviii. 25; and compare Luke xii. 4. with Matt. x. 28.

Ver. 13. δύο τῶν μαθητῶν. Peter and John. See Luke xxii. 8.—With κεράμιον, supply σκεῦος or ἀγγεῖον. So Actilia, sc. uas, in Juv. Sat. X. 25.

Ver. 14. κατάλυμα. In Luke ii. 17, rendered as inn; and explained by Eustathius, on Hom. Od. Δ. 23, of a place, ἐν ᾗ δηλαδὴ

τὰ ὑποζύγια ἢ φόρτια λύονται. Here it is plainly identical with ἀνώγειον, in the next verse.—The word ἐστρωμένον, strewned, refers to the couches, which were covered with carpets or skins. Xen. Cyr. VIII. 26. ἐλί- νην στρώννυνσι, τραπίζαν κοσμεῖ. Cic. pro Muræna. c. 36. Stravit pelliculis hœdinis lectulos.

Ver. 19. εἰς καθ' εἰς. For εἰς καθ' ἑνα. So again in John viii. 9. See Gr. Gr. § 68.

τοῦ πάντες. Καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς 24
διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. Ἀμὴν λέγω ὑμῖν, ὅτι οὐκ ἐτι 25
οὐ μὴ πῖω ἐκ τοῦ γεννηήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης,
ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

Καὶ, ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. Καὶ λέγει αὐτοῖς 26
ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι
γέγραπται, “ Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβα-
τα. Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ὁ δὲ 28
Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ’ οὐκ ἐγώ.
Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ 30
ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. Ὁ δὲ ἐκ πε- 31
ρισσοῦ ἔλεγε μᾶλλον, Ἐάν με δὲρ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρ-
νήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει 32
τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε, ἕως προσεύξωμαι. Καὶ πα- 33
ραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μὲθ’
ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδμονεῖν. Καὶ λέγει αὐ- 34
τοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ
γρηγορεῖτε. Καὶ, προελθὼν μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσ- 35
ἤνυχτο, ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ’ αὐτοῦ ἡ ὥρα· καὶ ἔλε- 36
γεν, Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον ἀπ’
ἐμοῦ τοῦτο· ἀλλ’ οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. Καὶ ἔρχεται, καὶ εὐρίσ- 37
κει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ
ἴσχυσας μίαν ὥραν γρηγορῆσαι; γρηγορεῖτε, καὶ προσεύχεσθε, ἵνα μὴ 38
εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσ-
θειῆς. Καὶ, πάλιν ἀπελθὼν, προσηύξατο, τὸν αὐτὸν λόγον εἰπών. 39
Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ 40
ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.
Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπόν, καὶ 41
ἀναπαυεσθε· ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀν-
θρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ 42
παραδιδούς με ἤγγικε.

Ver. 27. ἐν ἐμοὶ ἐν τῇ ν. τ. Wanting in many copies.—30. G. K. S. ὅτι σὺ σήμερον
κ. τ. λ.—33. τὸν Ἰάκ. G. K. S. omit the article.—40. βεβαρημένοι. K. καταβαρυν-
όμενοι.

Ver. 30. δις ἀλεκτ. φ. Compare ch. xiii. 35. the nominative is used for the vocative, as
in ch. v. 7. Matt. i. 20.

Ver. 35. ἡ ὥρα. The time of suffering. Compare John xii. 27. Rev. iii. 10.

Ver. 36. Ἀββᾶ ὁ πατήρ. Compare Rom. viii. 16. Gal. iv. 6. The addition of ὁ πα-
τήρ, which is synonymous with Ἀββᾶ, is
expressive of strongly excited feeling; and

Ver. 41. ἀπέχει. It is enough. Hesych.
ἀπόχη, ἱερακί. Anac. Od. XXVIII. 33.
ἀπέχει· βλέπω γὰρ αὐτήν. See also Herod.
III. 142. The abrupt and agitated man-
ner of our Lord's address renders it somewhat
obscure. Compare Matt. xxvi. 45.

43 Καὶ εὐθὺς, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἰς ὧν τῶν
 δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων. παρὰ
 44 τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. Δεδώκει
 δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, Ὁν ἂν φιλήσω,
 45 αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. Καὶ ἔλθων,
 εὐθὺς προσελθὼν αὐτῷ λέγει, 'Ραββὶ, ραββὶ· καὶ κατεφίλησεν αὐτόν.
 46 Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.
 47 Εἰς δὲ τις τῶν παρεστηκότων, σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν
 48 δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. Καὶ ἀποκριθεὶς ὁ
 Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ
 49 ξύλων συλλαβεῖν με; Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσ-
 50 κων, καὶ οὐκ ἐκράτησατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. Καί,
 51 ἀφέντες αὐτόν, πάντες ἔφυγον. Καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ,
 περιβεβλημένος σινδὼνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτόν οἱ νεανίσκοι.
 52 Ὁ δὲ καταλιπὼν τὴν σινδὼνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.
 53 ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται
 54 αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. Καὶ ὁ
 Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ, ἕως ἔσω εἰς τὴν αὐλὴν τοῦ
 ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαίνόμε-
 55 νος πρὸς τὸ φῶς. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν
 κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὗρισκον.
 56 Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ
 57 ἦσαν. Καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες,
 58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν
 τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον
 59 οἰκοδομήσω. Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Καὶ ἀναστὰς
 ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη
 60 οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπε-
 κρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ
 62 Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ; Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι· καὶ
 ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ
 63 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Ὁ δὲ ἀρχιερεὺς, διαρρήξας

Ver. 51. ἠκολούθει. S. ἠκολούθησεν.

Ver. 44. ἀσφαλῶς. In safe custody. Compare Acts v. 23. xvi. 23, 24. So Joseph. B. J. III. 7. 8. φρουρεῖν αὐτὸν μετὰ πολλῆς ἀσφαλείας.

Ver. 51. ὁ εἰς τις νεανίσκος κ. τ. λ. This incident is related only by St. Mark.—Of the word σινδὼν, see on Matt. xxvii. 59; and the word γυμνός, on Matt. xxv. 36. Here, however, it may possibly be strictly interpreted. Some have thought that this youth was St.

John; others, James, the Lord's brother; but all such conjectures are uncertain.—In the end of the verse νεανίσκοι is a general term for soldiers. Compare Gen. xiv. 24. Josh. ii. 1. Isa. xiii. 18. LXX. Polyb. III. 62. 8. IV. 16. 6.

Ver. 54. πρὸς τὸ φῶς. At the fire. So Luke xxii. 56. Xen. Cyrop. VII. 5. 27.

Ver. 56. ἴσαι. Equal; i. e. concurring, consistent.

τοὺς χιτῶνας αὐτοῦ, λέγει, Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; ἡκούσατε 64 τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἐνοχον θανάτου. Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικα- 65 λύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, Προφῆτευσον· καὶ οἱ ὑπηρεταὶ ῥαπίσμασιν αὐτὸν ἔβαλλον.

Καὶ, ὄντος τοῦ Πέτρου ἐν τῇ αὐτῇ κάτω, ἔρχεται μία τῶν παιδισκῶν 66 τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαίνόμενον, ἐμβλέψασα αὐτῷ 67 λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα. Ὁ δὲ ἠρνήσατο, λέ- 68 γων, Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξηλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. Καὶ ἡ παιδίσκη, ἰδοῦσα αὐτὸν πάλιν, 69 ἤρξατο λέγειν τοῖς παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ἐστίν. Ὁ δὲ 70 πάλιν ἠρνήετο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρω, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν 71 ἄνθρωπον τοῦτον, ὃν λέγετε. Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε· καὶ 72 ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι πρὶν ἀλέκτορι φωνῆσαι δις, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν ἔκλαιε.

15. ΚΑΙ εὐθὺς ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς 1 μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, ᾄσαντες τὸν Ἰησοῦν, ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. Καὶ ἐπη- 2 ρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις. Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς 3 πολλά. Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, Οὐκ ἀπο- 4 κρίνῃ οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν. Ὁ δὲ Ἰησοῦς οὐκέτι 5 οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον, ὃνπερ ᾔτουντο. 6 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἳτινες 7 ἐν τῇ στάσει φόνον πεποιήκεισαν. Καὶ ἀναβόησας ὁ ὄχλος ἤρξατο 8 αἰτεῖσθαι, καθὼς αἰετοῖς αὐτοῖς. Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέ- 9 γων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκε γὰρ 10 ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. Οἱ δὲ ἀρχιερεῖς 11 ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. Ὁ 12

Ver. 71. ὀμνύειν. G. K. ὀμνύουσι.—72. K. S. ἐνθάδε ἐκ δ.—τοῦ ῥήματος οὗ. S. τὸ ῥῆμα δ. K. τὸ ῥῆμα ὡς.

Ver. 68. οὐκ οἶδα. Scil. αὐτόν. Compare

Ver. 70. ὁμοιάζει. Resembles; i. e. the Galilean speech.

Ver. 72. ἐπιβαλὼν ἔκλαιε. E. T. When he thought thereon he wept. This interpretation supposes an ellipsis of τὴν διάνοιαν, as in Diod. Sic. II. 7. πόλιν μὲν ἐπεβάλετο κτίζειν. M. Ant. X. 30. τοῦτω γὰρ ἐπιβαλὼν, ταχέως ἐπέλησεν τῆς ὁργῆς. The sense

is complete in Diod. Sic. XX. 44. πρὸς οὐδὲν ἐπέβαλε τὴν διάνοιαν. Hence Suidas: ἐπιβολή· ἐννοία. Other interpretations have been given; but they are all equally elliptical, and the ellipses are far less satisfactorily established.

CHAP. XV. Ver. 5. οὐκέτι. No longer. He had answered his former question in ver. 2.

Ver. 6. ἀπέλυεν. Matt. xxvii. 15. ἐλάθει ἀπολύειν. See Gr. Gr. § 50. Obs. 4.

δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν
 13 λέγετε βασιλέα τῶν Ἰουδαίων; Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐ-
 14 τόν. Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ πε-
 15 ρισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν. Ὁ δὲ Πιλάτος, βουλόμενος
 τῇ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββάν· καὶ
 παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.
 16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἕσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον,
 17 καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν· καὶ ἐνδύουσιν αὐτὸν πορφύραν,
 18 καὶ περιτιθέασιν αὐτῷ, πλέξαντες, ἀκάνθινον στέφανον· καὶ ἥρξαντο ἀσ-
 19 τάζεσθαι αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων. Καὶ ἔτυπτον αὐτοῦ τὴν
 κεφαλὴν καλὰ μφ, καὶ ἐνέπτυον αὐτῷ, καὶ, τιθέντες τὰ γόνατα, προσ-
 20 κύνουσιν αὐτῷ. Καὶ, ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύ-
 ραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτόν, ἵνα
 21 σταυρώσωσιν αὐτόν. Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρη-
 ναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα
 ἄρῃ τὸν σταυρὸν αὐτοῦ.
 22 ΚΑΙ φέρουσιν αὐτὸν ἐπὶ Γολγοθὰ τόπον, ὃ ἐστὶ μεθερμηνεύμενον,
 23 Κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὃ δὲ οὐκ
 24 ἔλαβε. Καὶ, σταυρώσαντες αὐτόν, διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλ-
 25 λοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρω-
 26 σαν αὐτόν. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ
 27 βασιλεὺς τῶν Ἰουδαίων. Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἕνα
 28 ἐκ δεξιῶν, καὶ ἕνα ἐξ ἐκωνύμων αὐτοῦ. Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα,
 29 “Καὶ μετὰ ἀνόμων ἐλογίσθη.” Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν
 αὐτόν, κινούμεντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐαὶ, ὃ καταλύων
 30 τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, καὶ κατάβα
 31 ἐκ τοῦ σταυροῦ. Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες πρὸς ἀλλή-
 λους μετὰ τῶν γραμματέων, ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται
 32 σῶσαι. Ὁ Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ
 σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ
 33 ὠνεῖδίζον αὐτόν. Γενομένης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ' ὅλην
 34 τὴν γῆν ἕως ὥρας ἑνάτης. Καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς
 φωνῇ μεγάλῃ, λέγων, “Ἐλωὶ, Ἐλωὶ, λαμμὰ σαββαθανί;” ὃ ἐστὶ

Ver. 14. G. K. S. περισσῶς.—18. βασιλεῦ. G. K. S. ὁ βασιλεὺς.—24. διεμέριζον.
 G. K. S. διαμερίζονται.—31. ὁμοίως δὲ κ. τ. λ. G. K. S. omit δι.

Ver. 15. τὸ ἱκανὸν ποιῆσαι. To satisfy, to appease. The expression is met with in the later writers.

Ver. 31. Ῥούφου. Probably the person related in Rom. xvi. 13. If so, St. Luke naturally mentions him and his brother by name, as persons well known at Rome, and able and willing to give their testimony in support of the Gospel.

Ver. 25. ὥρα τρίτη. John xix. 14. ὥρα ὥσει ἕκτη. At the third hour the necessary preparations commenced; at the sixth he was suspended on the cross; from that time the darkness commenced (ver. 33); and about the ninth (ver. 34) our Lord expired.

Ver. 28. ἡ γραφὴ. Isa. liii. 12.

Ver. 29. οὐαὶ. Aha! It denotes admiration in Arr. Epict. III. 23; but here mockery.

μιθερμηνευόμενον, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες; Καί τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ, Ἡλίαν φωνεῖ. 35 Δραμῶν δὲ εἰς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, 36 ἐπότιζεν αὐτὸν, λέγων, Ἀφετε, ἰδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

Ὁ δὲ Ἰησοῦς, ἀφείς φωνὴν μεγάλην, ἐξέπνευσε. Καὶ τὸ καταπέτασ- 37-
μα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. Ἰδὼν δὲ οἱ κεντυρίων, 39
ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευσεν, εἶπεν,
Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ 40
μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ
τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ, καὶ Σαλώμη, αἱ καὶ, ὅτε ἦν 41
ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι
πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

Καὶ ἤδη ὥφιας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὃ ἐστὶ προσάββατον, 42
ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς 43
ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς
Πιλάτον, καὶ ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Ὁ δὲ Πιλάτος ἐθαύμασεν, 44
εἰ ἤδη τέθνηκε· καὶ, προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν
αὐτὸν εἰ πάλοι ἀπέθανε. Καὶ, γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδώκεν αὐτῷ 45
τὸ σῶμα τῷ Ἰωσήφ. Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτόν, 46
ἐνείλησε τῇ σινδόνι· καὶ κατέθηκεν αὐτόν ἐν μνημείῳ, ὃ ἦν λελατομη-
μένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώρουν ποῦ τίθεται. 47

16. ΚΑΙ, διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ 1
Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι
ἀλείψωσιν αὐτόν. Καὶ λίαν πρωὶ τῆς μᾶς σαββάτων ἔρχονται ἐπὶ τὸ 2
μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. Καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀπο- 3
κυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; Καὶ ἀναβλέψασαι 4
θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. Καὶ 5
εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς,
περιβεβλημένον στολὴν λευκὴν· καὶ ἐξθαμβήθησαν. Ὁ δὲ λέγει αὐ- 6
ταῖς, Μὴ ἐκθαμβείσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμέ-
νον· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος, ὅπου ἔθηκαν αὐτόν. Ἀλλ' ὑπά- 7
γετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν
Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. Καὶ, ἐξελθούσαι ταχὺ, 8

Ver. 8. G. K. 8. omit ταχὺ.

Ver. 43. βουλευτῆς. One of the Sanhedrim. Compare *Luke* xxiii. 51.

Ver. 44. ἐθαύμασεν εἰ ἤδη τίθ. For similar instances of the use of εἰ for ὅτι, see *Herod. I* 155. *Xen. Cyr. IV.* 5. 20.

CHAP. XVI. Ver. 1. ἀλείψωσιν. See on *Horn. II.* Σ. 350.

Ver. 4. ἦν γὰρ μέγας σφόδρα. This con-

nects with ver. 3. See on *Mark xi.* 13. Some suppose a sentence suppressed; such as, and this was fortunate, or the like.

Ver. 7. καὶ τῷ Πέτρῳ. And especially to Peter; not, however, as the chief of the apostles, but to assure him that his denial of his master was forgiven. So Jerome and others.

ἐφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβούντο γάρ.

- 9 Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπὶ δαιμόνια. Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. Κάκεινοι, ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν. Μετὰ δὲ ταῦτα ὅσιν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. Κάκεινοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγηγεμένον οὐκ ἐπίστευσαν· καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει· ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 Σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι, γλώσσαις λαλήσουσι καιναῖς, ὄφεις ἄρουσι, κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν. 19 Ὁ μὲν οὖν κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξίων τοῦ Θεοῦ. Ἐκείνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

9 ἀναστὰς δὲ κ. τ. λ. In Cod. B. the remaining part of the Gospel is wanting; and in some others it is marked as of doubtful authority. Since, however, all other MSS. and versions contain it, and it is recognised by many Fathers, there can be no doubt of its genuineness: nor is it possible that the Gospel could have concluded with the words ἐφοβούντο γάρ.—18. ὄφεις. Some MSS. prefix καὶ ἐν ταῖς χερσίν.—βλάψει. G. K. βλάψῃ.—19. ὁ μὲν οὖν κ. A few MSS. add Ἰησοῦς.

Ver. 12. ὅσιν ἐξ αὐτῶν. On the way to Emmaus (Luke xxiv. 13, *sqq.*). Though Mark says that their report was disbelieved, it should seem that the doubts were not universal. Compare Matt. xxviii. 17. It was his different appearance, either in dress or visage, which prevented their immediate recognition of him.

Ver. 15. εἶπεν αὐτοῖς. That is, in the interval between his resurrection and ascension. In the words πάσῃ τῇ κτίσει is included every creature, Jew as well as Gentile. Compare Luke xxiv. 47. Acts i. 8. Rom. viii. 22. Col. i. 15. 23. 1 Pet. ii. 13.

Ver. 16. ὁ πιστεύσας κ. τ. λ. The meaning is, that baptism being the rite of initiation into the Christian covenant, those, to whom the Gospel has been preached, will be liable to the penalties of neglecting it, as the means ordained for the reception of its privileges; for neglect of baptism, in those who

are capable of understanding its nature and design, implies a deficiency in faith, and will be punished accordingly. See John iii. 18, 19. v. 24. xii. 47, *sqq.*

Ver. 17. σημεῖα δὲ κ. τ. λ. In the early ages of the church, the gifts of the Spirit were necessary to meet the exigencies of its infant state; and instances of those here promised, with one exception, are recorded in the N. T. See Acts v. 16. viii. 7. x. 46. xvi. 18. xix. 6. xxviii. 3. 1 Cor. xii. 10. 28. James v. 14. With respect to drinking deadly things, there are several cases mentioned by the early fathers; and, among others, that of Barnabas in Euseb. Hist. Eccl. III. 39. The primitive writers abound with testimonies to the existence, generally, of miraculous powers in the church, for above a century after the age of the apostles.

Ver. 20. ἱκεῖνοι. Scil. οἱ ἑνδεκα. See ver. 4.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΕΥΑΓΓΕΛΙΟΝ.

[FROM the Preface to his Gospel it is clear that ST. LUKE was not an eye-witness of Jesus Christ. His name, abbreviated from *Lucanus*, as *Silas* from *Silvanus*, shows that he was not of the circumcision, but of Gentile origin; and he is said to have been a native of Antioch (Euseb. H. E. III. 4), and by profession a physician (Col. iv. 11. 14). Hence the medical terms which he occasionally and correctly employs (*Acts* xii. 23. xiii. 11. xxviii. 6. 8.). That he became very early in life a proselyte to Judaism, is proved by his accurate knowledge of the religion and the customs of the Jews. Nothing, however, is known of the time or manner of his conversion to Christianity; but we learn from his own history of the Acts of the Apostles, that he was with Paul at Troas (*Acts* xvi. 11), and on several subsequent occasions, as well as during his first imprisonment at Rome. He wrote his Gospel for the benefit of Gentile converts; to one of whom, probably a convert of his own, it is dedicated; and it is probable that it was compiled during St. Paul's detention at Caesarea (*Acts* xxiv. 27), and published, according to a prevailing tradition, in Achaia, whither it was transmitted for that purpose about A. D. 60. The genuineness and canonical authority of this Gospel is confirmed by an unbroken chain of testimony; since it is quoted, or alluded to, by Barnabas, Clement of Rome, Hermaas, Polycarp, Justin, Irenaeus, Tertullian, Origen, Eusebius, Jerome, Augustine, Chrysostom, and a host of later writers.]

1. ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου· ἔδοξε καὶ μοι, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθέξῃ σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγινῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

CHAP. I.—*Ver. 1. ἐπεχείρησαν.* Some regard this verb as pleonastic; but it should rather seem that St. Luke refers to certain narratives of our Lord's ministry, which, though not perhaps intentionally false, were either defective or erroneous. The phrase ἀνατάξασθαι διήγησιν is simply to compose a narrative, and the compound has no other import than the simple verb; just as ἀναγράφειν is frequently no more than γράφειν. — Properly πληροφορεῖν signifies to fulfil (2 *Tim.* iv. 6); hence to convince (*Rom.* iv. 21. xiv. 6. 2 *Tim.* iv. 17); and also to believe fully, as in this passage. Hence the substantive πληροφορία denotes full conviction or assurance, in *Col.* ii. 2. *Heb.* vi. 11. x. 22.

Ver. 2. ἀπ' ἀρχῆς. From the beginning; scil. of Christ's ministry. The sense of ἀρχῇ must frequently in the N. T. be determined by the context. See *John* xv. 27. *Acts* xi. 15. xxvi. 4. 2 *Thess.* ii. 13. 1 *John* ii. 7. 24. iii. 8. Some here understand λόγος in the

personal sense; which seems, however, to be confined to St. John. It denotes the Gospel, subaud. τοῦ Θεοῦ. Compare *cc.* v. l. viii. 11, and elsewhere.

Ver. 3. παρηκολουθηκότι. Having examined or investigated: as in *Plat. Phaed. c.* 35. *Polyb. i.* 12. 7. In the same sense the verb is also found in *Aeschines*, *Demosthenes*, and other writers.—The adverb ἄνωθεν signifies from the commencement, with reference to the early period at which St. Luke begins his narrative. Compare *Acts* xxvi. 6. By καθέξῃς is indicated not a chronological, but a connected and classified arrangement; and so *Acts* xi. 4. xviii. 23.—It has been thought that Theophilus is not a real name; whereas the epithet κράτιστε not only designates an individual, but a person of some rank and consequence. See *Acts* xxiii. 26. xxiv. 3. xxvi. 25.—In the next verse, the verb κατηχεῖν properly implies oral instruction; and thence generally instruction, and particularly

5 ἘΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασιλέως τῆς Ἰουδαίας, ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἑφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασι τοῦ Κυρίου ἀμεμπτοι. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου. Καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἕξ τῇ ὥρᾳ τοῦ θυμιάματος. Ὡφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἱστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἑλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. Καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται. Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν· καὶ

Ver. 14. γεννήσει. K. G. S. γένισσι. This is perhaps the true, as being the most difficult reading; some copyist may have made the change, who did not know that γένισσις may mean either birth, or the whole course of life. So also in Matt. i. 18. Compare James i. 23. iii. 6.—15. τοῦ Κυρίου. G. K. omit the article.

elementary instruction. Compare Acts xviii. 25. R.m. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. Hence our word Catechism.

Ver. 5. ἑφημερίας Ἀβιά. The Jewish priesthood was divided into twenty-four courses; of which that of Abia was the eighth. Each course officiated for one week. See 1 Chron. xxiv. 10. Joseph. Ant. VII. 14. 7. Hence the term ἑφημερία is somewhat improperly applied here, inasmuch as it denotes a daily service, like that of the Athenian Prytanes. Hesych. ἑφημερία· ἡ τῆς ἡμέρας λειτουργία.—ἐκ τῶν θυγ. Ἀαρών. Hence both the parents of the Baptist were of sacerdotal descent; and Elizabeth was also the name of Aaron's wife. See Exod. vi. 23.

Ver. 6. ἦσαν δὲ δίκαιοι κ. τ. λ. Ovid. Met. I. 328. Inpocuius ambos, cultores numinis ambos.—Ὁ δίκαιος, see on Matt. i. 19. ix. 13; and of πορεύεσθαι, on Luke viii. 14.—The words ἐντολαὶ καὶ δικαίωματα may denote the precepts of the moral and ceremonial law respectively. See on Matt. xv. 9.

Ver. 9. ἔλαχε τοῦ θυμιάσαι. The service to be performed by each priest was decided by lot four times a day. That of burning incense was the most honourable of the priestly functions; and no priest could perform it more than once. See Joseph. Ant. XIII. 10. 3.

Ver. 10. ἦν προσευχόμενον. For προσ-

εύχετο. This form is very frequently employed by St. Luke. Compare vv. 21, 22. ii. 8. 51. iii. 23. iv. 44. v. 10. 17, et alibi; and see Gr. Gr. § 60. Obs. 16. It is directed in Levit. xvi. 17, that no man should enter the tabernacle while the priest was officiating.

Ver. 13. ἡ δέησίς σου. Some have thought that Zacharias had been praying for a son; which is scarcely consistent with the certain knowledge of Elizabeth's sterility, or the public service in which he was engaged. His prayer had doubtless a reference to the coming of the Messiah, then anxiously expected; and the appearance of his forerunner would naturally be a source of joy (ver. 14) to those pious persons, who were looking for the consolation of Israel. To this there is an allusion in the Baptist's name Ἰωάννης, which signifies the favour of God.

Ver. 15. οἶνον ἢ σίκερα κ. τ. λ. This was a Nazaritic precept (Numb. vi. 3), and instances of its observance are recorded in the persons of Samson (Judg. xiii. 4. 7. 14) and Samuel (1 Sam. i. 16). Compare also Lev. x. 9. The word σίκερα is a Hebrew noun denoting any inebriating liquor, except wine. The LXX. sometimes retain the word, and sometimes render it μέθυμα. Theophylact explains it πᾶν τὸ μέθην ἱμποεῖν δυνάμενον, οὐκ ὃν δὲ ἐξ ἀμπέλου.

πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ· καὶ 16 πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. Καὶ αὐτὸς προσλεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου. 17 ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς, ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. Καὶ εἶπε Ζαχαρίας πρὸς 18 τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτερος, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. Καὶ ἀποκριθεὶς ὁ 19 ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριήλ, ὁ παροστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. Καὶ ἰδοὺ, ἔσθ' σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἥς ἡμέρας γένη- 20 ται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· 21 καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναφ. Ἐξελθὼν δὲ οὐκ 22 ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐτέγνωσαν ὅτι ὀπτασίαν εἶωρακεν ἐν τῷ ναφ· καὶ αὐτὸς ἦν διανέων αὐτοῖς, καὶ διέμενε κωφός. Καὶ ἐγένετο 23 ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐ- 24 τοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, Ὅτι οὕτω μοι πε- 25 ποίηκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπειδὲν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ τοῦ 26 Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρέτ, πρὸς παρθένον 27

Ver. 20. ὑπὸ τοῦ Θεοῦ. AL ἀπὸ τ. θ.

Ver. 17. ἐνώπιον αὐτοῦ. Though Christ is not mentioned, the reference is obvious. See Gr. Gr. § 25. Obs. 6.—ἐν πν. ἁ δυν. Ἡλίου. See on Matt. xi. 14; and compare Mat. iv. 6. Eccles. xlviii. 10. The import of the passage is somewhat obscure; but it should seem to be prophetic of that peace and mutual goodwill which the Gospel was to introduce among men. In the last clause ἀπειθεῖς is not governed by ἐπιστρέψαι, but by ἐτοιμάσαι, and the words ἐν φρονήσει δικαίων express the means by which the Baptist would effect this desirable change; viz. by inculcating piety and religion.

Ver. 18. κατὰ τί; Scil. σημείον. Abraham asked the same question, not, however, like Zacharias, in doubt or disbelief (ver 20), but as a confirmation of his faith. Compare Gen. xv. 8. Rom. iv. 18. Neither did the similar question of Mary (ver. 34) proceed from want of faith. Compare vv. 38. 45. Her extreme youth, and her surprise at an announcement so entirely without example, rendered her case very different from that of the aged priest, with the instance of Sarah already before his eyes.

Ver. 20. σιωπῶν ἢ μὴ δ. λ. Of this emphatic mode of expression, see on Hom. Il. A. 416. It is frequently employed by St. John. Compare also Acts xiii. 11. xviii. 9.—The phrase ἀνθ' ὧν, because, recurs in Luke xii. 3. xix. 44. Acts xii. 23. 2 Thess. ii. 10. See Gr. Gr. §§ 59. Obs. 6; 63. Obs. 2.—Of the import of εἰς, in the end of the verse see on Matt. ii. 23.

Ver. 23. λειτουργίας. This word means generally any public ministry or service; but in the N. T. and the LXX. the use both of the noun and verb is principally confined to offices of religion or charity. Exod. xxviii. 35. 43. xxxviii. 21. Numb. iv. 12. viii. 22. xvi. 9. Deut. x. 8. LXX. Acts xiii. 2. Rom. xv. 16. 2 Cor. ix. 12. Phil. ii. 25. 30. Heb. viii. 6. ix. 21. x. 11. So also Joseph. B. J. II. 17. 2, et passim.

Ver. 24. περιέκρυβεν ἑαυτήν. For the purpose of devotion.—With συνέλαβεν there is an ellipsis of υἱόν, which is supplied in ver. 36. Compare also ver. 31.

Ver. 25. ὄνειδος. Barrenness was regarded as a peculiar misfortune among the Jews, as it precluded the hope of giving birth

μεμνηστευμένην ἀνδρὶ, ὃ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς
 28 παρθένου, Μαριάμ. Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε,
 29 κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν. Ἡ δὲ
 30 ἰδούσα διεταράχθη ἐπὶ τῇ λόγῳ αὐτοῦ, καὶ διελογίζετο, ποταπὸς εἴη ὁ
 31 γὰρ χάριν παρὰ τῷ Θεῷ. Καὶ ἰδού, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν,
 32 καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ. Οὗτος ἔσται μέγας, καὶ υἱὸς
 33 ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ
 34 τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας,
 35 καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριάμ πρὸς τὸν
 36 ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ
 37 ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις
 38 ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς
 39 Θεοῦ. Καὶ ἰδού, Ἐλισάβετ, ἡ συγγενὴς σου, καὶ αὐτὴ σὺνελήφνυα υἱόν
 40 ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα·
 41 ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα. Εἶπε δὲ Μαριάμ, Ἰδού,
 42 ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ’
 αὐτῆς ὁ ἄγγελος.

Ver. 27. μεμνηστ. Al. ἠμνηστευμένην. So again in c. ii. 5.—29. G. ἡ δὲ ἐπὶ τῇ
 λόγῳ dat.—36. G. K. γήρει. See Gr. Gr. § 8. Ode. 5.

to the Messiah. Hence the expressions, similar to that of Elizabeth, in Gen. xvi. 5. xxx. 23. 1 Sam. i. 6. Isa. iv. 1. liv. 4. Tobit iii. 9.

Ver. 28. κεχαριτωμένη. That is, εὐροῦσα χάριν παρὰ τῷ Θεῷ (ver. 30). Compare Eph. i. 6.—With ὁ Κύριος μετὰ σοῦ, there is an ellipsis of ἐστω, according to the usual form of Jewish salutation. See Judg. vi. 12. Ruth ii. 4.—The phrase εὐλογημένη ἐν γυναιξίν is a Hebrew form of the superlative; as in Cant. i. 8. LXX. καλὴ ἐν γυναιξί. Similar modes of expression, however, are met with in the Greek and Latin. Thus Callim. Frag. 131. πρῆξι γυναικῶν. Liv. XXIII. 44. Magna inter paucos.

Ver. 31. ἢ καλέσεις κ. τ. λ. Compare Matt. i. 21; and with the following verses compare Isa. ix. 6, 7. xvi. 5. liv. 5. Dan. ii. 44. vii. 14. 27.—Of the verb κληθήσεται (vv. 32, 35), see on Matt. i. 16; and of the expression τὸ γεννώμενον ἅγιον (ver. 35), on Matt. i. 20.

Ver. 36. ἡ συγγενὴς σου. Mary and Elizabeth might be related, though one was of the tribe of Levi, and the other of Judah. Compare Exod. vi. 23, with Num. ii. 3. See also Judg. xvii. 7.

Ver. 37. οὐκ ἀδυνατήσῃ κ. τ. λ. Compare Gen. xviii. 14. Job xlii. 2. Jer. xxxii. 17. Zach. viii. 6. Matt. xix. 26. Luke xviii. 27.—Of ῥῆμα, in the sense of πρᾶγμα, see on Matt. xviii. 15; and of οὐ πᾶς, for οὐδεὶς, on Matt. xii. 25.

Ver. 39. ὀρεινὴν. Scil. χωρὰν. The city, in which Zacharias dwelt, was probably Hebron, which was situated in the mountains of Judah, and belonged to the children of Aaron (Josh. xi. 21. xxi. 11).

Ver. 41. ἐστίρῃσι. Gen. xxv. 22. LXX. ἐστίρῃσι δὲ τὰ παιδία ἐν ἀβρῇ. Juv. Sat. VI. 598. Vexare uterum pueris salientibus. Properly the verb is applied to the frisking of young cattle; as in Ps. cxiv. 4. Mal. iv. 2. LXX. Eur. Phœn. 1141.

τῆς κοιλίας σου. Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου 43 μου πρὸς με; Ἴδου γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ 44 ὠτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. Καὶ 45 μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἡγαλ- 46- λίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρί μου· ὅτι ἐπέβλεψεν ἐπὶ 48 τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἴδου γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον 49 τὸ ὄνομα αὐτοῦ· καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις 50 αὐτόν. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφά- 51 νους διανοίᾳ καρδίας αὐτῶν. Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ 52 ὑψωσε ταπεινοὺς· πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας 53 ἐξαπέστειλε κενούς. Ἀντελάβετο Ἰσραὴλ παιδὸς αἰτοῦ, μνησθῆναι 54 ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ 55 σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. Ἐμείνε δὲ Μαριάμ σὺν αὐτῇ ὥστε 56 μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν 57 υἱόν. Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε 58 Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο 59 ἐν τῇ ὁγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ,

Ver. 55. εἰς τὸν αἰῶνα. G. K. S. ἕως αἰῶνος.

Ver. 43. πόθεν μοι τοῦτο; Scil. γίνονται. An expression denoting admiration of any unexpected mark of respect. Compare 2 Sam. xxiv. 21. Matt. iii. 14. Arist. Plut. 264. Virg. Eccl. IX. 27.

Ver. 45. ὅτι ἔσται. E. T. for: rather, that there will be. See Matt. ix. 28. Mark xi. 23, 24. John xi. 27. 42. xiii. 19. xvi. 27. 30; et passim.

Ver. 46. μεγαλύνει. Magnifies; i. e. extols, praises: and this meaning recurs in Acts v. 13. x. 46. xix. 17. 2 Cor. x. 15. Phil. i. 20. So also Thucyd. VIII. 81. Xen. Hell. VII. 1. 13. Diod. Sic. I. 20. The ordinary signification of the verb is, to enlarge; as in ver. 58. — In this hymn, the expressions are in a great measure borrowed from the scriptures of the O. T.; with which the blessed virgin, living and acting under their constant influence, could not be otherwise than familiar. See especially 1 Sam. ii. 1, seqq.

Ver. 48. ταπεινῶσιν. Not humility of mind, but humility of station; as in Gen. xxix. 32. 2 Kings xiv. 26. Ps. xxv. 18. LXX. Phil. iii. 21. See also on ch. xvi. 8.

Ver. 49. ὁ δυνατὸς. The Almighty, κατ'

ἐξοχὴν, as in Ps. xxiv. 8. LXX. — With μεγαλεῖα, supply ἔργα, or κτήματα, as in Xen. Mem. IV. 5. 2. καλὸν δὲ μεγαλεῖον νομίζεις κτήμα ἰλευθερίαν. The word is used of God's signal mercies in Ps. lxxi. 19. LXX. Compare Acts ii. 11.

Ver. 51. ἐποίησε κράτος. A Hebraism: as in Ps. cxvii. 5. LXX. ἐποίησε δυνάμιν. — The words διανοίᾳ καρδίας must be construed with ὑπερηφάνους. — Of καθαιρεῖν (ver. 52), see on Hom. II. Q. 268; and with the sentiment; compare 1 Sam. ii. 7. 2 Chron. xxv. 8. Eccles. x. 14. Diog. L. I. 69. Hor. Od. I. 34. 12.

Ver. 55. τῷ Ἀβραὰμ κ. τ. λ. It is clear from Ps. xcvi. 3, that these words connect with μνησθῆναι ἐλέους, before which ὥστε must be supplied; as in ver. 72, and elsewhere frequently. Compare also Mic. vii. 20. The intervening clause is parenthetical.

Ver. 59. ἐν τῇ ὁγδόῃ ἡμ. According to divine institution, circumcision was scrupulously performed on the eighth day from the birth of the child inclusive; and at the same time, in conformity with very ancient usage, the name was given. At the first institution of the rite, the names of Abram and his wife

60 ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν. Καὶ ἀποκριθεῖσα ἡ
 61 μήτηρ αὐτοῦ εἶπεν, Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον
 62 πρὸς αὐτήν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ
 63 ὀνόματι τούτῳ. Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ, τί ἂν θέλοι καλεῖσθαι
 64 αὐτόν. Καί, αἰτήσας πινακίδιον, ἔγραψε λέγων, Ἰωάννης ἐστὶ τὸ
 65 ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. Ἀνεώχθη δὲ τὸ στόμα αὐτοῦ
 66 παραρῆμα, καὶ ἡ γλῶσσα αὐτοῦ· καὶ ἐλάλει, εὐλογῶν τὸν Θεόν.
 67 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιρικούντας αὐτούς· καὶ ἐν ὅλῃ
 68 τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα· καὶ
 69 ἔθιντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ
 70 παιδίον τοῦτο ἔσται; Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. Καὶ Ζαχαρίας
 71 ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφῆτευσεν, λέγων,
 72 Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν
 73 ἡμῶν τῷ λαῷ αὐτοῦ, καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ
 74 ὄκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ, καθὼς ἐλάλησεν διὰ στόματος τῶν
 75 ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ, σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ
 76 ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος μετὰ τῶν πα-
 77 τέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσεν
 78 πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν ἀφόβως, ἐκ χειρὸς
 79 τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεῦναι αὐτῷ ἐν ὁσιότητι καὶ δικαιο-
 80 σύνη ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν. Καὶ σὺ, παι-
 81 ῖον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου

Ver. 61. ἐν τῇ συγγ. Al. ἐκ τῆς συγγενείας.—64. ἡ γλ. αὐτοῦ. Some Edd. add
 ἐλάλει, was loosed, or διηρθρώθη, became pliable; but a zeugma is a sufficient explana-
 tion. See Gr. Gr. § 69. III. Obs. 7.—75. τῆς ζωῆς. Omitted by G. 8.; and
 bracketed by K.—76. Al. καὶ σὺ δὲ, π.

were changed. See Gen. xvii. 5. 12. 15. xxi. 3. 4. Levit. xii. 3. John vii. 22, 23.

Ver. 63. πινακίδιον. A diminutive of πίναξ, which was a flat piece of board, smeared with wax, for the purpose of writing on it; a writing tablet. See on Hom. Il. Z. 168. In its primary sense, however, it means no more than a piece of board, or pinewood (Hom. Od. N. 67); and thence a wooden platter or trencher, as in Matt. xiv. 8. Mark vi. 25. Luke xi. 39. Compare Hom. Od. A. 141.—The phrase γράφειν λέγων is a Hebraism. See 2 Kings x. 1. 6. LXX.

Ver. 65. φόβος. Reverential awe; and so again in ch. vii. 16. Compare Matt. xxviii. 2. Acts xix. 17. 1 Pet. i. 17.

Ver. 69. κέρας σωτηρίας. A horn of salvation; i. e. a mighty Saviour. A horn in Scripture, by a metaphor derived from horned animals, is frequently adopted as the symbol of strength and regal power. Thus Suidas: κέρας ἢ ἰσχύς, παρὰ τῇ θείᾳ γραφῇ, ἐκ με-

ταφοῦ τῶν ζώων τῶν καθωπλισμένων τοῖς κέρασι, ἢ τοῦτοις ἀμυνομένων. See Dent. xxxiii. 17. Ps. xviii. 2. cxxxiii. 17. Jer. xlviii. 25. Ezek. xxix. 21. Dan. vii. 24. viii. 21. Zech. i. 18. Rev. xiii. 1. In the same manner the Latins use cornu; as in Hor. Od. III. 21. 18. Addis cornu pauperi.

Ver. 70. ἀπ' αἰῶνος. From the earliest times. Compare Acts iii. 21. The promise of a Redeemer, which was subsequently more explicitly made to David and Abraham, was given to Adam (Gen. iii. 15) immediately after the fall.

Ver. 73. ὅρκον. Subaud. κατὰ. In the next verse, before τοῦ δοῦναι there is an ellipsis of περὶ, and ἀφόβως is to be construed with λατρεῦναι, the intervening words being parenthetical. With the same words in ver. 77, ἵνακα must be supplied; also with τοῦ κατευθῆναι in ver. 79, and again with τοῦ δοῦναι in Luke ii. 24.

Κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ 77 αὐτοῦ, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν· διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, 78 ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, ἐπιφάναι τοῖς ἐν σκότει καὶ 79 σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Τὸ δὲ παιδίον ἠΐξανε, καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν 80 ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

2. ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ 1 Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Αὕτη ἡ 2 ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Καὶ 3 ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρετ, εἰς τὴν 4 Ἰουδαίαν, εἰς πόλιν Δαβίδ, ἣτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβίδ, ἀπογράψασθαι σὺν Μαρίας τῇ μεμνηστει· 5 μένρ αὐτῷ γυναικί, οὐσρ ἐγκύψ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, 6 ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν 7

Ver. 7. ἐν τῷ φ. The article is wanting in a few copies; and G. K. S. omit it in ver. 12. But see note.

Ver. 78. ἀνατολὴ ἐξ ὕψους. Compare Matt. iv. 16. It has been urged that ἐξ ὕψους is improperly applied, as the sun at rising is always in the horizon. This objection, however trifling, is removed by joining ἐπεσκέψατο ἐξ ὕψους, and taking ἀνατολὴ (sc. ἡλίου) for the Sun (of Righteousness) himself, just as ἀνατολὴ σελήνης is the moon itself in Isa. ix. 19. LXX. So Virg. Eccl. VI. 7. Jam nova progenies cælo demittitur alto.—Of the noun ἀνάδειξις (ver. 80), see on Luke x. 1.

Ver. 80. ἐν ταῖς ἐρήμοις. Scil. χῶραις. Compare Matt. iii. 1.

CHAP. II.—Ver. 1. ἀπογράφεσθαι. This verb, and the cognate noun ἀπογραφὴ (ver. 2), refer to the Roman census, of which the intention was omnia patrimonii, dignitatis, ætatis, artium, officiorumque discrimina in tabulas referre (Flor. Epit. I. 6). These registrations sometimes embraced the whole Roman empire, and at others were confined to particular provinces; and it appears that Augustus had ordered a census in Judæa a short period before the birth of Christ: but a difficulty arises from the fact that Cyrenius was not governor of Syria for some years afterwards. Various solutions of this difficulty have been proposed; of which the best seems to be that which suggests that the object of the enrolment was not immediately effected. Thus the meaning of the parenthesis in ver. 2 will be, This enrolment, which was made under the presidency of Saturninus (Joseph. Ant. XVII. 13. XVIII. 1. 1), first took effect

when Cyrenius &c. This effect is probably referred to in Acts v. 37. For this sense of γενέσθαι, see Matt. v. 18. vi. 10. xxvi. 42. 1 Cor. xv. 54. That the census was not extended to the whole Roman empire, may be inferred from the express mention of the governor of Syria; and ἡ οἰκουμένη is sometimes used of Judæa only: as, for instance, in Acts xi. 28, and most probably in Luke iv. 5. In a more enlarged sense it means the Roman empire; as in Acts xvii. 6, and elsewhere; or, more properly, the whole world, as in Matt. xxiv. 14. Rom. x. 18. Heb. i. 6. Josephus also employs the term in these three senses. It should be observed that ἐν ταῖς ἡμέραις ἐκείναις does not connect with the last verse, but with ver. 5 of the first chapter.

Ver. 4. ἐξ οἴκ. ἢ π. Δ. The πατρία was part of the οἶκος, being confined to the direct line of descent. See Num. i. 18, sqq. Josh. vii. 17, 18. Somewhat similar is the Roman distinction into gentes and familiæ. See also on Hom. II. B. 362.

Ver. 7. φάτνρ. E. T. a manger; and the authorities for this rendering are very numerous: but, since it was the place in which the babe was born and swaddled, as well as laid, it is far more probable that a stall or stable is intended; and in this sense the word is used by the best writers. Justin Martyr and others mention a tradition that our Lord was born in a cave (σπήλαιον). See my note on Dial. Tryph. c. 78. Moreover, the article is clearly monadic.—Of κατάλυμα, see on Mark xiv. 14.

- πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ
 φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.
- 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσ-
 9 σοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. Καὶ ἰδοὺ, ἄγγε-
 10 λος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ
 11 ἐφοβήθησαν φόβον μέγαν. Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε·
 12 ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἐστὶ παντὶ τῷ
 13 λαῷ· ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς κύριος, ἐν
 14 πόλει Δαβίδ. Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαρ-
 15 γανμένον, κείμενον ἐν τῇ φάτνῃ. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ
 16 ἀγγέλῳ πλῆθος στρατιᾶς οὐρανόυ, αἰνούντων τὸν Θεόν, καὶ λεγόντων,
 17 Δόξα ἐν ὑψίστοις Θεῷ· καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.
 18 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ
 19 οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως
 20 Βηθλεέμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ Κύριος ἐγνώρισεν
 21 ἡμῖν. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρον τὴν τε Μαριὰμ καὶ τὸν
 22 Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. Ἰδόντες δὲ διεγνώρισαν
 23 περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου·
 24 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν
 25 ποιμένων πρὸς αὐτούς. Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα
 26 ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ ὑπέστρεψαν οἱ ποιμένες,
 27 δοξάζοντες καὶ αἰνούντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον,
 28 καθὼς ἐλαλήθη πρὸς αὐτούς.
- 21 ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ

Ver. 14. ΑΙ. εὐδοκίας.—15. A few MSS. omit καὶ οἱ ἄνθρωποι.—20. ὑπέρ. R.
 ὑπέρστρεψαν. Compare ver. 40. 43. 45.—21. τὸ παιδίον. G. K. S. αὐτόν.

Ver. 8. φυλάσσοντες φ. τ. ν. See on Matt. xiv. 25. The expression is distinct from such as φοβεῖσθαι φόβον (ver. 9), which is analogous to χαρῆναι χαρὰν in Matt. ii. 10.

Ver. 9. ἐπίστη. This verb is properly applied to visions; as in Luke xxiv. 4. Acts xii. 7. Rom. vi. 201. Herod. II. 141. V. 56. Arist. Pac. 437.—The primary meaning is to stand over, as in ch. iv. 39. See also on Rom. II. O. 703.—By δόξα Κυρίου is meant the *Schechina*, or symbol of the Divine presence, which was frequently attended by a company of angels. See 1 Kings xxii. 19. Ps. ciii. 20. Job xxxviii. 7. Compare also Heb. i. 6.

Ver. 14. ἐν ὑψίστοις. Scil. οὐράνοις. So in Matt. xxi. 9. The import of this doxology will best appear by dividing it into two clauses, wherein ἐν ὑψίστοις καὶ Θεῷ are opposed to ἐπὶ γῆς καὶ ἐν ἀνθρώποις, respectively. Hence the following order:—Θεῷ ἐν

ὑψίστοις δόξα (ἰστί), ἢ ἐν ἀνθρ. ἐπὶ γῆς εἰρήνη (ἢ) εὐδοκία. Christ is called the *Prince of Peace* (Isa. ix. 6); and the Gospel was intended to establish love and goodwill among mankind. Compare Rom. v. 1. Eph. ii. 14. 17.

Ver. 15. οἱ ποιμένες. In apposition with οἱ ἄνθρωποι, so as to explain the reference: *the men, viz. the shepherds*. So Thucyd. VIII. 77. οἱ δὲ πεμφθέντες εἰς Σάμον, οἱ δὲ καὶ πρεσβευταί.

Ver. 19. συμβάλλουσα. *Laying the things together*, so as to arrive at their proper import. In this sense the verb is used in Herod. I. 91. Dion. Hal. I. 24. Arrian. Exp. II. 3. Some would render *considering*, and compare Hom. Il. A. 297; but this authority equally favours the sense above given. The order of the words is, ἢ δὲ Μ. συμβάλλουσα ταῦτα τὰ ῥήματα, συνετήρει (αὐτὰ) ἐν τῇ κ. αὐτῆς. Compare ver. 51.

ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

ΚΑΙ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσείως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ καθὼς γέγραπται ἐν νόμῳ Κυρίου, “Ὅτι πᾶν ἄρσεν, διανοίγον μῆτραν, ἅγιον τῷ Κυρίῳ κληθήσεται” καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, “Ζεῦχος τρυγόνων ἢ δύο νεοσσούς περιστερῶν.”

Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ καὶ πνεῦμα ἅγιον ἦν ἐπ’ αὐτὸν, καὶ ἦν αὐτῷ κεχρηματισμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδρὸν Χριστὸν Κυρίου. Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε, Νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐ-

Ver. 22. τοῦ καθ. αὐτῶν. A few copies read αὐτῆς, which the E. T. has followed. Doubtless the *var. lect.* originated in the fear of imputing sin to Christ; but see note.—24. K. νεοσσούς.—33. Ἰωσήφ κ. τ. λ. G. ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμ. This is probably the true reading, set aside from a cautious anxiety with respect to Christ's human parentage. Compare *vv.* 43. 48.

Ver. 22. αἱ ἡμέραι τοῦ καθαρισμοῦ κ. τ. λ. Of the law respecting the purification of women, and the presentation of every first-born male, see *Exod.* xiii. 2. *Lev.* xii. 2, *sqq.* As the legal impurity of the mother extended to the child, Christ submitted to the ceremonies, and in this respect upheld the divine authority of the law, by fulfilling all righteousness. See *Matt.* iii. 15. *Gal.* iv. 4, 5.

Ver. 25. δίκαιος ἢ εὐλαβής. *Acts* x. 22. ἀνὴρ δίκαιος ἢ φοβούμενος τὸν Θεόν. *Ovid.* *Met.* V. 100. *Æqui cultor, timidusque deorum.* It has been sought to identify this pious individual with the Symeon mentioned in the Talmud as the son of Hillel, and father of that Gamaliel, who is said to have been the preceptor of St. Paul (*Acts* v. 34. xxii. 3). These conjectures are altogether uncertain, and indeed improbable. There was also another Symeon, surnamed the Just, whose character is thus given in Joseph. *Ant.* XII. 2. δίκαιος ἐπικληθεὶς διὰ τὸ πρὸς Θεὸν εὐσεβὲς, ἢ τὸ πρὸς τοὺς ἀσεβέλους ἐννοῦν. He had been now long dead.—The *consola-*

tion of Israel is a term by which the Rabbins frequently designated their expected Messiah. It occurs frequently in the Talmud; with reference, doubtless, to the prophecies in *Isa.* xlix. 13. lili. 9, *sqq.* lxxvi. 13. *Jer.* xxxi. 13. *Zech.* i. 17, *et alibi.*

Ver. 26. ἰδεῖν θάνατον. See on *Matt.* xvi. 28; and of the verb *χρηματίζεσθαι*, on *Matt.* ii. 12.

Ver. 29. ἀπολύεις. *Scilicet* ἐκ τοῦ σώματος, or as in *Ellan.* V. H. V. 6, ἐκ τῶν τοῦ σώματος δεσμῶν. The expression does not express eagerness to die, but simply resignation. This hymn indicates the universality of the offer of salvation, speaking of Christ as the especial glory of the Jews, from whom he was to spring (*Isa.* xlii. 13. *Rom.* ix. 4, 5), and the light by which the Gentiles were to be directed to that true religion, from which their benighted minds had been entirely shut out. See *Ps.* xcvi. 2. *Isa.* xlix. 6. *Acts* xiii. 47. xxviii. 26. The words φῶς εἰς ἀπ. κ. τ. λ. (*ver.* 32) are in opposition with σωτήριον.

Ver. 33. ἦν. By *syncope*, for ἦσαν. See on *Luke* i. 10.

- 34 τοῦ. Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ, οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ
 35 Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
 36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτά ἀπὸ
 37 τῆς παρθενίας αὐτῆς· καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα
 38 καὶ ἡμέραν. Καὶ αὕτη, αὐτῇ τῇ ὥρᾳ ἐπιστάσα, ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ.
 39 Καί, ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν
 40 εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. Τὸ δὲ παιδίον ᾤξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐν αὐτῷ.
 41 ΚΑΙ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ
 42 τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱε-
 43 ροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῇ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ

Ver. 38. Some MSS. omit αὕτη.—43. οὐκ ἔγνω κ. τ. λ. AL. οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. Grisebach would read οὐκ ἔγνωσαν. Νομίσαντες κ. τ. λ.

Ver. 34. καίται. Is ordained, or appointed; as in *Phil.* i. 17. 1 *Thess.* iii. 3. The image employed is that of a stone lying in the path, which may be a *stumblingblock*, or a *support*, according to circumstances; and the meaning is, that the preaching of Christ will give occasion to the *fall* of many through unbelief, and the *rising again* of many, by leaning on the rock of faith; while the disposition of men's hearts will be tested by their attention or *contradiction* to his miracles and doctrines. See *Isa.* viii. 14. xxviii. 16. *Matt.* xxi. 42; and compare *Heb.* xii. 3. In the parenthesis εἰ σοῦ δι κ. τ. λ., there seems to be an allusion to the maternal anguish of the Virgin, in witnessing the calumnies and injuries to which her child would be exposed; and the prophecy was signally fulfilled, when she saw him expiring on the cross amidst the scoffs of the people.—Properly *ῥομφαία* is a *jewel*: and thence any weapon, as a *sword*. See *Judg.* vii. 20. *Ps.* xxvii. 16. LXX. *Rev.* i. 16. Hence it implies figuratively, *piercing anguish*; and the like metaphor is of frequent occurrence. Compare *Ps.* lvii. 4. lix. 7. *Isa.* i. 30. *Prov.* xii. 18. *Hom.* II. I. 3. *Soph.* Aj. 938. *Virg.* *Æn.* XII. 16.

Ver. 37. εἰ αὕτη χήρα. Scil. ἦν. So again in *Luke* vii. 12. With *χήρα* there is an ellipse of *γυνή*, which is supplied in *Luke* iv. 26. So *Hom.* II. B. 289. *χήραι τε γυναῖκες*. Widowhood, especially in women whose husbands had died when they were young, was held in high estimation among the Jews. See *Joseph.* Ant. XVIII. 6. 6. The expression *νύκτα εἰ ἡμέραν* is *hyperbolic*, as are frequently the adverbs *πάντοτε*, *ἀδιαλείπτως*, and the like; implying merely a constant and regular attendance. See *Luke* xviii. l. 7. xxiv. 53. *John* xviii. 20. *Acts* xxvi. 7. 1 *Tim.* v. 5. Compare also 1 *Thess.* v. 17. with *Ephes.* vi. 18.

Ver. 38. ἀνθωμολογεῖτο. This compound verb, which does not recur in the N. T., means *to praise*; as in *Ezra* iii. 11. *Ps.* lxxix. 13. LXX. See also on *Matt.* xi. 25; and compare *Heb.* xiii. 15.

Ver. 40. χάρις Θεοῦ. The favour of God; i. e. his love and affection. So again in ver. 52. Compare *Matt.* iii. 17. In the same sense the expression is used in *Acts* iv. 33. 2 *Cor.* vi. i. ix. 14, and elsewhere.

Ver. 42. κατὰ τὸ ἔθος τῆς ἑορτῆς. See *Exod.* xxiii. 14. 17. xxiv. 23. *Deut.* xvi. i. 16.

οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. Νομίσαντες δὲ αὐτὸν ἐν τῇ συν- 44
 οδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι
 καὶ ἐν τοῖς γνωστοῖς· καὶ, μὴ εὐρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερου- 45
 σαλήμ, ζητοῦντες αὐτόν. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν 46
 ἐν τῷ ἱερῷ, καθιζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν,
 καὶ ἐπερωτῶντα αὐτούς. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ 47
 τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ, ἰδόντες αὐτὸν, ἐξεπλάγη- 48
 σαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν
 οὕτως; ἰδοῦ, ὁ πατήρ σου καγὼ ὀδυνώμενοι ἐζητοῦμέν σε. Καὶ εἶπε πρὸς 49
 αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ
 εἶναι με; Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς. Καὶ 50-5
 κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος
 αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ
 καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι 52
 παρὰ Θεῷ καὶ ἀνθρώποις.

3. ἘΝ ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, 1
 ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς
 Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος

Ver. 46. μὴ εὖρ. αὐτόν. G. omits the pronoun, and K. places it within brackets.

Ver. 44. ἐν τῇ συνοδίᾳ. In the company; i. e. among the companions of their journey. Compare Arrian. D. E. III. 36. On their return from the great festivals, the Jews travelled in large companies; those of the same district generally keeping together. It might easily happen, therefore, that till they halted for the night, Jesus might be supposed by his parents to be with some of their friends, in another part of the caravan.

Ver. 49. ἐν τοῖς τοῦ πατρός μου. Scil. οἰκήμασι. Our Lord probably alluded to Mal. iii. 1. The E. T. supplies the ellipse by πράγμασι, which is unquestionably admissible, and the sense would thus agree with John ix. 4. xiv. 31. Upon the whole, the other mode is preferable; and the ellipse in question is found in Edh. v. 10. vii. 9. LXX. John xix. 27. So also Theocr. Idyl. II. 76. τὰ Λύκωνος.—Of the formula τί ὅτι, see on Acts v. 4.

Ver. 52. προέκοπτε σοφία ἢ ἡλικία. Did. Sic. XI. 87. προκόπτειν ἐν παιδείᾳ. The verb προκόπτειν signifies generally to advance; and thence to make progress or proficiency. See Rom. xiii. 12. Gal. i. 14. 2 Tim. ii. 16. iii. 9. 13.—Of ἡλικία, see on Matt. vi. 27.

CHAP. III. *Ver. 1. ἔτει δὲ πεντεκαδεκάτῳ κ. τ. λ. There is a chronological difficulty in this passage. As Pilate was appointed procurator of Judæa in A. U. C. 779, and*

Augustus died on the 19th of August A.U.C. 767, the former could not have been in office during the 15th of Tiberius. To reconcile the discrepancy, the date must be reckoned from A. U. C. 764, when Tiberius was taken into a partnership of the empire; and this is confirmed by the word ἡγεμονία, which does not denote *regal* or *imperial*, but a *subordinate authority*, as appears even from the next clause. Compare *Matt. x. 18. Actu xxvi. 30, et alibi*.—After the death of Herod the Great, his kingdom was divided between his three sons, Archelaus, Antipas, and Philip; but Archelaus being deposed, his portion became a Roman province, of which Pilate was now the governor. Lysanias was probably the son of a governor of the same name, who had been placed over the province of Abilene by Augustus. See Joseph. Ant. XIV. 13. 3. XV. 4. 1. XVII. 8. 1. Of the title *Tetrarch*, see on *Matt. xvi. 1*.—From the insertion of the particle *δὲ*, it is sufficiently clear that the Gospel of St. Luke did not originally begin with this chapter; and a like insertion in *Matt. iii. 1*, equally proves that something had preceded there also. The modern Socinians, following in the steps of the Marcionites of old, would reject the two first chapters of both Gospels, with the insidious design of subverting the miraculous conception of Christ; but the internal evidence thus afforded is a power-

τῆς Ἰουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς
 περραρχούντος, ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ 2
 ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. Καὶ ἦλθεν εἰς πᾶ- 3
 σαν τὴν περιέχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς
 ἄφεσιν ἁμαρτιῶν ὡς γέγραπται ἐν βίβλῳ λόγων Ἠσαίου τοῦ προ- 4
 φῆτου, λέγοντος, "Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν
 Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Πᾶσα φάραγξ πληρωθή- 5
 σται, καὶ πᾶν ὕψος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ
 εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· καὶ ὄψεται πᾶσα σὰρξ 6
 τὸ σωτήριον τοῦ Θεοῦ." Ἐλέγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις 7
 βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν
 ἀπὸ τῆς μελλούσης ὀργῆς; Ποιήσατε οὖν καρποὺς ἁλίου τῆς μετα- 8
 νοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·
 λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα
 τῷ Ἀβραάμ. Ἥδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· 9
 πᾶν οὖν δένδρον, μὴ ποιοῦν καρπὸν καλόν, ἐκκόπεται καὶ εἰς πῦρ
 βάλλεται.

Καὶ ἐπρωτῶν αὐτὸν οἱ ὄχλοι, λέγοντες, Τί οὖν ποιήσομεν; Ἀπο- 10-11
 κριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι·
 καὶ ὁ ἔχων βρώματα, ὁμοίως ποιείτω. Ἦλθον δὲ καὶ τελῶναι βαπτισ- 12
 θῆναι, καὶ εἶπον πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσομεν; Ὁ δὲ εἶπε 13
 πρὸς αὐτοὺς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πρᾶσσετε.
 Ἐπρωτῶν δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί ποιήσο- 14

Ver. 2. G. K. S. ἐπ' ἀρχιερέως.—10. ποιήσομεν. S. ποιήσωμεν.

ful confirmation of a vast mass of external proof in favour of their undoubted genuineness.

Ver. 2. ἐπ' ἀρχ. Ἀ. & K. Caiaphas was now in actual possession of the office. See on Matt. xxvi. 3. Probably, as Annas was deposed by the Roman emperor, the Jews may have still regarded him as the rightful high-priest. Thus he is so called again in Acts iv. 6; though Caiaphas still held the appointment, which he retained seven years.

Ver. 5. πᾶσα φάραγξ κ. τ. λ. See on Matt. iii. 3. These expressions are applicable in a spiritual sense to the removal of all those proud and rugged dispositions which are at variance with the spirit of the Gospel.

Ver. 13. πλὴν παρὰ τὸ διατεταγμένον. So Thucyd. IV. 6. χειμὼν μείζων παρὰ τὴν καθιστηνίαν ἔσαν. Compare Heb. i. 4. iii. 3. xii. 4; and see Gr. Gr. § 43. 3.—With reference to money, πρᾶσσειν denotes to collect, including sometimes the idea of exaction. Thus Thucyd. VIII. 57. φόρους πρᾶσσεσθαι. Xen. Hell. I. 3. 7. χρήματα

πράξων. Hence the noun πράκτωρ in Luke xii. 58. Compare also Luke xix. 23. In the same sense we have *argentum perficere* in Plaut. Asin. I. 1. See also on Matt. xxv. 16.

Ver. 14. στρατευόμενοι. For *στρατιῶται*, as in Thucyd. VIII. 66. It is possible, though by no means certain, that the participle is here employed with reference to Herod's soldiers actually on the march against Aretas. See Joseph. Ant. XVIII. 5. In this case the death of the Baptist, to which Herod's defeat was attributed by the Jews, must have followed very closely upon the commencement of his ministry.—The verb *διασιεῖν* here seems to mean to extort, either by threats or violence; as in 3 Macc. vii. 20. *διασιεομένους τῶν ὑπαρχόντων*. So *conculcare* is used in Latin.—As to the import of the verb *συκοφαντεῖν*, it was originally applied to the petty informers of Athens, who took advantage of a law respecting the exportation of figs (*συκα*), which, being unripe, gave rise to many vexatious informations, after the reason for its enactment no longer remained.

μεν ; Καὶ εἶπε πρὸς αὐτοὺς, Μηδένα διασείσητε μηδὲ συκοφαντήσητε· καὶ ἀρκείσθε τοῖς ὀφωνίοις ὑμῶν.

Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς 15 καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, ἀπε- 16 κρίνατο ὁ Ἰωάννης ἅπασι, λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ· οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ 17 συναξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο 18 τὸν λαόν. Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ 19 Ἡρωδιάδος, τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, 20 καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

Ἐγένετο δὲ ἐν τῇ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπ- 21 τισθέντος καὶ προσευχομένου, ἀνεψυχθῆναι τὸν οὐρανόν, καὶ καταβῆναι 22 τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὥσπερ περιστερὰν, ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός· ἐν σοὶ ἠυδόκησα. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσπερ ἐτῶν τριάκοντα ἀρχόμε- 23 νος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἠλὶ, τοῦ Ματθαῖ, τοῦ Λευὶ, 24 τοῦ Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ, τοῦ Ματταθίου, τοῦ Ἀμῶς, τοῦ 25 Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναγγαὶ, τοῦ Μααθ, τοῦ Ματταθίου, τοῦ Σεμὶ, 26 τοῦ Ἰωσήφ, τοῦ Ἰούδα, τοῦ Ἰωαννᾶ, τοῦ Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ 27 Σαλαθιήλ, τοῦ Νηρί, τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἐλμω- 28 δάμ, τοῦ Ἡρ, τοῦ Ἰωσῆ, τοῦ Ἐλιζέιρ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ 29 Λευὶ, τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνᾶν, τοῦ Ἐλιακίμ, 30 τοῦ Μελεᾶ, τοῦ Μαϊνᾶν, τοῦ Ματταθὰ, τοῦ Ναθάν, τοῦ Δαβὶδ, τοῦ 31 Ἰεσσαὶ, τοῦ Ὠβηδ, τοῦ Βοοζ, τοῦ Σαλμών, τοῦ Ναασσών, τοῦ Ἀμιν- 32 ἀδάβ, τοῦ Ἀράμ, τοῦ Ἑσρώμ, τοῦ Φαρις, τοῦ Ἰούδα, τοῦ Ἰακώβ, τοῦ 34

Ver. 19. Φιλίππου. Omitted by G. &. and bracketed by K. It seems to be interpolated.

It signifies, therefore, *to accuse frivolously*; and thence generally *to wrong, to injure*. So again in *Luke* xix. 8. See also *Suidas*, and the *Scholium* on *Arist. Plut.* 874.—Since the pay of the Roman soldiers included both *victuals and money*, ὀφώνιον is frequently used for *military pay*; as in *Polyb.* I. 66. VI. 6. *Joseph. Ant.* XII. 2. 3. *Cassar. B. G.* I. 23. 1. Compare also *1 Cor.* ix. 7. Hence it came to denote *wages* generally; as in *Rom.* vi. 23. *2 Cor.* xi. 8.

Ver. 23. ὃ αὐτὸς ἦν κ. τ. λ. In full, αὐτὸς ὁ Ἰησοῦς ἦν ἀρχόμενος (εἶναι) ὥσπερ (ἀπὸ) ἐτῶν τριάκοντα, ὧν, κ. τ. λ. The meaning is, that *Jesus* had nearly completed his thirtieth year. See on *Matt.* iii. 11. In

the words ὡς ἐνομίζετο, there is an allusion to the divinity of *Christ*, and his being only the *reputed* son of *Joseph*, having been in fact conceived by the Holy Ghost.

Ver. 29. τοῦ Ματθαῖ, τοῦ Λευὶ. These two generations are repeated; but they should probably be omitted either here, or in ver. 24. There is no mention of *Calnan* (ver. 36) in the genealogy at *Gen.* xi. 12, in the Hebrew; though the *LXX.* insert him. By omitting this name, and cancelling the first *Matthai* and *Levi*, the number of generations, exclusive of *Christ* and *God*, will be seventy-two; which accords with the calculation of *Irenaeus*.

35 Ἰσαὰκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, τοῦ Σαρούχ, τοῦ Ῥα-
36 γαῦ, τοῦ Φάλεκ, τοῦ Ἑβερ, τοῦ Σαλὰ, τοῦ Καϊνὰν, τοῦ Ἀρφαζὰδ,
37 τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ, τοῦ Μαθουσάλα, τοῦ Ἐνῶχ, τοῦ Ἰα-
38 ρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνὰν, τοῦ Ἐνῶς, τοῦ Σὴθ, τοῦ Ἀδάμ, τοῦ
Θεοῦ.

1 4. ἸΗΣΟΥΣ δὲ, πνεύματος ἁγίου πλήρης, ὑπέστρεψεν ἀπὸ τοῦ
2 Ἰορδάνου· καὶ ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον, ἡμέρας τεσσαρά-
κοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς
3 ἡμέραις ἐκείναις· καὶ, συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε. Καὶ
4 εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ, ἵνα
γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων, Γέγραπται,
“Ὅτι οὐκ ἐπ’ ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι
5 Θεοῦ.” Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλόν, ἔδειξεν
6 αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ
7 εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ
τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν.
8 σὺ οὖν εἰὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα. Καὶ, ἀπο-
κριθεὶς αὐτῷ, εἶπεν ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται
γάρ, “Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.”
9 Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερυγίον
τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐν-
10 τῦθεν κάτω· γέγραπται γάρ, “Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται
11 περὶ σοῦ, τοῦ διαφυλάξαι σε· καὶ ὅτι ἐπὶ χειρῶν ἁροῦσί σε, μήποτε
12 προσκόψῃς πρὸς λίθον τὸν πόδα σου.” Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ
13 Ἰησοῦς, Ὅτι εἴρηται, “Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.” Καὶ
συντελέσας πάντα πειρασμὸν, ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι
καιροῦ.

14 ΚΑΙ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν
Γαλιλαίαν· καὶ φήμῃ ἐξῆλθε καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ.
1 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάν-
1 των. Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε
κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν,
1 καὶ ἀνέστη ἀναγνῶναι. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προ-

Ver. 35. G. K. S. Σαρούχ. CHAR. IV. Ver. 7. G. K. S. πᾶσα.—8. Ὑπαγε ὀπίσω
μον, Σ. Omitted by G.; and by K. enclosed within brackets. After γέγραπται, the
same omits γάρ.—9. ὁ υἱός. G. K. S. drop the article.—11. K. omits ὅτι.

CHAR. IV. Ver. 5. ἐν στιγμῇ χρόνου.
Plutarch. de Educat. c. 13. στιγμῇ χρόνου
τῆς ἰστίης ὁ βίος. Lucret. iv. 165. Temporis
in puncto. Compare also Terent. Phorm.
I. 4. 7. Cic. pro Flacc. c. 25.—Of οἰκουμέ-
νη, see on Luke ii. 1.

Ver. 13. ἄχρι καιροῦ. See on Matt. xxvi.
37.

Ver. 16. ἀνέστη ἀναγνῶναι. Either as
being a member of the synagogue, or because
his celebrity as a teacher obtained for him
permission to expound the Scriptures.

φήτου· καὶ, ἀναπτύξας τὸ βιβλίον, εὔρε τὸν τόπον οὗ ἦν γεγραμμέ-
 νον, “Πνεῦμα Κυρίου ἐπ’ ἐμὲ, οὗ ἔνεκεν ἔχρισέ με εὐαγγελίζεσθαι πτω-¹⁸
 χοῖς· ἀπέσταλκέ με ἰάσασθαι τοὺς συνετρισμένους τὴν καρδίαν, κη-¹⁹
 ρύξαι αἰχμαλώτοις ἄφειν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τε-
 θραυσμένους ἐν ἀφείει, κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.” Καί, πτύξας²⁰
 τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ
 οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. Ἦρξατο δὲ λέγειν πρὸς αὐτούς,²¹
 “Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. Καὶ πάν-²²
 τες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς
 ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ
 υἱὸς Ἰωσήφ; Καὶ εἶπε πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβο-²³
 λὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ
 Καπερναοῦμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου. Εἶπε δὲ, Ἀμὴν²⁴
 λέγω ὑμῖν, οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.
 Ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλάι χῆραι ἦσαν ἐν ταῖς ἡμέραις²⁵
 Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτη τρία καὶ μῆνας
 ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν²⁶
 αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος πρὸς γυναῖκα
 χήραν. Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν²⁷
 τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.
 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα·²⁸
 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν²⁹

Ver. 18. ἔνεκεν. G. K. S. have ἐνεκεν, and εὐαγγελίσασθαι. G. omits ἰάσασθαι τ. συντ. τ. κ., and K. puts the clause in brackets.—23. ἐν τῇ Καπ. G. K. εἰς Καπερναοῦμ.

Ver. 17. ἀναπτύξας. Unrolling. This term is appropriately applied to the copies of the Jewish Scriptures, which, like ancient MSS. in general, were long scrolls of parchment, rolled upon two sticks. Compare Rev. vi. 14. Herod. I. 125.—The citation which follows is from Isa. lxi. 1, 2; though it does not agree exactly either with the Hebrew or the LXX.: but the words ἀποστεῖλαι τ. ἐν ἀφείει are perhaps inserted from Isa. lviii. 6. Compare also Isa. xlii. 7. To reconcile the clause respecting recovery of sight to the blind, with freedom to the imprisoned in the original, it may be remarked that it was a frequent practice to put out the eyes of prisoners. See Judg. xvi. 21. 2 Kings xxv. 7. In ver. 19, there is an allusion to the year of Jubilee. Our Lord applies this prophecy to himself in Matt. xi. 5. Luke vii. 22.—The verbal δεκτός is found in no profane writer; but it recurs in ver. 24. Acts x. 35. 2 Cor. vi. 2. Phil. iv. 18. Hesych. δεκτός· ἀρεστός.

Ver. 22. οὐχ οὗτος κ. τ. λ. With this

and the two following verses compare Matt. xlii. 54, sqq.—It may be remarked that the verb μαρτυρεῖν sometimes signifies to approve or commend; as in John iii. 26, and elsewhere: but here perhaps the ordinary signification is more consistent with the unbelief of the people of Nazareth. The proverb, to which our Lord alludes, occurs not only in the Jewish, but in classical writers. Compare Æsch. Prom. 482. Ovid. Met. VII. 561.—For the events in Capernaum here mentioned, see Matt. iv. 13. viii. 5, sqq. John iv. 46, sqq.

Ver. 25. ἑτη τρία ἔ μῆνας ἕξ. To reconcile 1 Kings xviii. 1. with this account, which was probably a current tradition, it should be observed that in Palestine it rains only twice a year; so that the six months are those which precede the time when the rain, in ordinary seasons, would have first fallen. Compare James v. 17. The cleansing of Naaman is recorded in 2 Kings v. 1, sqq.—With the sense of ὄφρως in ver. 29, compare Hom. Il. γ. 151.

ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὑποκοδόμητο, εἰς
30 τὸ κατακρημνίσαι αὐτόν· αὐτὸς δὲ, διελθὼν διὰ μέσου αὐτῶν, ἐπο-
ρεύετο.

31 ΚΑΙ κατῆλθεν εἰς Καπερναοὺμ, πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσ-
32 κων αὐτοὺς ἐν τοῖς σάββασιν. Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ·
33 ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος
34 ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, λέγων,
Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε
35 τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φι-
μώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτόν τὸ δαιμόνιον εἰς τὸ μέ-
36 σον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. Καὶ ἐγένετο θάμβος
ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος
οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι,
37 καὶ ἐξέρχονται; Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον
τῆς περιχώρου.

38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος·
ἡ πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ
39 ῥώτησάν αὐτὸν περὶ αὐτῆς. Καὶ, ἐπιστάς ἐπάνω αὐτῆς, ἐπετίμησε
τῷ πυρετῷ· καὶ ἀφῆκεν αὐτήν. Παραχρῆμα δὲ ἀναστᾶσα διηκόνει
αὐτοῖς.

40 Δύνοντος δὲ τοῦ ἡλίου, πάντες, ὅσοι εἶχον ἀσθενοῦντας νόσοις ποι-
εῖλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ, ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας
41 ἐπιθείς, ἰεράπευσεν αὐτούς. Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν,
κράζοντα καὶ λέγοντα, Ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ. Καὶ
ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.
42 Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ
ὄχλοι ἐζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ
43 μὴ πορεύεσθαι ἀπ' αὐτῶν. Ὁ δὲ εἶπε πρὸς αὐτούς, Ὅτι καὶ ταῖς
ἐτίραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι
44 εἰς οὗτο ἀπέσταλμαι. Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς
Γαλιλαίας.

1 5. ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν
τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ,
2 καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς, ἀποβάντες

29. τῆς ὀφρύος. G. K. S. omit the article. G. K. ὥστε κατακρημνίσαι.—35. τὸ μέσον. G. K. want the article.—38. ἡ πενθερά. G. K. S. omit the article.—41. ὁ Χρ. Omitted by G.; and by K. placed within brackets.—42. G. K. S. ἐπὶ ζήτουν.

CHAP. V. Ver. 2. ἐστῶτα. Hom. Il. I. ris constituerunt.—Of the verbs ἐπανόγειν, 43. τῆς δὲ τοῖς ἄλλοις θαλάσσης Ἐστιάς· κατάγειν (vv. 3, 4. 11), see on Hom. Il. A. C. 111. 28. Νεῖται· naves in ancho- 478.

ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα. Ἐμβαῖς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν 3
τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ
καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. Ὡς δὲ ἐπαύσατο λα- 4
λῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε
τὰ δίκτυα ὑμῶν εἰς ἄγραν. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπισ- 5
τάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥή-
ματί σου χαλάσω τὸ δίκτυον. Καί, τοῦτο ποιήσαντες, συνέκλεισαν 6
ἰχθύων πλῆθος πολὺ· διεῖρρήγνυτο δὲ τὸ δίκτυον αὐτῶν. Καὶ κατένευ- 7
σαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβεῖσθαι
αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζεσθαι
αὐτά. Ἰδὼν δὲ Σίμων Πέτρος, προσέειπε τοῖς γόνασι τοῦ Ἰησοῦ, λέ- 8
γων, Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε. Θάμβος γάρ 9
περιέσχεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων,
ᾗ συνέλαβον· ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, 10
οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς,
Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. Καὶ καταγαγόντες 11
τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ 12
πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη
αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. Καί, ἐκτείνας 13
τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπὼν, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ
λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶν εἰπῆν· 14
ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθα-
ρισμοῦ σου καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. Διήρ- 15
χето δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ
ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. Αὐτὸς 16
δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν 17
καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης

Ver. 15. Some omit ὑπ' αὐτοῦ.

Ver. 3. ἠρώτησεν. Requested: and so Luke vii. 36. xiv. 32. John iv. 31. xiv. 16. xvii. 9. 15. 20. Acts iii. 3. xvi. 30. xxiii. 20. 1 Thess. iv. 1. 2 Thess. ii. 1.

Ver. 4. ἐπανάγαγε. Addressed to Peter alone as the steersman; whereas χαλάσατε, in the plural, refers to the crew.

Ver. 6. διεῖρρήγνυτο. Was breaking. So in the next verse βυθίζεσθαι, was sinking; i. e. began to sink.

Ver. 9. ᾗ συνέλαβον. For ἣν, by Attraction.

Ver. 12. ἐν μιᾷ τῶν π. Probably Capernaum. Compare Matt. viii. 5. Mark ii. 1. As lepers were not allowed to appear in cities

(Lev. xiii. 46), the transaction probably occurred in the immediate neighbourhood.

Ver. 14. ἀλλὰ ἀπελθὼν κ. τ. λ. Of this, and similar changes in construction, see on Hom. II. Δ. 305. O. 348. Gr. Gr. § 69. II. 5.

Ver. 17. νομοδιδάσκαλοι. The same as γραμματεῖς, in ver. 21. Compare also Matt. xxii. 35. with Mark xii. 28. Still the doctors, or lawyers (νομικοί), were not altogether the same as the scribes; being teachers rather than copyists of the Law.—ἰᾶσθαι αὐτοῦς. That is, the sick (ver. 15); not the Pharisees. The pronoun refers to the more remote noun; as in Matt. xi. 1, and elsewhere.

κώμης τῆς Γαλιλαίας, καὶ Ἰουδαίας, καὶ Ἱερουσαλήμ· καὶ δύναμις Κυ-
 18 ρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄν-
 19 θρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θείναι
 20 τῇ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. Καὶ, ἰδὼν τὴν πίστιν
 21 αὐτῶν, εἶπεν αὐτῷ, Ἀνθρώπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Καὶ, ἤρ-
 22 ξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστὶν
 23 οὗτος, ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μό-
 24 ρος ὁ Θεός; Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκρι-
 25 θείς εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν
 26 εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου· ἢ εἰπεῖν, Ἐγχεῖραι
 27 καὶ περιπάτει; Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
 28 τῆς γῆς ἀφιέναι ἁμαρτίας, (εἶπε τῷ παραλελυμένῳ,) Σοὶ λέγω, ἔγειραι,
 29 καὶ, ἄρας τὸ κλινιδίόν σου, πορεύου εἰς τὸν οἶκόν σου. Καὶ παραχρῆ-
 30 μα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν
 31 οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ
 32 ἰδοῦντες τὸν Θεόν· καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἶδομεν
 33 παράδοξα σήμερον.

Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευὴν, καθή-
 28 μενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι. Καὶ, καταλι-
 29 πὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐποίησε δοχὴν μεγά-
 30 λην ὁ Λευὴς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολλὺς
 31 καὶ ἄλλων, οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. Καὶ ἐγόγγυζον οἱ γραμ-
 32 ματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Δι-
 33 ατί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; Καὶ ἀποκριθεὶς ὁ
 34 Ἰησοῦς εἶπε πρὸς αὐτούς, Οὐ χρειάν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ,
 35 ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἐλήλυθα καλεῖσαι δικαίους, ἀλλὰ ἁμαρ-
 36 τωλοὺς, εἰς μετάνοιαν. Οἱ δὲ εἶπον πρὸς αὐτὸν, Διατί οἱ μαθηταὶ Ἰω-
 37 ἄννου νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φα-
 38 ρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; Ὁ δὲ εἶπε πρὸς αὐτούς, Μὴ
 39 δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί,
 40 ποιῆσαι νηστεῖν; Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ὑπ' αὐτῶν
 41 ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. Ἐλεγε δὲ καὶ
 42 παραβολὴν πρὸς αὐτούς, Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλ-

Ver. 19. διὰ ποίας. G. K. S. omit the preposition.—25. ἐφ' ᾧ. K. ἐφ' ὃ.—28. Αἱ ἠκολούθει.—30. G. K. S. τῶν τελωνῶν.—36. In the end of the verse, K. omits ἐπίβλημα, which is probably an interpolation.

Ver. 19. διὰ ποίας. Scil. ὁδοῦ. Compare *Maxime mirabilia, utique Graculi magis exprich. xix. 4.*—For the rest, see on Mark ii. *πῦντι, παράδοξα.*

Ver. 36. τὸ καινὸν σχίζω. Scil. τὸ παλαιόν.
 Ver. 36. παράδοξα. Plin. Epist. IX. 26. λαῖον.

λει ἐπὶ ἰμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῇ παλαιῇ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται. Καὶ οὐδεὶς, πινὼν παλαιὸν, εὐθὺς θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

6. ἘΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἥσθιον, ψύχοντες ταῖς χερσί. Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε, ὃ οὐκ ἔξεστι ποιεῖν, ἐν τοῖς σάββασιν; Καί, ἀποκριθεὶς πρὸς αὐτοὺς, εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὅποτε ἐπέπασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; Καὶ ἔλεγεν αὐτοῖς, Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. Παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὗρωσι κατηγορίαν αὐτοῦ. Αὐτὸς δὲ ᾗδεν τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἐγείραι, καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, Ἐπερωτήσω ὑμᾶς, τί ἔξεστι τοῖς σάββασιν; ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολίσαι; Καί, περιβλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ, Ἐκτεῖνον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτως· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ.

Ver. 7. G. K. S. omit αὐτόν.—8. K. ἔγειρε.—9. Al. ἐπ. ὑμᾶς τι ἔξεστι κ. τ. λ. Al. εἰ ἔξεστι. Compare Acts i. 6.—ἀπολίσαι. G. K. S. ἀποκτείνειν.—10. τῷ ἀνθρ. G. K. S. αὐτῷ. G. omits οὕτως, and K. encloses it within brackets. So also ὁ γιγής.

Ver. 39. ἢ οὐδεὶς κ. τ. λ. This short parable is confined to St. Luke. In connexion with our Lord's reply, it indicates the difficulty of a sudden transition from habits and opinions which have been long pursued, and the distaste which might thence arise to the new and more important doctrines of Christianity, unless gradually introduced.

CHAP. VI. Ver. 1. σαββάτῳ δευτεροπρώτῳ. This expression is of very doubtful and difficult import; but, according to the most probable and generally received opinion, it means the first sabbath after the second day of unleavened bread. From this day were reckoned the eight weeks between the Passover and

Pentecost (Lev. xxiii. 15), and the barley was then nearly ripe in Judæa. Others have thought that the first sabbath after the three great feasts were called πρωτόπρωτον, δευτερόπρωτον, and τριτόπρωτον respectively; so that σάββατον δευτερόπρωτον would be the first sabbath after Pentecost. At that time, however, the harvest was gathered in.—Theophylact explains the very rare verb ψύχειν by τριβεῖν. In the same sense σώχειν occurs in Nicand. Theriac. 590. Compare Herod. IV. 75.

Ver. 7. κατηγορίαν αὐτοῦ. The same construction as in Matt. x. 1. Acts iv. 9. See also ver. 12.

- 11 ὑγῆς ὡς ἡ ἄλλη. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.
- 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
- 13 καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. Καί, ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα,
- 14 οὓς καὶ ἀποστόλους ὠνόμασε, Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ
- 15 Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ
- 16 Σίμωνα τὸν καλούμενον Ζηλωτὴν, Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσ-
- 17 καριώτην, ὃς καὶ ἐγένετο προδότης· καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τί-
- 18 ρου καὶ Σιδῶνος, οἱ ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, καὶ οἱ ὄχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, καὶ ἰθεραπεύοντο.
- 19 Καὶ πᾶς ὁ ὄχλος ἐζήτηε ἀπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἴατο πάντας.
- 20 Καὶ αὐτὸς, ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε, Μακάριοι οἱ πτωχοί· ὅτι ὑμέτερα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
- 21 Μακάριοι οἱ πενῶντες νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίον-
- 22 τες νῦν· ὅτι γελάσετε. Μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι καὶ ἐκβάλωσι τὸ ὄνημα

Ver. 18. G. K. S. ἀπὸ πν. ἀκαθ. But Herodian. III. 11. ἐνοχλεῖσθαι ὑπὸ νόσου.

Ver. 11. ἐπλήσθησαν ἀνοίας. Were thoroughly perplexed. Compare Gen. xlv. 26. Ps. cvii. 27. LXX. *Rage*, or *madness*, is too strong a rendering of ἀνοία. In 2 Tim. iii. 9, the word signifies *senseless impiety*.

Ver. 12. τῇ προσευχῇ τοῦ Θεοῦ. In prayer to God. So Joseph. Ant. IX. 9. *ἐπὶ δέησιν ἢ ἐκτεταῖαν τοῦ Θεοῦ*. Liv. II. 8. *Precatio Deum*. See also on Mark xi. 22. The more regular form πρὸς τὸν Θεὸν occurs in Acts xii. 5. Rom. xv. 30. Hence some would here render *προσευχῇ*, a *place of prayer*; in which sense it frequently occurs in Josephus, and is thus Latinized in Juv. Sat. III. 296. *Ede, ubi consistas: in qua te quæro proeucha*. In this case, however, τοῦ Θεοῦ would be superfluous; nor were the Jewish *proeucha* built among the mountains, but on the seaside. See Joseph. Ant. XIV. 10. 23. With respect to Acts xvi. 13. 16, which is adduced as another example of this meaning in the N. T., the verb *ἰνومیζετε* is there altogether at variance with such an interpretation; and here *διανυκτερεύειν*, to *pass the night*, is equally applicable to an occupation, as to a place. *Diod. Sic. XIII. 62. διενυκτερεύον ἐν τοῖς*

ὄπλοις. The article has reference to *προσεύχασθαι*.

Ver. 16. Ἰούδαν Ἰακώβου. *Scil. ἀδελφός*. See on Matt. xiii. 55. Gr. Gr. § 30. *Obs. 6*. Some, less correctly, supply *υἱός*. He was the author of the Epistle which bears his name.

Ver. 17. ἐπὶ τόπου π. Compare Matt. v. 1. If, as is probable, the occasions are the same, our Lord, having ascended the mountain to pray, may have descended to a *level spot*, and thence addressed the multitude. Each Evangelist seems to have selected as much of the discourse as suited his particular purpose.

Ver. 22. ἀφορίσωσιν. *Theophylact*:—ἀποσυναγωγῶνς ποιήσωσι. *Excommunication* is meant. Compare Ezra x. 8. John ix. 22. xvi. 2. The expression *ἐκβαλεῖν τὸ ὄνομα* ὡς *πωνηρόν* may allude to the ignominy with which even the name of *Christian* was treated in the primitive ages of the Gospel. Justin. Apol. I. c. 4. *ἐφ' ἡμῶν τὸ ὄνομα ὡς ἐλεγχον λαμβάνειν*. See also Tertul. Apol. c. 3. Plin. Epist. x. 97; and compare *Deut. xxii. 19. LXX*.

ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. Χαίρετε ἐν ἐκείνῃ τῇ 23
 ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολλὸς ἐν τῇ οὐρανῷ·
 κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. Πλὴν οὐαὶ 24
 ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. Οὐαὶ ὑμῖν, 25
 οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι
 πενθήσετε καὶ κλαύσετε. Οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἰπωσι πάντες 26
 οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες
 αὐτῶν.

Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, κα- 27
 λῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ 28
 προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. Τῷ τύπτοντί σε ἐπὶ τὴν 29
 σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμά-
 τιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς. Παντὶ δὲ τῷ αἰτοῦντί σε, δίδου· 30
 καὶ ἀπὸ τοῦ αἵροντος τὰ σά, μὴ ἀπαίτει. Καὶ, καθὼς θέλετε ἵνα ποι- 31
 ῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. Καὶ εἰ ἀγα- 32
 πᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρ-
 τωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. Καὶ εἰ ἀγαθοποιῆτε τοὺς 33
 ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ
 τὸ αὐτὸ ποιοῦσι. Καὶ εἰ δανεῖζτε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία 34
 ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανεῖζουσιν, ἵνα
 ἀπολάβωσι τὰ ἴσα. Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθο- 35
 ποιεῖτε, καὶ δανεῖζετε, μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πο-
 λὺς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς
 ἀχαρίστους καὶ πονηροὺς. Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ 36
 ὑμῶν οἰκτίρμων ἐστί. Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδι- 37
 κάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε. Δι- 38
 δοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον
 καὶ ὑπερεκχυνόμενον, δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ
 μέτρῳ, ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

Ver. 23. χαίρετε. G. K. S. χάριτε.—ταῦτα. K. ταῦτά. And so again in ver. 26.—
 25. Αἱ ἐμπεπλησμένοι νῦν.—26. G. K. S. omit ὑμῖν, which seems to be an interpola-
 tion. The same omit πάντες.—28. καταρ. ὑμῖν. G. S. ὑμᾶς. G. K. S. omit καὶ
 before προσεύχεσθε.—35. τοῦ ὑψίστου. G. K. S. are without the article.

Ver. 24. πλὴν οὐαὶ ε. τ. λ. These woes are not in Matthew. They are of course to be understood conditionally, as affecting those only who prefer worldly pleasures to a religious life. Compare *Matt.* vi. 2. xix. 23, 24.

Ver. 30. ἀπὸ τοῦ αἵροντος. From him who takes by violence; as in the preceding verse. Other interpretations have been given; but this best suits the sense:—To him who asks, give; and from him who takes (without asking), do not demand restitution. Of course

the precept must not be overstrained.—In ver. 32, χάρις is synonymous with μισθός in *Matt.* v. 46. Compare ver. 35.

Ver. 35. μηδὲν ἀπελπίζοντες. Expecting nothing in return; as opposed to παρ' ὧν ἐλπίζετε ἀπολαβεῖν. This is manifestly the sense of the passage, although the ordinary sense of the verb ἀπελπίζειν is to despair; as in *Isa.* xxix. 19. LXX. and elsewhere. Seneca has a like sentiment, de Benef. I. 1. Est virtus dare beneficia non utique redditura.

Ver. 38. δώσουσιν εἰς τὸν κόλπον. This

Εἶπε δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; 39 οὐχὶ ἀμφοτέρωτεροι εἰς βόθυνον πεσοῦνται; Οὐκ ἔστι μαθητῆς ὑπὲρ τὸν 40 διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ 41 δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ἢ πῶς δύνασαι λέγειν τῷ 42 ἀδελφῷ σου, Ἀδελφε, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτὰ, ἐκβαλεῖν πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. Οὐ γάρ ἐστι δένδρον 43 καλόν, ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν. Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ 44 γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλὴν. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προ- 45 φέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ὅ ἄ λέγω; Πᾶς ὁ ἐρχόμε- 46-47 ρος πρὸς με, καὶ ἀκούων μου τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τί ἐστὶν ὁμοίος. Ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, 48 ὃς ἔσκαψε καὶ ἰβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευσαὶ αὐτήν· τεθεμελιωτο γὰρ ἐπὶ τὴν πέτραν. Ὁ δὲ ἀκούσας, καὶ 49 μὴ ποιήσας, ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε· καὶ νέ- κτετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

7. ἘΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκτῖς οὐ 1 λαοῦ, ἐσπῆλθεν εἰς Καπερναοὺμ. Ἐκατοντάρχου δέ τινος δούλος, λαλῶς 2

Ver. 43. ΑΙ. οὐδὲ πάλιν.—48. ΑΙ. διὰ τὸ καλῶς οἰκοδομεῖσθαι αὐτήν.

expression indicates the custom of employing the loose folds of the upper garment for the conveyance of articles of merchandise; as corn, and the like. There is the same allusion in 2 Kings iv. 39. Ps. lxxix. 12. Is. lxx. 6, 7. Jer. xxiii. 18. See also Herod. VI. 125. Hor. Sat. II. 3. 172. The other phrases are adapted to the different kinds of good measure, whether of solids, grain, or liquors. With respect to the maxim itself, there is a parallel in Hesiod. Op. D. 348.—Of the parable in ver. 39, see on Matt. xv. 14. It does not occur in the Sermon on the Mount.

Ver. 40. οὐκ ἔστι μαθητῆς κ. τ. λ. Compare Matt. x. 24. John xiii. 16. The meaning here seems to be, that those who follow blind guides will adopt their errors: inas-

much as a disciple, however perfect, cannot expect to excel his master. Properly the verb καταρτίζειν signifies to mend, or repair; and thence to instruct, to make perfect. Compare Matt. iv. 21. xxi. 16. 2 Cor. xiii. 9. 11.

Ver. 43. οὐ γάρ ἐστι δένδρον κ. τ. λ. For it is not a good tree, which brings forth bad fruit; nor is he a good man, who reproves another for the crimes of which he is guilty himself. With ver. 45, compare Matt. xii. 34, 35.

Ver. 48. ἔσκαψε ἢ ἰβάθυνε. That is, ἔσκαψε βαθύως. A hendiadys.

CHAP. VII. Ver. 2. Ἰντιμος. E. T. dear. Rather esteemed, respected. Artem. II. 8 τοὺς ἐν τῇμυ παρὰ τοῖς δεσπόταις. Compare Phil. ii. 29.

ἔχων, ἡμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. Ἀκούσας δὲ περὶ τοῦ Ἰη-
σοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν,
ᾧπως ἔλθων διασώσῃ τὸν δούλον αὐτοῦ. Οἱ δὲ, παραγενόμενοι πρὸς 4
τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες, Ὅτι ἀξίός ἐστιν
ἢ παρέξει τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐ- 5
τοῦ ὑποκόδομησεν ἡμῖν. Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδη δὲ 6
αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψε πρὸς αὐτὸν ὁ ἐκα-
τόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκα-
νὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ ἑμαυτὸν ἤξιώσα πρὸς 7
σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. Καὶ γὰρ ἐγὼ 8
ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας·
καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ
έρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιῶ. Ἀκούσας δὲ 9
ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ, στραφεὶς τῷ ἀκολουθοῦντι
αὐτῷ ὄχλῳ, εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
εὑρόν. Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὑρον τὸν 10
ἀσθενοῦντα δούλον ὑγιαίνοντα.

ΚΑΙ ἐγένετο ἐν τῇ ἐξῇ, ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν· καὶ 11
συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ ὄχλος πολὺς. Ὡς δὲ 12
ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς, υἱὸς μο-
νογενεὶς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα· καὶ ὄχλος τῆς πόλεως ἱκα-
νὸς ἦν σὺν αὐτῇ. Καὶ, ἰδὼν αὐτήν, ὁ κύριος ἐπλαγχνίσθη ἐπ' αὐτῇ, 13
καὶ εἶπεν αὐτῇ, Μὴ κλαῖε. Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ 14
βαστάζοντες ἕστησαν· καὶ εἶπε, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. Καὶ 15
ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ
αὐτοῦ. Ἐλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, 16
Ὅτι προφῆτης μέγας ἐγήγερται ἐν ἡμῖν· καὶ, ὅτι ἐπεσκέψατο ὁ Θεὸς
τὸν λαὸν αὐτοῦ. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ 17
αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

ΚΑΙ ἀπήγγελλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων· 18
καὶ, προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ, ὁ Ἰωάννης ἐπεμ- 19

Ver. 4. παρίξαι. K. παρίεξ. See Gr. Gr. § 19. Obs. 5.—11. Very many MSS. have ἐν τῇ ἐξῇ. Compare ch. viii. 1.—12. καὶ αὕτη χ. K. αὐτή. AL αὐτῇ χαρῇ. But compare ch. ii. 37. In the next clause, K. has ἦν in brackets.—16. ἅπαντας. G. K. S. πάντας.

Ver. 5. αὐτός. At his own cost. This was not unusual. Probably the centurion, like Cornelius (Acts x. 2), was a proselyte.

Ver. 11. ἐν τῇ ἐξῇ. Scil. ἡμέρα.—Nain was a village on the road from Capernaum towards Jerusalem.—Of the adjective ἱκανός, see on Matt. xviii. 12.

Ver. 12. ἐξεκομίζετο. Was being carried

out; i. e. of the village: since interment was forbidden within the walls. The verb ἐκομίζειν, as well as ἐκφέρειν, and the Latin *efferre*, is a term appropriately used of funerals. Compare Acts v. 6. Æsch. Theb. 1026. Ælian. V. H. VIII. 4. Herodian. II. 15. Virg. Georg. IV. 255.

Ver. 16. φόβος. See on ch. i. 65.

20 ψε πρὸς τὸν Ἰησοῦν, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶ-
 21 μεν; Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπ-
 22 τιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον
 23 προσδοκῶμεν; Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ
 24 μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ
 25 βλέπειν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέ-
 26 λατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ
 27 περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται,
 28 πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ
 29 ἐν ἐμοί. Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς
 30 τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι;
 31 κάλαμον ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄν-
 32 θρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ
 33 καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. Ἀλλὰ τί ἐξεληλύθατε
 34 ἰδεῖν; προφῆτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφῆτου. Οὗτός
 35 ἐστι περὶ οὗ γέγραπται, “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
 36 προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.” Λέγω
 37 γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφῆτης Ἰωάννου τοῦ βαπ-
 38 τιστοῦ οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων
 39 αὐτοῦ ἐστι. Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν
 40 Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι καὶ οἱ νο-
 41 μικοὶ τὴν βουλήν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ’
 42 αὐτοῦ. Εἶπε δὲ ὁ κύριος, Τίني οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γε-
 43 νῆας ταύτης; καὶ τίني εἰσὶν ὅμοιοι; Ὅμοιοι εἰσι παιδίοις τοῖς ἐν ἀγορᾷ
 44 καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ἠλλήσαμεν
 45 ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. Ἐλή-
 46 λυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων·
 47 καὶ λέγετε, Δαιμόνιον ἔχει. Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων
 48 καὶ πίνων· καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν
 49 φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαίωθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς
 50 πάντων.

Ver. 24. ἐξεληλύθατε. K. ἐξήλθατε. And so again in the two next verses.—31. εἶπε
 δι ὁ κ. Omitted by G. K. S.; and apparently an interpolation.

Ver. 21. ἐχαρίσατο. Bestowed freely. The
 verb implies the bestowal of favours unasked,
 for the benefit or gratification of others. Com-
 pare vv. 42, 43. 1 Cor. ii. 12. Gal. iii. 18.
 Phil. i. 29. ii. 9. Xen. Cyr. VIII. 6. 23.

Ver. 29. ἐδικαίωσαν τὸν Θεόν. That is,
 they acknowledged the justice of God; and,
 accordingly, submitted to John's baptism, as
 the means of forwarding his divine purpose.
 See on Matt. xi. 19. On the other hand, the

Pharisees rejected the counsel of God against
 themselves; i. e. to their own ruin.—The
 noun βουλή implies a decree or purpose; and
 so universally in the N. T. Compare Acts ii.
 23. iv. 28. xiii. 36. Eph. i. 11. Heb. vi. 17.
 No absolute decree, however, can be intended,
 since that could not be resisted; but the merciful
 purpose of preparing them for the
 Messiah's advent by the preaching of John.
 Of the verb ἀδείκνυμι, see on Mark vi. 25.

Ἡρώτα δέ τις αὐτὸν των Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ, ἐισελ- 36
θὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη. Καὶ ἰδοὺ, γυνὴ ἐν τῇ πό- 37
λει, ἥτις ἦν ἀμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρι-
σαίου, κομίσασα ἀλάβαστρον μύρου, καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ 38
ὀπίσω, κλαίονσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ
ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας
αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος, ὁ καλέσας αὐτὸν, 39
εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τις
καὶ ποταπὴ ἡ γυνή, ἥτις ἄπτεται αὐτοῦ· ὅτι ἀμαρτωλὸς ἐστὶ.
Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν. 40
Ὁ δὲ φησι, Διδάσκαλε, εἰπέ. Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ 41
εἰς ὧφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. Μὴ ἐχόντων 42
δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἶπε,
πλείον αὐτὸν ἀγαπήσει; Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω 43
ὅτι ὧ τὸ πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὁρθῶς ἔκρινας. Καὶ, 44
στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυ-
ναῖκα; εἰσηλθὼν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ
ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ
τῆς κεφαλῆς αὐτῆς ἐξέμαξε. Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς 45
εἰσηλθὼν, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν 46
μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. Οὐ χάριν, 47
λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ·
ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. Εἶπε δὲ αὐτῇ, Ἀφένονται σου αἱ 48
ἁμαρτίαι. Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός 49
ἐστίν, ὃς καὶ ἁμαρτίας ἀφίησιν; Εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις 50
σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

8. ΚΑΙ ἐγένετο ἐν τῷ καθέξῃ, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ 1

Ver. 44. τῆς κεφαλῆς. Omitted by G. S.; and by K. enclosed in brackets.—45. AL
εἰσηλθὼν. Compare ver. 36.

Ver. 37. ἢ ἰδοὺ, γυνή κ. τ. λ. See on Matt. xxvi. 6. The transactions recorded differ with respect to *time, place, and circumstances*; and the name of *Simon* was so common among the Jews that it proves nothing as to the identity of the host.—The word *ἀμαρτωλὸς* has been thought to mean *an adulteress*; in accordance with a sense in which *ἀμαρτάνειν* is sometimes used. Compare Eur. Hipp. 507. There is always, however, something in the context to mark this sense; and it is probable that the term means simply a *heathen*, as elsewhere repeatedly in the N. T. See on Matt ix. 10.

Ver. 38. κατεφίλει. See on Matt. xxvi. 48. The compound verb implies a repetition of the act with fervour and frequency. *Kiss-*

ing the feet was a mark of the deepest reverence among heathens as well as Jews. See Arist. Vesp. 608. Xen. Cyr. VII. 5. 11. Senec. de Benef. II. 12.

Ver. 44. ὕδωρ ἐπὶ τοὺς πόδας. A mark of hospitality from the earliest times. See Gen. xviii. 4. xix. 2. Judg. xix. 21. 1 Sam. xxv. 41.

Ver. 47. ὅτι ἡγάπησε πολὺ. Many would render *ὅτι, therefore*; but it denotes the *sign*, rather than either the *cause*, or *consequence*, of her forgiveness. She evinced by her love, that she was sensible of the value of the pardon she had received.

Ver. 50. πορεύου εἰς εἰρήνην. See on Matt. x. 12.

κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ.
 2 καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκες τινες, αἱ ἦσαν θεραπευμέναι
 ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδα-
 3 ληνή, ἀφ' ἧς δαιμόνια ἐπὶ ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπι-
 τρώπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν
 αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.
 4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων
 5 πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, Ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν τὸν
 σπόρον αὐτοῦ. Καὶ ἐν τῷ σπείρειν αὐτὸν, ὁ μὲν ἔπεισε παρὰ τὴν ὁδὸν· καὶ
 6 κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. Καὶ ἕτερον
 7 ἔπεισεν ἐπὶ τὴν πέτραν· καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμῆδα. Καὶ
 ἕτερον ἔπεισεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνι-
 8 ξαν αὐτό. Καὶ ἕτερον ἔπεισεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν· καὶ φυὲν ἐποίησε
 καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκού-
 9 ει, ἀκουέτω. Ἐπρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τίς
 10 εἴη ἡ παραβολὴ αὕτη; Ὁ δὲ εἶπεν, Ὑμῖν δεδοται γινῶναι τὰ μυστήρια
 τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα “βλέπον-
 11 τες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνῶσιν.” Ἔστι δὲ αὕτη ἡ παρα-
 12 βολή. Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν
 οἱ ἀκούοντες· εἰτα ἔρχεται ὁ διάβολος, καὶ αἶρει τὸν λόγον ἀπὸ τῆς
 13 καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. Οἱ δὲ ἐπὶ τῆς πέτρας,
 οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον· καὶ οὗτοι ρίζαν
 οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίσ-
 14 τανται. Τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ
 ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνί-
 15 γονται, καὶ οὐ τελεσφοροῦσι. Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν
 οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσι,
 καὶ καρποφοροῦσιν ἐν ὑπομονῇ.
 16 Οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης
 τίθουσιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθουσιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι
 17 τὸ φῶς. Οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυ-
 18 φον, ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν ἔλθῃ. Βλέπετε οὖν, πῶς ἀκού-
 ετε· ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ
 ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

Ver. 2. αὐτῷ. S. αὐτοῖς.—8. G. K. S. εἰς τὴν γῆν.—17. Al. δ οὐ μὴ γνωσθῇ.

CHAP. VIII. Ver. 2. Μαγδαληνή. See on Matt. xv. 30; and of the number seven, on Matt. xviii. 22.

Ver. 3. ἐπιτρώπου. See on Matt. xx. 8.

Ver. 14. πορευόμενοι. Some regard this participle as pleonastic; comparing Matt. xiv. 13. 1 Pet. iii. 19. Others suppose that it indicates the gradual completion of the ac-

tion, signified by the verb with which it is joined. Possibly it may mean simply proceeding through life; as in Acts ix. 31, and elsewhere.

Ver. 16. οὐδεὶς δὲ λύχνον κ. τ. λ. With this and the two following verses, compare Matt. v. 15. x. 26. xxv. 29. Mark iv. 21. sqq.

Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ 19 ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. Καὶ ἀπηγγέλη αὐτῷ, λε- 20 γόντων, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί 21 μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες, καὶ ποιῶντες αὐτόν.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ 22 μαθηταὶ αὐτοῦ· καὶ εἶπε πρὸς αὐτοὺς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν. Πλεόντων δὲ αὐτῶν, ἀφύπνωσε· καὶ κατέβη 23 λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. Προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολ- 24 λύμεθα. Ὁ δὲ ἐγερθεὶς ἐπέτιμῃσε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδα- τος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. Εἶπε δὲ αὐτοῖς, Ποῦ ἐστὶν 25 ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντι- 26 πέραν τῆς Γαλιλαίας. Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ 27 ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἰμά- τιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνημασιν. Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ με- 28 γάλῃ εἶπε, Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς. Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ 29 ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ, διαρρήσων τὰ δεσμὰ, ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. Ἐπηρώτησε δὲ 30 αὐτόν ὁ Ἰησοῦς, λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε, Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. Καὶ παρεκάλει αὐτόν, ἵνα μὴ ἐπι- 31 τάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκα- 32 νῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν, ἵνα ἐπιτρέψῃ αὐ-

Ver. 21. ποιῶντες αὐτόν. G. K. omit αὐτόν.—26. Γαδ. AL Γερασσηνῶν. And so again in v. 37. See on Matt. viii. 28.

Ver. 20. ἀπηγγέλη αὐτῷ, λεγόντων. Suband. τινῶν. A syntax of the same form occurs in Herod. I. 3. τῷ χρυσίῳ ἐπιγί- γραπται, Λακεδαιμονίων φαιμένων κ. τ. λ.

Ver. 22. ἀνήχθησαν. They set sail; sub- aud. τὴν ναῦν. Compare ch. v. 2. Acts xxviii. 10, 11.

Ver. 23. ἀφύπνωσε. By analogy this verb should signify to awake; but, as in this place, it denotes to fall asleep, in Judg. v. 27. LXX. (Ed. Ald.), and in Mart. Ignat. c. 7.—The verb συνεπληροῦντο is referred to the crew, instead of the ship. There is a similar cata- chresis in Thucyd. I. 93. Ἀθηναῖοι μὲν οὖν

οὕτως ἐτειχίσθησαν. Compare Virg. Æn. II. 311.

Ver. 27. ἐκ χρόνων ἱκανῶν. For a long time. In ver. 29, we have πολλοῖς χρόνοις in the same sense. See on Matt. xxviii. 12. The number of swine, according to Mark (v. 13), were about 2,000.

Ver. 31. εἰς τὴν ἄβυσσον. Properly ἄβυσσος is an adjective signifying bottomless: as in Eur. Phœn. 1620. Ταρτάρου ἄβυσσα χόσματα. Hence it is applied in the N. T. to the bottomless pit, or abode of evil spirits. See Rev. ix. 1, 2. xi. 7. xvii. 8. xx. 1. 3. Compare also 2 Pet. ii. 4.

33 τοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. Ἐξελθόντα δὲ τὰ
 34 δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὤρμησεν
 35 ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. Ἰδόντες δὲ
 36 οἱ βόσκοντες τὸ γεγεννημένον ἔφυγον, καὶ ἀπελθόντες ἀπήγγειλαν εἰς
 37 τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ
 38 ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὖρον καθήμενον τὸν ἄνθρωπον ἀφ'
 39 οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονούντα, παρὰ τοὺς
 40 πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ
 41 ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς. Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ
 42 πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ
 43 μεγάλῳ συνείχοντο· αὐτὸς δὲ, ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν. Ἐδέ-
 44 ετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ·
 45 ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ
 46 διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κη-
 47 ρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
 48 ἘΓΕΝΕΤΟ δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν
 49 ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. Καὶ ἰδοὺ, ἦλ-
 50 θεν ἀνὴρ, ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς
 51 ὑπῆρχε· καὶ, πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτόν
 52 εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς
 53 ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν. Ἐν δὲ τῷ ὑπάγειν αὐτόν, οἱ ὄχλοι
 54 συνέπνιγον αὐτόν. Καὶ γυνή, οὕσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα,
 55 ἥτις, εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐ-
 56 δυνὰς θεραπευθῆναι, προσελθοῦσα ὅπισθεν, ἥψατο τοῦ κρασπέδου τοῦ
 57 ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. Καὶ
 58 εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνούμενων δὲ πάντων, εἶπεν ὁ
 59 Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀπο-
 60 θλίβουσι, καὶ λέγεις, Τίς ὁ ἀψάμενός μου; Ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατο
 61 μου τίς· ἐγὼ γὰρ ἐγνων δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ. Ἰδοῦσα δὲ ἡ γυνή
 62 ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ, προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο
 63 αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆ-
 64 μα. Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε· πορεύου
 65 εἰς εἰρήνην. Ἔτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυν-
 66 γώγου, λέγων αὐτῷ, Ὅτι τίθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν δι-
 67 δάσκαλον. Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Μὴ φοβοῦ·

Ver. 34. G. S. τὸ γεγονός. G. K. omit ἀπελθόντες—43. εἰς ἰατροὺς. G. K. S. ἰατροῖς.—45. μετ' αὐτοῦ. G. K. σὺν αὐτῷ.

Ver. 40. ἐν τῷ ὑποστρέψαι. Namely, the verb implies to receive gladly, to welcome. Compare Acts ii. 41. xv. 4. xviii. 27.
 Ver. 42. ἀπέθνησκειν. Was dying. Mark v. 23. ἰσχύτως χει.

μόνον πίστευε, καὶ σωθήσεται. Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφήκεν 51 εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. Ἐκλαίον δὲ πάντες, καὶ ἐκόπτοντο 52 αὐτήν. Ὁ δὲ εἶπε, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. Καὶ 53 κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησε, λέγων, Ἥ παῖς, ἐγείρου. Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν 55 αὐτῇ δοθῆναι φαγεῖν. Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶ εἰπεῖν τὸ γεγονός.

9. ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν 1 αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ 2 ἰᾶσθαι τοὺς ἀσθενοῦντας. Καὶ εἶπε πρὸς αὐτοὺς, Μηδὲν αἴρετε εἰς τὴν 3 ὁδόν· μήτε ῥάβδους, μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, 4 καὶ ἐκεῖθεν ἐξέρχεσθε. Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι 5 ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς. Ἐξερχόμενοι δὲ διήρχοντο κατὰ 6 τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· 7 καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν· ὑπὸ τινων δὲ, ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, ὅτι προφῆτης 8 εἰς τῶν ἀρχαίων ἀνέστη. Καὶ εἶπεν ὁ Ἡρώδης, Ἰωάννην ἐγὼ ἀπέκε- 9 φάλισα· τίς δὲ ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· 10 καὶ, παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. Οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν 11 αὐτῷ· καὶ, δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο. Ἡ δὲ ἡμέρα ἤρξατο 12 κλίνειν· προδελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα, ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγρούς, καταλύ-

Ver. 51. εἰσελθὼν. G. K. S. ἰλθὼν. CHAP. IX. Ver. 1. μαθ. αὐτοῦ. Omitted by G.; and enclosed by K. in brackets.—3. ῥάβδους. G. K. S. ῥάβδον. Compare Matt. x. 10.—5. δέξωνται. K. δέχωνται.—11. δεξάμενος. AL ἀποδεξάμενος.—12. ἀπελθόντες. G. πορευθίντες. See next verse.

Ver. 52. ἐκόπτοντο. See on Matt. xi. 17.

CHAP. IX. Ver. 3. ῥάβδους. A staff was necessary to help the traveller across the mountains of Judæa; but the plural implies that no provision was to be made for a spare one, by those engaged in the service of the Gospel.—The preposition ἀνὰ is used adver-

bially, as in Matt. xx. 9, 10.—Of the change in the construction from the imperative to the infinitive, see on Honi. II. A. 20. Gr. Gr. § 58. Obs. 6.

Ver. 12. ἤρξατο κλίνειν. Scil. εἰς ἐσπέραν. Judg. xix. 9. ΙΧΧ. ἡσθίνησεν ἡμέρα εἰς ἐσπέραν. Arrian. Exp. III. 4. ἡγελίαντος τοῦ ἡλίου εἰς ἐσπέραν. Q. Curt. VI.

- 13 σωσι, καὶ εὐρωσιν ἐπισιτισμόν· ὅτι ὦδε ἐν ἐρήμῳ τόπῳ ἐσμέν. Εἶπε δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μῆτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα· ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα· καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας.
- 16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. Καὶ ἔφαγον, καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κύφιοι δώδεκα.
- 18 ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς, λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἡλίαν· ἄλλοι δὲ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη.
- 20 Εἶπε δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ. Ὁ δὲ, ἐπιτιμήσας αὐτοῖς, παρήγγειλε
- 22 μὴδενὶ εἰπεῖν τοῦτο, εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
- 23 Ἐλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἁράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
- 25 Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολίσσας ἢ ζῆμιωθεῖς; Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἱ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.
- 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡσεὶ ἡμέραι ὀκτὼ, καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσ-

Ver. 21. εἰπεῖν. G. K. λέγειν.—22. ἐγερθῆναι. AL ἀναστῆναι.—23. ἰδεῖν, ἀπαρν. G. K. ἔρχεσθαι, ἀρνησάσθω. S. omits καθ' ἡμέραν.—27. G. K. S. ἰστώτων, and γεύσονται.—28. τὸν Π. The article is wanting in G. K. S.

11. 9. In vespertam inclinabat dies. Compare Judg. xix. 11. LXX. Luke xxiv. 29. Herod. IV. 181.—With τὰς κύελω κόμας supply περιχούσας, as in Hell. IV. 6. S. τὰ κύελω περιχούσας δρη.—Of καταλύειν, see on Mark xiv. 14.

Ver. 14. κλισίας. In companies; subaud. κατά. See Gr. Gr. § 40. Obs. 17. The word occurs in this sense in Joseph. Ant. XII. 2. 81.

Ver. 18. καταμόνας. See on Mark iv. 10. Ver. 28. ὡσεὶ ἡμέραι ὀκτὼ. There is here a parenthesis, with ἦσαν understood; and ἰγένετο is not to be referred to ἡμέραι, but to be taken absolutely, as in the next verse. Compare cc. viii. 1. x. 38. The case is different where διάστημα may be supplied, as in Herod. I. 26. ἵσται δὲ μεταξὺ τῆς πό- λιος ἃ τοῦ νηοῦ ἐκτὰ στάδια.

εὔξασθαι. Καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσ- 29
 ὤπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμός αὐτοῦ λευκὸς ἐξαστράπτων.
 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ 30
 Ἑλίας· οἱ, ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πλη- 31
 ροῦν ἐν Ἱερουσαλὴμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβηρωμέ- 32
 νοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο
 ἄνδρας τοὺς συνεστῶτας αὐτῷ. Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι 33
 αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν
 ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοί, καὶ Μωσῇ
 μίαν, καὶ μίαν Ἑλίᾳ· μὴ εἰδὼς ὁ λέγει. Ταῦτα δὲ αὐτοῦ λέγοντος, 34
 ἐγένετο νεφέλη, καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους
 εἰσελθεῖν εἰς τὴν νεφέλην. Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, 35
 Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. Καὶ, ἐν τῷ γενέσ- 36
 θαι τὴν φωνήν, εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ
 ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐωράκασιν.

Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, 37
 συνήνητησεν αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνι- 38
 βόησεν, λέγων, Διδάσκαλε, δέομαί σου, ἐπιβλέψον ἐπὶ τὸν υἱόν μου, ὅτι
 μονογενὴς ἐστὶ μοι· καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης 39
 κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἄφρου, καὶ μόγις ἀποχωρεῖ ἀπ' αὐ-
 τοῦ, συντρίβον αὐτόν. Καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν 40
 αὐτὸ, καὶ οὐκ ἠδυνήθησαν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὁ γενεᾶ 41
 ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι
 ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. Ἔτι δὲ προσερχομένου αὐτοῦ, 42
 ἔρρηξεν αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς
 τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν
 τῷ πατρὶ αὐτοῦ. Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ 43
 Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς,
 εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, Θέσθε ὑμεῖς εἰς τὰ ὥτα ὑμῶν τοὺς 44
 λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς
 χεῖρας ἀνθρώπων. Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκα- 45
 λυμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι
 αὐτὸν περὶ τοῦ ῥήματος τούτου. Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, 46
 τὸ, τίς ἂν εἴη μείζων αὐτῶν. Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς 47

Ver. 38. G. K. S. ἐπιβλέψαι.—40. G. K. S. ἐκβάλλωσιν.—43. ἐποίησεν. G. ἐποίη.

Ver. 31. τὴν ἔξοδον αὐτοῦ. His death: fected by the death of Christ. See Heb. xi. as in 2 Pet. i. 15. In Joseph. Ant. IV. 8. 2. 22.

τοῦ ζῆν is added. The Latins use *exitus* and *excessus*, scil. *e villa*, in the same manner. Compare Cic. Legg. I. 1. Fin. III. 18. Juv. Sat. X. 127. There may be an allusion to the Exodus from Egypt, as typical of the deliverance from the bondage of sin, cf.

Ver. 38. ἐσίγησαν. Compare Matt. xvii. 9.

Ver. 39. ἐξαίφνης κράζει. That is, the evil spirit, who had deprived the demoniac of speech. Compare Mark ix. 17, 18.

Ver. 46. τὸ, τίς ἂν εἴη κ. τ. λ. See on Matt. xviii. 1. xix. 18.

- 48 καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ παρ' ἑαυτῷ, καὶ
 εἶπεν αὐτοῖς, Ὃς εἰν δέξεται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ
 δέχεται· καὶ ὃς εἰν ἐμὲ δέξεται, δέχεται τὸν ἀποστείλαντά με. Ὁ γὰρ
 49 μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας. Ἀποκριθεὶς
 δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλ-
 λοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ'
 50 ἡμῶν. Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ
 ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.
 51 ἘΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως
 αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορευεσθαι εἰς Ἱε-
 52 ρουσαλήμ. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πο-
 53 ρευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. Καὶ
 οὐκ ᾔδειξαν αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερου-
 54 σαλήμ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης, εἶπον,
 Κύριε, θέλεις εἰπῶμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι
 55 αὐτούς, ὥς καὶ Ἡλίας ἐποίησε; Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ
 56 εἶπεν, Οὐκ οἴδατε οἶον πνεύματος ἔστε ὑμεῖς; ὁ γὰρ υἱὸς τοῦ ἀνθρώ-
 που οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύ-
 θησαν εἰς ἑτέραν κώμην.
 57 Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτὸν,
 58 Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς,
 Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώ-
 59 σις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλὴν κλίνῃ. Εἶπε
 δὲ πρὸς ἕτερον, Ἀκολούθει μοι. Ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι
 60 ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς,
 Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγ-

Ver. 49. τὰ δαιμόνια. S. omits the article.—50. G. K. S. have ὑμῶν in both places.—

56. ὁ γὰρ υἱὸς κ. τ. λ. This sentence is omitted by G. S. The whole passage καὶ εἶπεν, κ. τ. λ. is wanting in many of the best MSS. Some read the first clause without an interrogation.—60. ὁ Ἰησοῦς. Enclosed by K. within brackets.

Ver. 51. τῆς ἀναλήψεως. This noun is not found in the LXX., nor elsewhere in the N.T. There seems to be little doubt that it must mean our Lord's *ascension*, with reference to which the verb ἀναλαμβάνειν is used in Mark xvi. 19. Acts i. 2. 11. 22. 1 Tim. iii. 16. With respect to the limited sense, in which the expression ἐν τῷ συμπλ. τὰς ἡμέρας must be taken, it is by no means unusual, in popular language, to speak of a period, which is closely approaching, as being actually at hand.—The phrase στηρίζειν τὸ πρόσωπον implies a *stead* and *settled resolution*. Compare 2 Kings xii. 17. Jer. iii. 12. xli. xlii. 16. Ezek. iv. 3. vi. 2. xiv. & Dan. xi. 17. In ver. 53, the form is less

decisive.—With ἐτοιμάσαι, in the next verse, supply *ξενίαν*. It should seem that the preference which our Lord's journey manifested to Jerusalem, as the seat of divine worship, induced the Samaritans to reject him on this occasion. The national enmity between the Jews and the Samaritans did not usually prevent them from receiving him. From this point to ch. xviii. 14, St. Luke's narrative is occupied with events almost entirely unnoticed by the other Evangelists.

Ver. 54. ὥς ὁ Ἡλίας ἐποίησα. See 2 Kings i. 10. 12.

Ver. 57. ἐγένετο δὲ, κ. τ. λ. Compare Matt. viii. 19, *ergo*.

γελλε τὴν βασιλείαν τοῦ Θεοῦ. Εἶπε δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, 61
κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.
Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' 62
ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ
Θεοῦ.

10. ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἐβδομήκοντα, 1
καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν
καὶ τόπον, οὗ ἐμελλεν αὐτὸς ἔρχεσθαι. Ἐλεγεν οὖν πρὸς αὐτοὺς, Ὁ 2
μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεῖθήτε οὖν τοῦ κυρίου τοῦ
θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. Ὑπάγετε 3
ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. Μὴ βαστάζετε 4
βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσ-
πάσησθε. Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη 5
τῷ οἴκῳ τούτῳ· καὶ ἐὰν μὲν ᾗ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' 6
αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ 7
οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐρ-
γάτης τοῦ μισθοῦ αὐτοῦ ἐστι. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. Καὶ 8
εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατι-
θέμενα ὑμῖν, καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, 9
Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Εἰς ἣν δ' ἂν πόλιν εἰσερ- 10
χησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε,
Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπο- 11
μασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἐφ' ὑμᾶς ἡ βα-
σιλεία τοῦ Θεοῦ. Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ 12
ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, 13
Βηθσαιδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενομέ-
ναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. Πλὴν 14
Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ σὺ, Κα- 15
περναοῦμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ᾧδου καταβιβασθῇς. Ὁ 16

Ver. 2. R. ἐκβάλλω.—6. G. K. S. omit the article before υἱός.—11. G. omits, and
K. brackets ἐφ' ὑμᾶς.—12. G. K. S. omit εἰ.

Ver. 62. οὐδεὶς ἐπιβαλὼν κ. τ. λ. This is a proverbial maxim, derived from the necessity of keeping the eye steadfastly fixed in ploughing upon the line of the furrow, and thence applied to the duty of a constant attention to the concerns of Christianity. In illustration of the sentiment, see *Phil.* iii. 14.

CHAP. X. Ver. 1. ἀνέδειξεν. Appointed. In this sense the verb is used in 2 *Marc.* ix. 23. x. 11. xiv. 12. *Diod. Sic.* I. 66. *Polyb.* XIII. 4. Hence the noun ἀνδείξις is applied to the assumption, by John the Baptist, of his prophetic office (*Luke* i. 80). The word ἑτεροῦς refers to the previous mission of the

twelve (*Luke* ix. 1).—It is mere conjecture that Mark, Luke, Matthias, Barnabas, the seven deacons, and others mentioned in the N. T., were among these seventy.—Of the expression ἀνὰ δύο, see on *Mark* vi. 7.

Ver. 2. Ἐλεγεν οὖν κ. τ. λ. With this and the following verses, compare *Matt.* ix. 37, 38. x. 9, *sqq.* xi. 31, *sqq.* *Mark* vi. 8, *sqq.* In ver. 4, the salutations, to which our Lord alludes, were those tedious and unmeaning greetings, which were practised by the Jews. A similar direction is given to Gehazi in 2 *Kings* iv. 29.—Of the signification of υἱός in ver. 6, see on *Matt.* xxiii. 18.

ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.

17 Ὑπέστρεψαν δὲ οἱ ἐβδόμηκοντα μετὰ χαρᾶς, λέγοντες, Κύριε, καὶ τὰ
18 δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. Εἶπε δὲ αὐτοῖς, Ἐθεώρουν
19 τὸν Σατανᾶν, ὡς ἀστραπὴν, ἐκ τοῦ οὐρανοῦ πεσόντα. Ἰδοὺ, δίδωμι ὑμῖν
τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὕφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
20 δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει. Πλὴν ἐν τούτῳ μὴ
χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ
21 ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ᾠρᾷ ἡγαλλιάσατο
τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ
οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ
ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία
22 ἡμροσθὲν σου. Καὶ, στραφεὶς πρὸς τοὺς μαθητὰς, εἶπε, Πάντα παρε-
δόθη μοι ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός,
ἢ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βού-
23 ληται ὁ υἱός ἀποκαλύψαι. Καὶ, στραφεὶς πρὸς τοὺς μαθητὰς κατ'
24 ἰδίαν, εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε· λέγω γὰρ
ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέ-
πετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, Διδάσ-
26 καλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ εἶπε πρὸς αὐτὸν,
27 Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; Ὁ δὲ ἀποκριθεὶς εἶπεν,
“Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης
τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας
28 σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.” Εἶπε δὲ αὐτῷ, Ὁρθῶς ἀπεκρί-
29 θης· τοῦτο ποιεῖ, καὶ ζήσῃ. Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς
30 τὸν Ἰησοῦν, Καὶ τίς ἐστί μου πλησίον; Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν,

Ver. 19. R. ἀδικήσῃ.—20. μᾶλλον. Omitted by G. K. 8.; and probably an interpo-
lation.—22. G. K. omit καὶ στ. π. τ. μ. εἶπει.

Ver. 18. ἰθεώρουν τὸν Σατανᾶν, κ. τ. λ. This is not to be confined to Satan's fall after his first disobedience (2 Pet. ii. 4), but includes the approaching destruction of his power, by the success which would attend the ministry of the Gospel. See John xii. 31; and compare Isa. xiv. 12. Rev. xii. 8, 9.—With ver. 19, compare Mark xvi. 18.

Ver. 20. ὅτι τὰ ὀνόματα κ. τ. λ. So Heb. xii. 23. There seems to be an allusion to the enrolment of the names of citizens, by which their rights and privileges are acknowledged and ratified. That the expression implies no undecidable title to eternal salvation, is clear from the fact that the writing may be blotted out. See Exod. xxxii. 32. Deut. ix. 14. xxv. 19. xix. 20. Isa. iv. 3. Dan. xii. 1. Phil. iv. 3.

Col. ii. 14. Rev. iii. 5. xlii. 8. xxi. 27. xxii. 19.—With the following verses, compare Matt. xi. 25, sqq. xlii. 16, 17. xxii. 35, sqq.

Ver. 29. δικαιοῦν ἑαυτόν. To prove himself righteous; i. e. to show that he had performed his duty to his neighbour. See on Matt. xi. 19. At the time of our Lord's appearance upon earth, tradition had greatly perverted the intention of the Mosaic law; the term neighbour (Lev. xix. 18) was supposed to apply to Jews only; and they exercised, as Tacitus truly observes (Hist. V. 5), *adversus omnes alios hostile odium*. Compare Juv. Sat. XIV. 101, sqq.

Ver. 30. εἰς Ἱερουσόμ. It is recorded by Jerome that the road from Jerusalem to Jericho

Ἀνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ ληστοῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθανὴ τυγχάνοντα. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ, ἰδὼν αὐτὸν, ἀντιπαρῆλθεν. Ὁμοίως δὲ 31 καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Σαμαρεῖτης δὲ τις, ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ, ἰδὼν αὐτὸν, ἐσπλαγ- 32 χνίσθη· καὶ προσελθὼν κατέδρασε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον 33 καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβα- 34 λὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὁ τι ἂν προσδαπανήσῃς, ἐγὼ, ἐν τῷ ἐπανέρχεσθαί με, ἀπο- 35 δώσω σοι. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γενοῖναι 36 τοῦ ἐμπεσόντος εἰς τοὺς ληστές; Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' 37 αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως. 38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώ- 39 μιν τινά· γυνὴ δὲ τις, ὀνόματι Μάρθα, ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἡ καὶ, παρακαθίσασα 40 παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα 41 περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε, Κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν; εἰπέ οὖν αὐτῇ, ἵνα 42 μοι συναντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, 43 Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· ἑνὸς δὲ ἐστὶ χρεία. Μα- 44 ρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

11. ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητάς αὐτοῦ.

Ver. 36. G. K. S. πλησίον δοκεῖ σοι.—37. εἶπεν οὖν. G. εἶπε δὲ.

was no infested by banditti, as to have acquired the name of the bloody way.

Ver. 34. ἔλαιον καὶ οἶνον. Celsus:—In vulnere curatio sic laetæ succide vicem impleat, nunc ex vino et oleo, nunc ex rosca. See also Plin. N. H. XXXI. 47. The mixture was called *oncleum*. Of the two *denarii* (ver. 35), see on Matt. x. 2.

Ver. 38. κώμην τινά. Bethany. Compare John xi. 1. 18; and see on Matt. xxi. 1.

Ver. 39. παρὰ τοὺς πόδας. See on Matt. xiii. 2.

Ver. 40. περιεσπᾶτο. Was distracted. Eccles. xii. 2. LXX. περισπωμένην περὶ πάντων. Diod. Sic. I. 74. περὶ πολλὰ περισπασμένου. So Hor. Sat. II. 8. 67. Tene, ut exipias laute, torquere omni Sollicitudine districtum. Compare 1 Cor. vii. 35.

Ver. 41. μεριμνᾷς. See on Matt. vi. 25.—The verb *τυρβάζειν* signifies properly to raise the mud, as in Arist. Vesp. 257. Pac. 1007. It is derived from *τυρβή* (Xen. Cyr. I. 2. 3), whence the Latin *turba*: and seems to convey the idea of water in a state of agitation. Here the passive *τυρβάζεσθαι* signifies metaphorically to be perplexed or bewildered. The repetition of the name is expressive of affection; mingled in this instance with gentle reproof. Compare ch. xiii. 34.

Ver. 42. ἑνός. Enthymium:—τῆς ἀποδείξεως τῶν ἑμῶν λόγων. The different character of the two sisters is further exemplified in John xi. 20. xii. 2, 3.

CHAP. XI. Ver. 1. καθὼς καὶ Ἰωάν. c. τ. λ. Probably the Rabbins taught their followers a form of prayer. To the disciple,

- 2 Εἶπε δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐ-
 3 ρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γεννηθήτω
 4 τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν
 5 ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,
 6 καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς
 7 εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Καὶ εἶπε πρὸς
 8 αὐτοὺς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν
 9 μεσουκτιόν, καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ἐπειδὴ
 10 φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὁ παρα-
 11 θῆσω αὐτῷ· κάκεινος, ἔσθωτεν ἀποκριθεὶς, εἴπῃ, Μὴ μοι κόπους πά-
 12 ρε· ἡδὴ ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοί-
 13 τήν εἰσιν· οὐ δύναμαι ἀναστὰς δοῦναί σοι; Λέγω ὑμῖν, εἰ καὶ οὐ δώ-
 14 σαι αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐ-
 15 τοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει. Καγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ
 16 δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησέτε· κρουετε, καὶ ἀνοιγήσεται ὑμῖν.
 17 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι
 18 ἀνοιγήσεται. Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λί-
 19 θον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;
 20 ἢ καὶ ἐὰν αἰτήσῃ ὠν, μὴ ἐπιδώσει αὐτῷ σκορπίον; Εἰ οὖν ὑμεῖς, πονη-
 21 ροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δόματα δίδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
 22 μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;
 23 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ
 24 δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.
 25 Τίτις δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελλζεβούλ, ἄρχοντι τῶν δαιμονίων, ἐκ-
 26 βάλλει τὰ δαιμόνια· ἕτεροι δὲ, πειράζοντες, σημεῖον παρ' αὐτοῦ ἐζή-
 27 τουν ἐξ οὐρανοῦ. Αὐτὸς δὲ, εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς,
 Πᾶσα βασιλεία, ἐφ' ἐαυτὴν διαμερισθεῖσα, ἐρρημοῦται· καὶ οἶκος ἐπὶ

Ver. 2. G. omits, and K. encloses within brackets the words ἡμῶν ὁ ἐν τ. οὐρανοῖς, and γεννηθήτω τ. θ. σου, ὡς ἐν οὐρ. καὶ ἐπὶ τ. γῆς, and in the next verse ἀλλὰ ῥῦσαι ἡμ. ἀπὸ τ. π.—11. G. K. S. ἐξ ὑμῶν, and ἡ καὶ ἰχθύς.—15. ἀρχ. τ. δ. G. τῷ ἄρχοντι.

who asked Jesus for such a form, he repeated that which he had formerly introduced into the Sermon on the Mount.

Ver. 2. Πάτερ ἡμῶν, &c. τ. λ. See on Matt. vi. 9, *agg.*

Ver. 7. τὴν κοίτην. The bed-chamber; a part being put for the whole.—Of the phrase *εὐδοκῶς παρέχειν*, see on Matt. xxvi. 10.

Ver. 8. ἀναίδειαν. Importunity. Homer uses ἀναιδής in a sense somewhat similar. See on Hom. Il. Δ. 521. N. 139.—This parable, and the very similar one in Luke xviii. 2, *agg.*, are intended to enforce the necessity of earnest prayer. It is not to be

inferred that God will listen to mere importunity; but that, inasmuch as perseverance is a test of earnestness, he will grant what he would withhold from careless and heartless indifference, provided the prayer be consistent with the good of the worshipper.—With the following verses compare Matt. vii. 7, *agg.*

Ver. 12. σκορπίον. In Judæa, the scorpions are about the size of an egg, and not unlike one in shape. See Plin. N. H. XI. 25.

Ver. 17. οἶκος ἐπὶ οἶκον. Scil. διαμερι-
 θείας.

οἶκον πίπτει. Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθή- 18
σεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ
δαιμόνια. Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν 19
ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. Εἰ δὲ ἐν 20
δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
τοῦ Θεοῦ. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλὴν, 21
ἐν εἰρήνῃ ἔστι τὰ ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ 22
ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἧ ἑπεποιθεῖ,
καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι· 23
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει. Ὅταν τὸ ἀκύβαρτον πνεῦμα 24
ἐξελθῇ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνά-
παυσιν· καὶ, μὴ εὐρίσκον, λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν
ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. Τότε 25-4
πορεύεται, καὶ παραλαμβάνει ἐπτά ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
ἐκείνου χεῖρονα τῶν πρώτων.

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ 27
τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ
οὓς ἐθήλασας. Αὐτὸς δὲ εἶπε, Μενούνγε μακάριοι οἱ ἀκούοντες τὸν 28
λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν. Τῶν δὲ ὄχλων ἐπαθροίζομέ- 29
νων, ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ
σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ προφήτου· κα- 30
θὼς γὰρ ἐγένετο Ἰωῆς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς
τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. Βασίλισσα νότου ἐγερεθήσεται ἐν τῇ 31
κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι
ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ
ἰδοῦ, πλεῖον Σολομῶντος ᾧδε. Ἄνδρες Νινευὶ ἀναστήσονται ἐν τῇ 32
κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενό-
ησαν εἰς τὸ κήρυγμα Ἰωῆ, καὶ ἰδοῦ, πλεῖον Ἰωῆ ᾧδε. Οὐδεὶς δὲ, 33
λύχνον ἄψας, εἰς κρυπτὴν τίθῃσιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν
λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. Ὁ λύχνος 34
τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ,
καὶ ὅλον τὸ σῶμά σου φωτεινόν ἔστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ

Ver. 28. καὶ φ. αὐτόν. G. K. omit αὐτόν.—29. τοῦ προφήτου. Omitted by G.; and
by K. enclosed in brackets.—32. S. ἄνδρες Νινευίταις.—34. S. ὁ ὀφθαλμός σου, ὅταν
κ. τ. λ.

Ver. 27. Μακαρία ἡ κοιλία κ. τ. λ.
Thus Mussi Her. et Leand. v. 138. "Ὁλβιος
ὃς σε φύτευσε, ὃ ὀλβιος ἡ τίκε μήτηρ,
Γαστήρ θ' ἥ σ' ἰλόχευσε μακαράτη. Ovid.
Met. IV. 380. Qui te genuere beati, Et frater
felix, et fortunata profecta, Signa tibi soror est,
et quae dedit ubera nutritrix.

Ver. 29. σημεῖον ἐπιζητεῖ. This refers to
ver. 16. Compare Matt. xii. 39, seq.

Ver. 33. οὐδεὶς δὲ, λύχνον κ. τ. λ. Com-
pare Matt. v. 16. vi. 22, 23. In ver. 36.
ἀστραπή is simply a bright flame. The clause
was clearly suggested by ver. 33.

- 35-36 σῶμά σου σκοτεινόν. Σκόπει οὖν, μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τί μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.
- 37 Ἐν δὲ τῇ λαλήσῃ ἡρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀριστήσῃ 38 παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, 39 ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Εἶπε δὲ ὁ κύριος πρὸς αὐτὸν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος 40 καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. Ἄφρονες, 41 οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε; Πλὴν τὰ ἐνόντα 42 δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν. Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· 43 ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφίεναι. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς 44 ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ 45 περιπατοῦντες ἐπάνω οὐκ οἶδασιν. Ἀποκριθεὶς δὲ τις τῶν νο- 46 μικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Ὁ δὲ εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορ- 47 τία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς 48 φορτίοις. Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ 49 πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς. Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, 50 ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ 51 αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γε- 52 νεᾶς ταύτης· ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν, 53 ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχο- 54 μένους ἐκωλύσατε. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο

Ver. 42. ταῦτα ἴδου. K. inserts δέ.—44. γραμ. καὶ φ. ὑποκριταί. Omitted by G. K.

Ver. 38. ἐβαπτίσθη. This verse signifies here simply to wash. Compare Matt. xv. 2. Mark vii. 2, sqq. With the following, compare Matt. xxiii. 6, 7. 23, sqq.—In ver. 40, the sense is, God, who made the outward man, made the inward also: and is not, therefore, inward purity as indispensable as outward cleanliness?

Ver. 41. τὰ ἐνόντα. Scil. τῷ ποτηρίῳ. The corresponding words in Matt. xxiii. 26,

are τὸ ἐντὸς τοῦ ποτηρίου. Hence the meaning is, Regard not the outside of the cup, but give in alms the food which it contains: and thus you will have no need of the Levitical purifications. Some understand κατὰ τὰ ἐνόντα, according to your substances; but this would rather be ἐκάρχοντα, as in ch. viii. 3. Almsgiving is of course intended to represent the general practice of Christian duty.

οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων· ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαι τι ἐκ 54 τοῦ στόματος αὐτοῦ, ἵνα κατηγόρησωσιν αὐτοῦ.

12. ἘΝ ΟἷΣ ἔΠΙΣΥΝΑΧΘΕΙΣΩΝ ΤΩΝ ΜΥΡΙΑΔΩΝ τοῦ ὄχλου, ὥστε κατα- 1 πατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητάς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπ- 2 τὸν, ὃ οὐ γνωσθήσεται. Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῇ φωτὶ 3 ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμίαις, κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε 4 ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσό- τερόν τι ποιῆσαι. Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ 5 τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δυο; 6 καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ. Ἀλλὰ καὶ 7 αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. Μὴ οὖν φοβεῖσθε πολλῶν στρουθίων διαφέρετε. Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ 8 ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώ- 9 πιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφε- 10 θήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημησάντι οὐκ ἀφε- θήσεται. Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς 11 ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσασθε, ἢ τί εἰπῆτε· τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧρᾳ, ἃ δεῖ 12 εἰπεῖν.

Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ, Ἀνθρώπε, τίς 14 με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Εἶπε δὲ πρὸς αὐτοὺς, Ὁρατε 15

Ver. 54. G. K. S. omit καὶ.—CHAP. XII. Ver. 4. K. ἀποκτενόντων.

Ver. 53. δεινῶς ἐνέχειν. See on Mark vi. 19.—The verb ἀποστοματίζειν signifies either to repeat from memory (ἀπὸ στόματος λέγειν), or to command one to speak. So Hesychius, Suidas, and other grammarians. Hence it will signify, to provoke one to speak; and this acceptation is here marked by the corresponding expression θηρεῦσαι τι ἐκ στόματος αὐτοῦ, in the next verse.

Ver. 54. ἐνεδρεύοντες. See on Acts xxiii. 16.

CHAP. XII. Ver. 1. ἐν οἷς. Scil. χρόνοις.—The noun μυριάς is used to signify an indefinitely great multitude, in Gen. xxiv. 60. Ps. iii. 6. Eccles. xlvii. 6. LXX. Acts xxi. 20. Heb. xii. 22. Rev. v. 11, et alibi. In

Matt. xvi. 8, the term *leaven*, which is here called ὑπόκρισις, is expressly referred to the doctrines of the Pharisees; but their doctrines were built upon hypocrisy. With the following verses, compare Matt. x. 12. 28. sqq. xii. 31, 32.—Of ἀνθ' ὧν (ver. 3), see on Luke i. 20.

Ver. 14. δικαστὴν ἢ μεριστὴν. Compare Exod. ii. 14. Among the Jews, a patrimony was equally divided, except that the eldest son had a double portion. See Deut. xxi. 17; and compare Luke xv. 12. In cases of dispute, the council of three judges were the appointed arbitrators; and their jealousy would probably have been roused by the interference of Jesus.

καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ
 16 ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν
 πρὸς αὐτοὺς, λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·
 17 καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω
 18 τοὺς καρπούς μου; Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθή-
 κας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου
 19 καὶ τὰ ἀγαθὰ μου· καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ
 20 κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. Εἶπε δὲ αὐτῷ
 ὁ Θεός, Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ·
 21 ἃ δὲ ἡτοίμασας, τίνι ἔσται; Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς
 22 Θεὸν πλουτῶν. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο
 ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ
 23 σώματι, τί ἐνδύσθητε. Ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς, καὶ τὸ
 24 σῶμα τοῦ ἐνδύματος. Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεί-
 ρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι ταμείον οὐδὲ ἀποθήκη· καὶ
 ὁ Θεὸς τρέφει αὐτούς· πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;
 25 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
 26 πῆχυν ἓνα; Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν
 27 μεριμνᾶτε; Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ
 28 βάλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον ἐν τῷ ἁγρῷ σήμερον
 ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσσι,
 29 πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι; Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ
 30 τί πίητε· καὶ μὴ μετεωρίζεσθε. Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου
 31 ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων. Πλὴν ζητεῖτε

Ver. 15. Αὐτὸ ἀπὸ πάσης πλεονεξίας.—18. G. K. 8. γενήματα.—31. Some MSS. omit πάντα.

Ver. 15. ὅτι οὐκ ἐν τῷ κ. τ. λ. For in a man's abundance, i. e. however great his riches, his life does not proceed from his possessions. Compare Acts xix. 25. The noun ζωὴ may also include the idea of happiness: as in Prov. iv. 22. xii. 28. LXX. Rom. viii. 6. 1 Pet. iii. 10. A similar sentiment is frequently met with in the classical writers. See Arist. Eth. Nic. X. 9. Hor. Od. IV. 9. 45. Sat. I. l. 49. Epist. I. 2. 47.

Ver. 18. τὰ γεννήματά μου. Scil. ἐκ τῆς χώρας. Polyb. I. 71. τῶν ἐκ τῆς χώρας γιγνημάτων. With vv. 19, 20, compare Eccles. xi. 9. Wind. xi. 19.

Ver. 20. ἀπαιτοῦσιν. Personal for impersonal; and so again in ver. 48. See on Matt. i. 22.

Ver. 21. εἰς Θεὸν πλουτῶν. Rich unto God; i. e. employing his riches to God's

glory, by works of charity. So Lucian. Epist. Sat. c. 24. ἐς τὸ κοινὸν πλουτεῖν, to be rich for the benefit of the community. The sense may be well supplied by the words τὴν ψυχὴν αὐτοῦ ἀπολίσσει, from Matt. xvi. 26. With the following verses, compare Matt. vi. 25, seqq.

Ver. 29. μετεωρίζεσθε. Properly this verb is applied to the flight of birds or the motion of ships at sea (Ezek. x. 16. LXX. Thucyd. vii. 16): and hence it signifies metaphorically, to be restless or unsettled in mind; to be agitated with hopes and fears. Thucyd. II. 7. ἡ Ἑλλάς πᾶσα μετῴρος ἦν. Joseph. B. J. I. 27. 3. ἐνθα δὲ μετῴρος Σύρια πᾶσα, ἃ τὸ ἰουδαϊκὸν ἦν, ἐδεχομένων τὸ τίλος τοῦ δράματος. Cic. Epist. Att. XV. 14. Ita enim μετῴρος, et magnis cogitationibus impeditus.

εὔξασθαι. Καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσ- 29
 ὤπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.
 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ 30
 Ἡλίας· οἱ, ὁφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἐμελλε πλη- 31
 ροῦν ἐν Ἱερουσαλὴμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαραμέ- 32
 νοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο
 ἄνδρας τοὺς συνεστῶτας αὐτῷ. Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι 33
 αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν
 ἐστὶν ἡμᾶς ὥδε εἶναι· καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ, καὶ Μωσεῖ
 μίαν, καὶ μίαν Ἡλίᾳ· μὴ εἰδὼς ὁ λέγει. Ταῦτα δὲ αὐτοῦ λέγοντος, 34
 ἐγένετο νεφέλη, καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους
 εἰσελθεῖν εἰς τὴν νεφέλην. Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, 35
 Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. Καί, ἐν τῷ γενέσ- 36
 θαι τὴν φωνὴν, εὐρίθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ εἰσέγησαν, καὶ οὐδενὶ
 ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐωράκασιν.

Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, 37
 συνήντησεν αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ, ἄνθρωπος ἀπὸ τοῦ ὄχλου ἀνε- 38
 βόησε, λέγων, Διδάσκαλε, δέομαί σου, ἐπιβλεψόν ἐπὶ τὸν υἱόν μου, ὅτι
 μονογενὴς ἐστί μοι· καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης 39
 κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἄφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐ-
 τοῦ, συντρίβον αὐτόν. Καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν 40
 αὐτὸ, καὶ οὐκ ἠδυνήθησαν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ 41
 ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι
 ὑμῶν; προσάγαγε ὥδε τὸν υἱόν σου. Ἐτι δὲ προσερχομένου αὐτοῦ, 42
 ἔρρηξεν αὐτόν τὸ δαιμόνιον, καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς
 τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτόν
 τῷ πατρὶ αὐτοῦ. Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ 43
 Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς,
 εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, Θέσθε ὑμεῖς εἰς τὰ ὥτα ὑμῶν τοὺς 44
 λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς
 χεῖρας ἀνθρώπων. Οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκα- 45
 λυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι
 αὐτόν περὶ τοῦ ῥήματος τούτου. Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, 46
 τὸ, τίς ἂν εἴη μείζων αὐτῶν. Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς 47

Ver. 38. G. K. S. ἐπιβλέψαι.—40. G. K. S. ἐκβάλλωσιν.—43. ἐποίησεν. G. ἐποίη.

Ver. 31. τὴν ἔξοδον αὐτοῦ. *His death*: fected by the death of Christ. See *Heb.* xi. as in 2 *Pet.* i. 15. In *Joseph. Ant.* IV. 8. 2. 22.

τοῦ ζῆν is added. The Latins use *exitus* and *excessus*, scil. *e villa*, in the same manner. Compare *Cic. Legg.* I. 1. *Fin.* III. 18. *Juv. Sat.* X. 127. There may be an allusion to the *Exodus* from Egypt, as typical of the deliverance from the bondage of sin, cf.

Ver. 36. εἰσέγησαν. Compare *Matt.* xvii. 9.

Ver. 39. ἐξαίφνης κράζει. That is, the evil spirit, who had deprived the demoniac of speech. Compare *Mark* ix. 17, 18.

Ver. 46. τὸ, τίς ἂν εἴη κ. τ. λ. See on *Matt.* xviii. i. xix. 18.

48 καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ, καὶ
 εἶπεν αὐτοῖς, Ὃς εἰάν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῇ ὀνόματί μου, ἐμὲ
 δέχεται· καὶ ὃς εἰάν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. Ὁ γὰρ
 49 μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας. Ἀποκριθεὶς
 δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἰδομέν τινα ἐπὶ τῇ ὀνόματί σου ἐκβάλ-
 λοντα τὰ δαιμόνια· καὶ ἐκώλυσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ'
 50 ἡμῶν. Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ
 ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.
 51 ἘΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως
 αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορευέσθαι εἰς Ἱε-
 52 ρουσαλὴμ. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πο-
 53 ρευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ. Καὶ
 οὐκ ᾔδειξαν αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερου-
 54 σαλὴμ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης, εἶπον,
 Κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι
 55 αὐτούς, ὥς καὶ Ἡλίας ἐποίησε; Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ
 56 εἶπεν, Οὐκ οἶδατε οἶον πνεύματός ἐστε ὑμεῖς; ὁ γὰρ υἱὸς τοῦ ἀνθρώ-
 που οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορευ-
 θησαν εἰς ἑτέραν κώμην.
 57 Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἰπέ τις πρὸς αὐτὸν,
 58 Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς,
 Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώ-
 59 σις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. Εἶπε
 δὲ πρὸς ἕτερον, Ἀκολουθεῖ μοι. Ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι
 60 ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς,
 Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγ-

Ver. 49. τὰ δαιμόνια. S. omits the article.—50. G. K. S. have ὑμῶν in both places.—

55. ὁ γὰρ υἱὸς κ. τ. λ. This sentence is omitted by G. S. The whole passage *καὶ εἶπεν, κ. τ. λ.* is wanting in many of the best MSS. Some read the first clause without an interrogation.—60. ὁ Ἰησοῦς. Enclosed by K. within brackets.

Ver. 51. τῆς ἀναλήψεως. This noun is not found in the LXX., nor elsewhere in the N.T. There seems to be little doubt that it must mean our Lord's *ascension*, with reference to which the verb *ἀναλαμβάνειν* is used in *Mark* xvi. 19. *Acts* i. 2. 11. 22. *1 Tim.* iii. 16. With respect to the limited sense, in which the expression *ἐν τῷ συμπλ.* τὰς ἡμέρας must be taken, it is by no means unusual, in popular language, to speak of a period, which is closely approaching, as being actually at hand.—The phrase *στήριξεν τὸ πρόσωπον* implies a fixed and settled resolution. Compare *2 Kings* xii. 17. *Jer.* iii. 12. xxi. 10. xlii. 16. *Ezek.* iv. 3. vi. 2. xiv. & *Dem.* xi. 17. In ver. 53, the form is less

decisive.—With *ἑτοιμάσαι*, in the next verse, supply *ξενίαν*. It should seem that the preference which our Lord's journey manifested to Jerusalem, as the seat of divine worship, induced the Samaritans to reject him on this occasion. The national enmity between the Jews and the Samaritans did not usually prevent them from receiving him. From this point to ch. xviii. 14, St. Luke's narrative is occupied with events almost entirely unnoticed by the other Evangelists.

Ver. 54. ὥς ἡ Ἡλίας ἐποίησε. See *2 Kings* i. 10. 12.

Ver. 57. ἰγίνετο δὲ, κ. τ. λ. Compare *Matt.* viii. 19, *sqq.*

γελλε τὴν βασιλείαν τοῦ Θεοῦ. Εἶπε δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, 61 κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' 62 ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

10. META δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, 1 καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. Ἐλεγεν οὖν πρὸς αὐτοὺς, Ὁ 2 μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. Ὑπάγετε 3 ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. Μὴ βαστάζετε 4 βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσσησθε. Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη 5 τῷ οἴκῳ τούτῳ· καὶ ἐὰν μὲν ᾗ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' 6 αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ 7 οἰκίᾳ μένετε, ἐσθίουντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστί. Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. Καὶ 8 εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, 9 Ἕγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Εἰς ἣν δ' ἂν πόλιν εἰσέρ- 10 χησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἵπατε, Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπο- 11 μασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ 12 ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, 13 Βηθσαιδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενομένηαι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. Πλὴν 14 Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ σὺ, Κα- 15 περναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ᾧδου καταβιβασθήσῃ. Ὁ 16

Ver. 2. R. ἐκβάλλω.—G. K. S. omit the article before υἱός.—11. G. omits, and K. brackets ἐφ' ὑμᾶς.—12. G. K. S. omit εἰ.

Ver. 62. οὐδεὶς ἐπιβαλὼν κ. τ. λ. This is a proverbial maxim, derived from the necessity of keeping the eye steadfastly fixed in ploughing upon the line of the furrow, and thence applied to the duty of a constant attention to the concerns of Christianity. In illustration of the sentiment, see *Phil.* iii. 14.

CHAP. X. Ver. 1. ἀνέδειξεν. Appointed. In this sense the verb is used in 2 *Macc.* ix. 23. x. 11. xiv. 12. *Diod. Sic.* I. 66. *Polyb.* XIII. 4. Hence the noun ἀνδδείξας is applied to the assumption, by John the Baptist, of his prophetic office (*Luke* i. 80). The word ἱεροδός refers to the previous mission of the

twelve (*Luke* ix. 1).—It is mere conjecture that Mark, Luke, Matthias, Barnabas, the seven deacons, and others mentioned in the N. T., were among these seventy.—Of the expression ἀνὰ δύο, see on *Mark* vi. 7.

Ver. 2. Ἐλεγεν οὖν κ. τ. λ. With this and the following verses, compare *Matt.* ix. 37, 38. x. 9, *agg.* xi. 21, *agg.* *Mark* vi. 8, *agg.* In ver. 4, the salutations, to which our Lord alludes, were those tedious and unmeaning greetings, which were practised by the Jews. A similar direction is given to Gehazi in 2 *Kings* iv. 29.—Of the signification of υἱός in ver. 6, see on *Matt.* xxiii. 15.

ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.

- 17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες, Κύριε, καὶ τὰ
18 δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. Εἶπε δὲ αὐτοῖς, Ἐθεώρουν
19 τὸν Σατανᾶν, ὡς ἀστραπὴν, ἐκ τοῦ οὐρανοῦ πεσόντα. Ἴδου, δίδωμι ὑμῖν
τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄψεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
20 δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. Πλὴν ἐν τούτῳ μὴ
χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ
21 ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλίασατο
τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ
οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ
ἀτεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία
22 ἐμπροσθέν σου. Καὶ, στραφεὶς πρὸς τοὺς μαθητὰς, εἶπε, Πάντα παρε-
δόθη μοι ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός,
εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βού-
23 ληται ὁ υἱός ἀποκαλύψαι. Καὶ, στραφεὶς πρὸς τοὺς μαθητὰς κατ'
24 ἰδίαν, εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε· λέγω γὰρ
ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέ-
πετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.
25 Καὶ ἰδού, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, Διδάσκ-
26 καλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ εἶπε πρὸς αὐτόν,
27 Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; Ὁ δὲ ἀποκριθεὶς εἶπεν,
“Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης
τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας
28 σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.” Εἶπε δὲ αὐτῷ, Ὁρθῶς ἀπεκρί-
29 θης· τοῦτο ποιεῖ, καὶ ζήσῃ. Ὁ δὲ, θέλων δικαιοῦν ἑαυτόν, εἶπε πρὸς
30 τὸν Ἰησοῦν, Καὶ τίς ἐστί μου πλησίον; Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν,

¹Ver. 19. R. ἀδικήσῃ.—20. μᾶλλον. Omitted by G. K. S.; and probably an interpo-
lation.—22. G. K. omit καὶ στ. π. τ. μ. εἶπε.

¹Ver. 18. θεώρουν τὸν Σατανᾶν, κ. τ. λ. This is not to be confined to Satan's fall after his first disobedience (2 Pet. ii. 4), but includes the approaching destruction of his power, by the success which would attend the ministry of the Gospel. See John xii. 31; and compare Isa. xiv. 12. Rev. xii. 8, 9.—With ver. 19, compare Mark xvi. 18.

¹Ver. 20. ὅτι τὰ ὀνόματα κ. τ. λ. So Heb. xii. 22. There seems to be an allusion to the enrolment of the names of citizens, by which their rights and privileges are acknowledged and ratified. That the expression implies no *indelible* title to eternal salvation, is clear from the fact that the writing may be *blotted out*. See Exod. xxxii. 32. Deut. ix. 14. xxv. 19. xix. 20. Isa. iv. 3. Dan. xii. 1. Phil. iv. 3.

Col. ii. 14. Rev. iii. 5. xiii. 8. xxi. 27. xxii. 19.—With the following verses, compare Matt. xi. 25, *sqq.* xiii. 16, 17. xxi. 35, *sqq.*

¹Ver. 29. δικαιοῦν ἑαυτόν. To prove him-
self righteous; i. e. to show that he had per-
formed his duty to his neighbour. See on
Matt. xi. 19. At the time of our Lord's ap-
pearance upon earth, tradition had greatly
perverted the intention of the Mosaic law;
the term *neighbour* (Lev. xix. 18) was sup-
posed to apply to Jews only; and they ex-
ercised, as Tacitus truly observes (Hist. V.
5), *adversus omnes alios hostile odium*. Com-
pare Juv. Sat. XIV. 101, *sqq.*

¹Ver. 30. εἰς Ἱερουσόμ. It is recorded by Je-
rome that the road from Jerusalem to Jericho

Ἀνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα. Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέ- 31
βαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ, ἰδὼν αὐτὸν, ἀντιπαρῆλθεν. Ὁμοίως δὲ 32
καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Σαμαρεΐτης δὲ τις, ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ, ἰδὼν αὐτὸν, ἐσπλαγχ- 33
νίσθη· καὶ προσελθὼν κατέδισε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον 34
καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ τὴν αὐριὸν ἐξελθὼν, ἐκβα- 35
λὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὃ τι ἂν προοδαπανήσῃς, ἐγὼ, ἐν τῷ ἐπανέρχεσθαί με, ἀπο-
δώσω σοι. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγενῆναι 36
τοῦ ἔμπεσόντος εἰς τοὺς ληστές; Ὁ δὲ εἶπεν, Ὁ κοίησας τὸ ἔλεος μετ' 37
αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

ἘΓΕΝΕΤΟ δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώ- 38
μην τινά· γυνὴ δὲ τις, ὀνόματι Μάρθα, ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον
αὐτῆς. Καὶ τῷδε ἦν ἀδελφὴ καλουμένη Μαρία, ἥ καὶ, παρακαθίσασα 39
παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα 40
περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε, Κύριε, οὐ μέλει
σοι, ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν; εἰπέ οὖν αὐτῇ, ἵνα
μοι συναντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, 41
Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· ἐνὸς δέ ἐστι χρεία. Μα- 42
ρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

11. ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ἵ
ὥς ἐπαύσατο, εἶπε τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, δίδαξον
ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.

Ver. 36. G. K. S. πλησίον δοκεῖ σοι.—37. εἶπεν οὖν. G. εἶπε δὲ.

was no infested by banditti, as to have acquired the name of the bloody way.

Ver. 34. ἔλαιον καὶ οἶνον. Celsus:—In vulnere curatio sic laet succide vicem implet, nunc ex vino et oleo, nunc ex rosca. See also Plin. N. H. XXXI. 47. The mixture was called *oncleum*. Of the two *denarii* (ver. 35), see on Matt. x. 2.

Ver. 38. κώμην τινά. Bethany. Compare John xi. 1. 18; and see on Matt. xxi. 1.

Ver. 39. παρὰ τοὺς πόδας. See on Matt. xiii. 2.

Ver. 40. περιεσπᾶτο. Was distracted. Eccius. xii. 2. LXX. περισπωμένην περὶ πάντων. Diod. Sic. I. 74. περὶ πολλὰ περισπασμένου. So Hor. Sat. II. 8. 67. *Tene, ut exsippiar laute, torquerier omni Sollicitudine districtum*. Compare 1 Cor. vii. 35.

Ver. 41. μεριμνᾷς. See on Matt. vi. 25.—The verb *τυρβάζειν* signifies properly to *raise the mud*, as in Arist. Vesp. 257. Pac. 1007. It is derived from *τυρβή* (Xen. Cyr. I. 2. 3), whence the Latin *turba*; and seems to convey the idea of water in a state of agitation. Here the passive *τυρβάζεσθαι* signifies metaphorically to be *perplexed* or *bewildered*. The repetition of the name is expressive of affection; mingled in this instance with gentle reproof. Compare ch. xiii. 34.

Ver. 42. ἐνός. Enthymius:—τῆς ἀπορίας τῶν ἐμῶν λόγων. The different character of the two sisters is further exemplified in John xi. 20. xii. 2, 3.

CHAP. XI. Ver. 1. καθὼς καὶ Ἰωάν. κ. γ. λ. Probably the Rabbins taught their followers a form of prayer. To the disciple,

- 2 Εἶπε δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐ-
 3 ρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γεννηθήτω
 4 τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν
 5 ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,
 6 καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς
 7 εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Καὶ εἶπε πρὸς
 8 αὐτοὺς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν
 9 διμεσουκτιῶν, καὶ εἶπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ἐπειδὴ
 10 φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὁ παρα-
 11 θῆσω αὐτῷ· κακεῖνος, ἔσθωτεν ἀποκριθεὶς, εἶπῃ, Μὴ μοι κόπους πά-
 12 ρχε· ἡδὴ ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοί-
 13 τήν· οὐ δύναμαι ἀναστὰς δοῦναί σοι; Λέγω ὑμῖν, εἰ καὶ οὐ δώ-
 14 σει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐ-
 15 τοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει. Καὶ γὰρ ὑμῖν λέγω, Αἰτεῖτε, καὶ
 16 δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
 17 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι
 18 ἀνοιγήσεται. Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λί-
 19 θον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;
 20 ἢ καὶ ἐὰν αἰτήσῃ ὡν, μὴ ἐπιδώσει αὐτῷ σκορπίον; Εἰ οὖν ὑμεῖς, πονη-
 21 ροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δόματα δίδόναι τοῖς τέκνοις ὑμῶν, πόσῃ
 22 μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;
 23 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ
 24 δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.
 25 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ, ἄρχοντι τῶν δαιμονίων, ἐκ-
 26 βάλλει τὰ δαιμόνια· ἕτεροι δὲ, πειράζοντες, σημεῖον παρ' αὐτοῦ ἐζή-
 27 τουν ἐξ οὐρανοῦ. Αὐτὸς δὲ, εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς,
 28 Πᾶσα βασιλεία, ἐφ' ἑαυτὴν διαμερισθεῖσα, ἐρημύεται· καὶ οἶκος ἐπὶ

Ver. 2. G. omits, and K. encloses within brackets the words ἡμῶν ὁ ἐν τ. οὐρανοῖς, and γεννηθήτω τ. θ. σου, ὡς ἐν οὐρ. καὶ ἐπὶ τ. γῆς, and in the next verse ἀλλὰ ῥῦσαι ἡμ. ἀπὸ τ. π.—11. G. K. S. ἐξ ὑμῶν, and ἡ καὶ ἰχθύν.—15. ἀρχ. τ. δ. G. τῷ ἄρχοντι.

who asked Jesus for such a form, he repeated that which he had formerly introduced into the Sermon on the Mount.

Ver. 2. Πάτερ ἡμῶν, &c. τ. λ. See on Matt. vi. 9, *agg.*

Ver. 7. τὴν κοίτην. The bed-chamber; a part being put for the whole.—Of the phrase εὐπορὸς παρέχειν, see on Matt. xxvi. 10.

Ver. 8. ἀναίδειαν. Importunity. Homer uses ἀναίδης in a sense somewhat similar. See on Hom. Il. Δ. 521. N. 139.—This parable, and the very similar one in Luke xviii. 2, *agg.*, are intended to enforce the necessity of earnest prayer. It is not to be

inferred that God will listen to mere importunity; but that, inasmuch as perseverance is a test of earnestness, he will grant what he would withhold from careless and heartless indifference, provided the prayer be consistent with the good of the worshipper.—With the following verses compare Matt. vii. 7, *agg.*

Ver. 12. σκορπίον. In Judæa, the scorpions are about the size of an egg, and not unlike one in shape. See Plin. N. H. XJ. 25.

Ver. 17. οἶκος ἐπὶ οἶκον. Scil. διαμερι-
 28 θείς.

οἶκον πίπτει. Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθή- 18
σεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ
δαιμόνια. Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν 19
ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. Εἰ δὲ ἐν 20
δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἅρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
τοῦ Θεοῦ. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, 21
ἐν εἰρήνῃ ἔστι τὰ ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ 22
ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποίθει,
καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν. Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι· 23
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει. Ὅταν τὸ ἀκάθαρτον πνεῦμα 24
ἐξηλθῇ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνά-
παυσιν· καὶ, μὴ εὐρίσκον, λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν
ἐξηλθον· καὶ ἔλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. Τότε 25-26
πορεύεται, καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
ἐκείνου χείρονα τῶν πρώτων.

Ἐγένετο δὲ ἐν τῇ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ 27
τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ
οὓς ἐθήλασας. Αὐτὸς δὲ εἶπε, Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν 28
λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν. Τῶν δὲ ὄχλων ἐπαθροισμέ- 29
νων, ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρὰ ἔστι· σημεῖον ἐπιζητεῖ, καὶ
σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάννου τοῦ προφήτου· κα- 30
θὼς γὰρ ἐγένετο Ἰωάννης σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς
τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ 31
κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρίνει αὐτούς· ὅτι
ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ
ἰδοῦ, πλεῖον Σολομῶντος ὤδε. Ἄνδρες Νινευί ἀναστήσονται ἐν τῇ 32
κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενό-
ησαν εἰς τὸ κήρυγμα Ἰωάννου, καὶ ἰδοῦ, πλεῖον Ἰωάννου ὤδε. Οὐδεὶς δὲ, 33
λύχνον ἄψας, εἰς κρυπτὴν τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν
λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. Ὁ λύχνος 34
τοῦ σώματος ἔστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ,
καὶ ὅλον τὸ σῶμά σου φωτεινόν ἔστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ

Ver. 28. καὶ φ. αὐτόν. G. K. omit αὐτόν.—29. τοῦ προφήτου. Omitted by G.; and
by K. enclosed in brackets.—32. S. ἄνδρες Νινευίταις.—34. S. ὁ ὀφθαλμός σου· ὅταν
κ. τ. λ.

Ver. 27. Μακαρία ἡ κοιλία κ. τ. λ. Thus Mussi Her. et Leon. v. 138. Ὁλβιος
ὃς σε φύτειναι, ἢ ὀλβιος ἡ τίκει μήτηρ,
Γαστήρ θ' ἢ ὁ ἰλόχινος μακαράτη. Ovid.
Met. IV. 320. Qui te genuere beati, Et frater
felix, et fortunata profecto, Siqua tibi soror est,
et quae dedit ubera nutrit.

Ver. 29. σημεῖον ἐπιζητεῖ. This refers to
ver. 16. Compare Matt. xii. 39, seq.

Ver. 33. οὐδεὶς δὲ, λύχνον κ. τ. λ. Com-
pare Matt. v. 15. vi. 22, 23. In ver. 36,
ἀστραπή is simply a bright flame. The clause
was clearly suggested by ver. 33.

35-36 σῶμά σου σκοτεινόν. Σκόπει οὖν, μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὴ μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

37 Ἐν δὲ τῇ λαλήσει ἡρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀριστήσῃ
38 παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν,
39 ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Εἶπε δὲ ὁ κύριος πρὸς
αὐτὸν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος
40 καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. Ἄφρονες,
41 οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε; Πλὴν τὰ ἐνόητα
42 δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρά ὑμῖν ἐστίν. Ἄλλ' οὐαὶ
ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον
καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ·
43 ταῦτα ἔδει ποιῆσαι, κακῆϊνα μὴ ἀφίεναι. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς
44 ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
ὑποκριταί· ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ
45 περιπατοῦντες ἐπάνω οὐκ οἶδασιν. Ἀποκριθεὶς δὲ τις τῶν νο-
46 μκῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Ὁ δὲ
εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορ-
τία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσφάυετε τοῖς
47 φορτίοις. Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ
48 πατέρες ὑμῶν ἀπέκτειναν αὐτούς. Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε
τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς,
49 ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. Διὰ τοῦτο καὶ ἡ σοφία τοῦ
Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ
50 αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· ἵνα ἐκζητηθῇ τὸ αἷμα πάντων
τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γε-
51 νεᾶς ταύτης· ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ
ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν,
52 ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι
ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχο-
53 μένους ἐκώλυσατε. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο

Ver. 42. ταῦτα ἰδὲ. K. inserts δι.—44. γραμ. καὶ φ. ὑποκριταί. Omitted by G. K.

Ver. 38. ἐβαπτίσθη. This verse signifies here simply to wash. Compare Matt. xv. 2. Mark vii. 2, sqq. With the following, compare Matt. xxiii. 6, 7. 23, sqq.—In ver. 40, the sense is, God, who made the outward man, made the inward also: and is not, therefore, inward purity as indispensable as outward cleanliness?

Ver. 41. τὰ ἐνόητα. Scil. τῷ ποτηρίῳ. The corresponding words in Matt. xxiii. 26,

are τὰ ἐνὸς τοῦ ποτηρίου. Hence the meaning is, Regard not the outside of the cup, but give in alms the food which it contains: and thus you will have no need of the Levitical purifications. Some understand κατὰ τὰ ἐνόητα, according to your substances; but this would rather be ὑπάρχοντα, as in ch. viii. 3. Almsgiving is of course intended to represent the general practice of Christian duty.

οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχουν, καὶ ἀποστοματίζουσιν αὐτὸν περὶ πλειόνων· ἐνεδρεύοντες αὐτόν, καὶ ζητοῦντες θηρεύσαι τι ἐκ 54 τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

12. ἘΝ οἷς ἐπίσυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε κατα- 1 πατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζήμης τῶν Φαρισαίων, ἧτις ἐστὶν ὑπόκρισις. Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπ- 2 τὸν, ὃ οὐ γνωσθήσεται. Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ 3 ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμίαις, κηρυχθή- σεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε 4 ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσό- τερόν τι ποιῆσαι. Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ 5 τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον φοβήθητε. Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δυο; 6 καὶ ἐν ἐξ αὐτῶν οὐκ ἐστὶν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ. Ἀλλὰ καὶ 7 αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῆνται. Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ 8 ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώ- 9 πιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφε- 10 θήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφε- θήσεται. Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς 11 ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἰπῆτε· τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾠρᾷ, ἃ δεῖ 12 εἰπεῖν.

Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ, Ἀνθρώπε, τίς 14 με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Εἶπε δὲ πρὸς αὐτοὺς, Ὁρᾶτε 15

Ver. 54. G. K. S. omitt *καὶ*.—CHAP. XII. Ver. 4. K. ἀποκτεινόντων.

Ver. 53. δεινῶς ἐνέχουν. See on Mark vi. 19.—The verb ἀποστοματίζουσιν signifies either to repeat from memory (ἀπὸ στόματος λέγειν), or to command one to speak. So Hesychius, Suidas, and other grammarians. Hence it will signify, to provoke one to speak; and this acceptation is here marked by the corresponding expression θηρεύσαι τι ἐκ στόματος αὐτοῦ, in the next verse.

Ver. 54. ἐνεδρεύοντες. See on Acts xxiii. 16.

CHAP. XII. Ver. 1. ἐν οἷς. Scil. χρό- νοις.—The noun μυριάς is used to signify an indefinitely great multitude, in Gen. xxiv. 60. Ps. iii. 6. Eccles. xlvii. 6. LXX. Acts xxi. 20. Heb. xii. 23. Rev. v. 11, et alibi. In

Matt. xvi. 8, the term *leaven*, which is here called ὑπόκρισις, is expressly referred to the doctrines of the Pharisees; but their doc- trines were built upon hypocrisy. With the following verses, compare Matt. x. 19. 26, sqq. xii. 31, 32.—Of ἀνθ' ὧν (ver. 3), see on Luke i. 20.

Ver. 14. δικαστὴν ἢ μεριστὴν. Compare Exod. ii. 14. Among the Jews, a patrimony was equally divided, except that the eldest son had a double portion. See Deut. xxi. 17; and compare Luke xv. 12. In cases of dispute, the council of three judges were the appointed arbitrators; and their jealousy would probably have been roused by the interference of Jesus.

καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὲ ἡ
 16 ζῷ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν
 πρὸς αὐτοὺς, λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·
 17 καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω τοῦ συνάξω
 18 τοὺς καρπούς μου; Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθή-
 κας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου
 19 καὶ τὰ ἀγαθὰ μου· καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ
 20 κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. Εἶπε δὲ αὐτῷ
 ὁ Θεός, Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ·
 21 ἃ δὲ ἡτοίμασας, τίνι ἔσται; Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς
 22 Θεὸν πλουτῶν. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο
 ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῇ
 23 σῶματι, τί ἐνδύσασθε. Ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ
 24 σῶμα τοῦ ἐνδύματος. Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεί-
 ρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη· καὶ
 ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;
 25 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
 26 πῆχυν ἓνα; Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν
 27 μεριμνᾶτε; Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ
 28 βάλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ σήμερον
 ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσσι,
 29 πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ
 30 τί πίητε· καὶ μὴ μετεωρίζεσθε. Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου
 31 ἐκζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων. Πλὴν ζητεῖτε

Ver. 18. AL ἀπὸ πάσης πλεονεξίας.—18. G. K. 8. γενήματα.—31. Some MSS. omit πάντα.

Ver. 16. ὅτι οὐκ ἐν τῷ κ. τ. λ. For in a man's abundance, i. e. however great his riches, his life does not proceed from his possessions. Compare Acts xix. 26. The noun ζῷ may also include the idea of happiness: as in Prov. iv. 22. xii. 28. LXX. Rom. viii. 6. 1 Pet. iii. 10. A similar sentiment is frequently met with in the classical writers. See Arist. Eth. Nic. X. 9. Hor. Od. IV. 9. 45. Sat. I. l. 49. Epist. I. 2. 47.

Ver. 18. τὰ γεννήματά μου. Scil. ἐκ τῆς χώρας. Polyb. I. 71. τῶν ἐκ τῆς χώρας γινημάτων. With vv. 19, 20, compare Eccles. xi. 9. Wind. xi. 19.

Ver. 20. ἀπαιτοῦσιν. Personal for impersonal; and so again in ver. 48. See on Matt. i. 22.

Ver. 21. εἰς Θεὸν πλουτῶν. Rich unto God; i. e. employing his riches to God's

glory, by works of charity. So Lucian. Epist. Sat. c. 24. ἐς τὸ κοινὸν πλουτεῖν, to be rich for the benefit of the community. The sense may be well supplied by the words τὴν ψυχὴν αὐτοῦ ἀπολείπει, from Matt. xvi. 26. With the following verses, compare Matt. vi. 25, seqq.

Ver. 29. μετεωρίζεσθε. Properly this verb is applied to the flight of birds or the motion of ships at sea (Ezek. x. 16. LXX. Thucyd. vii. 16): and hence it signifies metaphorically, to be restless or unsettled in mind; to be agitated with hopes and fears. Thucyd. II. 7. ἡ Ἑλλάς πᾶσα μετῴρος ἦν. Joseph. B. J. I. 27. 3. ἔνθα δὲ μετῴρος Σύρια πᾶσα, ἃ τὸ Ἰουδαῖον ἦν, ἐκδεχομένων τὸ τέλος τοῦ δράματος. Cic. Epist. Att. XV. 14. Ita sum μετῴρος, et magnis cogitationibus im-
 peditus.

τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ³² φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην·³³ ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. Ὅπου γάρ³⁴ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἐστίν. Ἔστωσαν ὑμῶν αἱ³⁵ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις³⁶ προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοιξώσιν αὐτῷ. Μακάριοι οἱ δοῦλοι³⁷ ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. Ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ³⁸ εὖρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. Τοῦτο δὲ γινώσκετε, ὅτι,³⁹ εἰ ᾗδαι ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ. Καὶ ὑμεῖς οὖν γίνεσθε⁴⁰ ἔτοιμοι· ὅτι, ᾗ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. Εἶπε⁴¹ δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; Εἶπε δὲ ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος⁴² καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν⁴³ ὁ κύριος αὐτοῦ εὐρήσει ποιῶντα οὕτως. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ⁴⁴ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἶπῃ ὁ δοῦ-⁴⁵λος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ⁴⁶ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. Ἐκεῖνος δὲ ὁ δοῦλος, ὁ γνούς⁴⁷ τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς· ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξι⁴⁸

Ver. 42. καὶ φρόνιμος. Al. ὁ φρόν. In the last clause some omit τοῦ, others τό.

Ver. 32. τὸ μικρὸν ποίμνιον. Double diminutives of this kind have a peculiar emphasis. Thus Arist. Plut. 147. μικρὸν ἀργυριδιον. Cic. Acad. IV. 38. minuta opuscula. The form is here expressive of great tenderness.—With the two next verses, compare Matt. vi. 20. xix. 21.

Ver. 35. αἱ ὀσφύες περιεζωσμέναι. In the East it was necessary to gird the loose flowing garments about the loins, in order to engage in any active employment. Compare Luke xvii. 8. John xiii. 4. Eph. vi. 14. 1 Pet. 1. 13. The custom indeed prevailed among the ancients generally. Thus Horn. Od. x. 72. ζωστήρι θεῶς συνέργε χιτῶνα. Hor.

Sat. II. 8. 70. *Præcincti recte pueri compitque ministrant.* Hence εὐζωνος signifies active; and, on the other hand, *disinctus* implies idle (Hor. Epod. I. 34). In illustration of ver. 36, see Matt. xxv. 1, sqq.

Ver. 37. περιζώσεται, &c. λ. On particular occasions the host sometimes waited upon his guests. Thus Hor. Sat. II. 6. 107. *Succinctus cursitat hospes, Continuatque dapes, necnon verniliter ipsis Fungitur officiis.*—The participle *παρελθὼν* is redundant. So again in Luke xvii. 8. With what follows, compare Matt. xxiv. 43, sqq. Mark xiii. 33, sqq.

Ver. 47. δαρήσεται πολλὰς. For κατὰ πολλὰς πληγὰς. The same ellipsis must be

πληγῶν, δαρήσεται ὀλίγας· παντὶ δὲ, ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ, ᾧ παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν.

50 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω; εἰ ἦδη ἀνήφθη. Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ. Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; Οὐχί, λέγω ὑμῖν, ἀλλ' ἡ

52 διαμερισμὸν. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένῳι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

54 Ἐλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθὺς λέγετε, Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω. Καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν

57 δὲ καιρὸν τούτου πῶς οὐ δοκιμάζετε; Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον; Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ

58 ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε

59 βάλλῃ εἰς φυλακὴν. Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἴσχατον λεπτὸν ἀποδῷς.

1 13. ΠΑΡΗΣΑΝ δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα

Ver. 58. G. K. S. βάλλω.

supplied in the next verse; and it is frequent in the best writers. Compare Arist. Vesp. 1277. Nub. 472. Demosth. de Fals. Leg. c. 216. So, in Latin, Ter. Heaut. II. 4. 22. *durus dabit; acil. plagas*. From this passage it is inferred that mankind will be finally rewarded or punished according to their works. Of the verb *dérein*, see on Matt. xxi. 36.

Ver. 49. εἰ ἦδη ἀνήφθη. Jerome:—*utiam jam ardeat!* This sense of *ei* is confirmed by Luke xix. 42. See Gr. Gr. § 53. Obs. 1. Our Lord's meaning is, that since persecutions would attend the first preaching of the Gospel, he could wish that the flame were already kindled; and that his death, which must precede them, had been accomplished. See on Matt. x. 34. xx. 22.—The verb *συνίχισθαι*, to be harassed or perplexed, occurs in Luke viii. 37. Acts xviii. 6. Phil. i. 23. Irenæus, quoting from memory, reads this last clause, *ἐπὶ πάντων ἐπιγίνομαι ἐπ' αὐτό*.

Ver. 58. τὸν καιρὸν τοῦτον. The time in which, according to the prophets, the Messiah was to appear. Compare Matt. xvi. 2,

sqg. In what follows, our Lord proceeds to remark, that their own observation of what was passing before them might convince them of the Messiah's presence (ver. 57); and that consequently, as they would endeavour to pacify a human adversary, they would do well in like manner to seek reconciliation with God. Such seems to be the import of the annexed precept in this place; which occurs in a different connexion in Matt. v. 25.—The adjective *δίκαιος* here signifies, *sitting, reasonable*; as in Phil. i. 7.

Ver. 58. δὸς ἐργασίαν. *Da operam*; a Latinism.—Of the noun *πράκτωρ*, see on Luke iii. 13; and of *λεπτὸν* (ver. 59), on Mark xii. 42.

CHAP. XIII. Ver. 1. τῶν θυσιῶν. For τοῦ αἵματος τῶν θυσιῶν. There is a similar ellipsis in Hor. Od. I. 1. 23. *Litui tubæ Permixtus sonitus*.—It has been thought that the occasion upon which these Galileans were slain was some recent tumult set on foot by the followers of Judas of Galilee (Acts v. 37), who resisted the payment of tribute to Cæsar.

πεπόνθασιν; Οὐχί, λέγω ὑμῖν· ἀλλ' εἰάν μὴ μετανοῇτε, πάντες ὡσαύ-
τως ἀπολεισθε. Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεισεν ὁ πύργος 4
ἐν τῇ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφείλται ἐγέ-
νοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ;
Οὐχί, λέγω ὑμῖν· ἀλλ' εἰάν μὴ μετανοῇτε, πάντες ὁμοίως ἀπολεισθε. 5
Ἔλεγε δὲ ταύτην τὴν παραβολὴν, Συκὴν εἶχε τις ἐν τῇ ἀμπελῶνι αὐ- 6
τοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὔρεν.
Εἶπε δὲ πρὸς τὸν ἀμπελουργόν, Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν 7
ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω· ἐκκοψον αὐτήν, ἵνατί καὶ τὴν γῆν
καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο 8
τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κοπρίαν· κἂν μὲν 9
ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι· καὶ ἰδοὺ, 10
γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύντου-
σα, καὶ μὴ δυναμένη ἀνακύβαι εἰς τὸ παντελές. Ἰδὼν δὲ αὐτήν, ὁ Ἰη- 12
σοὺς προσεφώνησε καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.
Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε 13
τὸν Θεόν. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαβ- 14
βάτῳ ἑθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, Ἐξ ἡμέρας εἰσὶν ἐν αἷς
δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέ-
ρᾳ τοῦ σαββάτου. Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, Ὑποκριτὰ, 15
ἐκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βῶν αὐτοῦ ἢ τὸν ὄνον ἀπὸ

Ver. 8. κοπρίαν. G. K. S. κόπρια.—15. ὑποκριτὰ. S. ὑποκριτὰι.

Ver. 3. ὡσαύτως. This was literally fulfilled at the destruction of Jerusalem, when the Temple was frequently the scene of war and carnage, and the blood of the priests was mingled with that of the sacrifices.—See Joseph. B. J. II. 32. IV. 4. 6. This declaration of our Lord is strongly opposed to the uncharitable notions attached to what are popularly called *judgments*.

Ver. 4. Σιλωὰμ. This was the name of a pool on the western side of Jerusalem, of which the waters were held in high estimation. The Hebrew name signifies *sent* (John ix. 7), probably because it was regarded as a blessing sent from God; though some suppose it to have been a type of *Shiloh*, or the Messiah. See Isa. viii. 6. xii. 3. By the side of this pool the tower probably stood, which accidentally fell on the sufferers in question. No record of the event has been preserved.—Properly ὀφειλὴς is a debtor (Matt. xviii. 24); thence *one bound by some obligation* (Rom. i. 14. Gal. v. 3); and so, a sinner generally. Thus it is here convertible with ἀμαρτωλός in ver. 2. Compare also Matt. vi. 12. with Luke xi. 4.

Ver. 6. συκὴν εἶχε κ. τ. λ. Compare Isa. v. 1, *sqq.* The fig-tree is the Jewish people; whose repeated abuse of God's proffered mercy at length reached its consummation at the destruction of Jerusalem: but the spirit of the parable illustrates the long-suffering of God to sinners generally.

Ver. 7. καταργεῖ. Arist. Econ. c. 2. χώρας ἀργού γενομένης. The verb, thus applied, signifies to render useless. Hence, metaphorically, to destroy, to abolish; in which, and other cognate senses, it is repeatedly used by St. Paul. Compare Rom. iii. 31. vi. 6. vii. 2. 1 Cor. vi. 13. xiii. 8. 11. 2 Cor. iii. 7. 11. Gal. iii. 17. v. 4. 2 Tim. i. 10. Heb. ii. 14; and elsewhere.

Ver. 9. κἂν μὲν π. καρπόν. Scil. καλὸς ἔχει. See on Hom. Il. A. 135; Gr. Gr. § 69. III. Obs. 9.

Ver. 11. πνεῦμα ἀσθενείας. An infirmity inflicted by an evil spirit. Compare ver. 16. Matt. viii. 17. x. 1. From the terms here employed the infirmity was clearly that called *κῶφωσις*.

Ver. 15. λύει τὸν βῶν κ. τ. λ. See on Matt. xii. 10.

- 16 τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ, θυγατέρα Ἀβραὰμ οὔσαν, ἣν ἔδωκεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι
- 17 ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ, ταῦτα λέγοντος αὐτοῦ, κατρχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.
- 18 Ἐλεγε δὲ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν; Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ᾗξησεν, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ
- 20 τοῦ οὐρονοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. Καὶ πάλιν εἶπε,
- 21 Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; Ὁμοία ἐστὶ ζύμῃ, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.
- 22 ΚΑΙ διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων, καὶ πορείαν
- 23 ποιούμενος εἰς Ἱερουσαλὴμ. Εἶπε δὲ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σω-
- 24 ζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτοὺς, Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πυλῆς· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύ-
- 25 σουσιν. Ἀφ' οὗ ἂν ἐγερεθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἑστάναι, καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, Κύ-
- 26 ριε, ἀνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς
- 27 πλατείαις ἡμῶν ἐδίδασκες· καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόσπῃτε ἀπ' ἐμοῦ, πάντες οἱ ἐργάται τῆς ἀδικίας. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὤψησθε Ἀβραάμ καὶ
- 28 Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ
- 29 Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω· καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ
- 30 τοῦ Θεοῦ. Καὶ ἰδοὺ, εἰσὶν ἔσχατοι, οἱ ἔσονται πρῶτοι· καὶ εἰσὶ πρῶτοι, οἱ ἔσονται ἔσχατοι.
- 31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ,
- 32 Ἐξέλθε, καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦ-

Ver. 20. Καὶ. π. εἶπε. K. S. omit the copula.—24. πυλῆς. G. θύρας.

Ver. 16. θυγατέρα Ἀβραάμ. See on Matt. iii. 9.

Ver. 23. εἰ ὀλίγοι οἱ σωζόμενοι; the particle is interrogative, as in Matt. xii. 10. See Gr. Gr. § 67. Probably the question was proposed to our Lord, as one frequently discussed in the schools; though it was the prevalent opinion that all Israel would have their part in the world to come. Our Lord answers the question generally, by intimating the necessity of exertion to enter into the gate of life. See Matt. vii. 13; and with what

follows, compare Matt. vii. 21, *sqq.* viii. 11, 12. xix. 30.

Ver. 32. ἀλώπεκι. The threat of Herod to kill Christ was probably designed to induce him to quit his dominions; and in calling him a fox, our Lord may have alluded to this secret object. See on Matt. vii. 6.—By the expression σήμερον ἢ αὔριον ἢ τῇ τρίτῃ, *sc. ἡμέρᾳ*, any short interval of time is intended. Compare Hos. vi. 2. The meaning seems to be, that our Lord's ministry was not to be interrupted by Herod; but that, after his pur-

μαι. Πλὴν δεῖ με σήμερον καὶ αὐριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι 33
οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ. Ἱερουσαλὴμ, Ἱε- 34
ρουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λθοβολοῦσα τοὺς ἀ-
εσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου,
ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθε-
λήσατε; ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ὑμῖν, 35
ὅτι οὐ μὴ με ἴδητε, ἕως ἂν ἦξῃ ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου.

14. ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων
τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι
αὐτόν. Καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ· καὶ 2-
ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων,
Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; Οἱ δὲ ἡσύχασαν. Καὶ ἐπιλαβόμε- 4
νος ἰάσατο αὐτόν, καὶ ἀπέλυσε· καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τί- 5
νος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει
αὐτόν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι 6
αὐτῷ πρὸς ταῦτα.

Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς 7
πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, Ὅταν κληθῆς ὑπό τι- 8
νος εἰς γάμους, μὴ κατακληθῆς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμώ-
τερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας 9
ἔρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἑσχατον
τόπον κατέχειν. Ἀλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσον εἰς τὸν ἑσχα- 10
τον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσαναβῇθ

Ver. 35. ἔρημος. G. S. omit this word; and K. places it in brackets. CHAP. XIV.
Ver. 5. ὄνος ἢ βοῦς. G. S. ὁ δὲ β. The reading is certainly remarkable. Mill suggests
δός.—10. ἀνάπαισον. G. K. ἀνάπαισαι. S. ἀνάπαιτε.

pose was accomplished, he should die, not by Herod's machinations, but at Jerusalem. In Heb. ii. 10, Christ is said *τελειοῦσθαι*, to be made perfect, by his suffering and death; and so the verb is used in this passage. Compare Heb. xi. 40. xii. 23.

Ver. 33. τῇ ἐχομένῃ. See on Mark i. 38. οὐκ ἐνδέχεται. Hesych. ἀδύνατόν ἐστι. Of this impersonal usage of the verb, examples are not infrequent; and in the same sense ἀνένδεκτόν ἐστι is used in Luke xvii. 1; but the adjective is found in no other writer. The expression must be understood with some limitations; as some of the prophets, though comparatively few, had perished out of Jerusalem. Of πορεύεσθαι see on Mark vii. 5; and of vv. 34, 35, on Matt. xxiii. 37, *sqq.*

CHAP. XIV. Ver. 1. τῶν Φαρισαίων. Not in regimen, but in apposition, with τῶν ἀρχόντων. Compare ch. xviii. 18.

Ver. 7. παραβολήν. See on Matt. xiii. 3.

—ἐπέχων. Schll. τὴν δianoian. The ellipsis is so supplied in Plato de Legg. XI. p. 926. Some, less correctly, understand τὸν ὀφθαλμόν. Compare Acta vi. 8. 1 Tim. iv. 16.—At entertainments, the middle couch, which lay along the upper end of the table, was deemed most honourable; and of this situation the Rabbis were extremely jealous. Compare Matt. xxiii. 6. A similar pride was also cherished by the Greeks and Romans. See Theophr. Char. 21. Val. Max. II. 1. With the precept in the text, compare Prov. xxv. 6, 7.

Ver. 9. δὸς τούτῳ τόπον. This expression, and προσαναβῇθι ἀνώτερον, were usual terms of etiquette, both among the Jews and others. Arrian. Epict. III. 26. ἐξελθε, δὸς ἄλλοις τόπον. Ovid. Fast. II. 668. Cuncta Jovi cessit turba, locumque dedit. And Plautus:—Abi tu sane superior.

11 ἀνώτερον. Τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι· ὅτι
 πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
 12 "Ἐλεγε δὲ καὶ τῷ κεκληκότε αὐτὸν, "Ὅταν ποιῇς ἄριστον ἢ δεῖπνον,
 μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγε-
 13 νεις σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλίσσωσι,
 14 ἀναπήρους, χωλοὺς, τυφλοὺς· καὶ μακάριος ἔσθ', ὅτι οὐκ ἔχουσιν ἀν-
 ταποδοῦναι σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δι-
 καίων.

15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ, Μακάριος,
 16 ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Ὁ δὲ εἶπεν αὐτῷ, Ἀνθρω-
 17 πός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλοὺς· καὶ ἀπέστειλε τὸν
 δούλον αὐτοῦ τῷ ὥρᾳ τοῦ δεῖπνου, εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε,
 18 ὅτι ἤδη ἑτοιμά ἐστι πάντα. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι
 πάντες. Ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην
 19 ἐξελθεῖν, καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος
 εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρω-
 20 τῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ
 21 τοῦτο οὐ δύναμαι ἐλθεῖν. Καὶ παραγενόμενος ὁ δούλος ἐκείνος ἀπήγ-
 γαλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ
 δούλῳ αὐτοῦ, Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως,
 καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε
 22 ὧδε. Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος
 23 ἔστί. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἐξελθε εἰς τὰς ὁδοὺς καὶ
 24 φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. Λέγω
 γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται
 μου τοῦ δεῖπνου.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ, στραφεῖς, εἶπε πρὸς αὐ-
 26 τοὺς, Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν
 μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς
 ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.
 27 Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ

Ver. 11. πᾶς ὁ ὑψῶν κ. τ. λ. See on Matt. xiii. 12.

Ver. 12. μὴ φώνει τοὺς φίλους. Subaud. μόνον, as in Matt. v. 46. Mark ix. 37. With the sentiment compare Hom. Od. P. 382. Xen. Sympos. I. 16. Plin. Epist. IX. 30.

Ver. 16. ἀνθρωπός τις κ. τ. λ. With this parable, compare Matt. xiii. 2, seqq.

Ver. 18. ἀπὸ μιᾶς. Scil. γνώμης. See on Hom. Il. B. 379. Sometimes the verb παραιτεῖσθαι signifies to refuse; but here to excuse oneself, as in Joseph. Ant. VIII.

8. 2. The expression ἔχε με παρητημένον, however, is a Latinism. Thus Mart. Epig. II. 80. *Excusatum habes me, iuga*.—With the several alleged excuses compare Deut. xx. 5, seqq.

Ver. 23. ἀνάγκασον εἰσελθεῖν. That is, *precibus coge*, as in Hor. Epist. I. 9. 3. The expression denotes affectionate earnestness, not compulsion. Compare ch. xxiv. 29. Matt. xiv. 22. Acts xvi. 15.

Ver. 26. μισεῖ τὸν πατέρα κ. τ. λ. See on Matt. vi. 24; and compare Matt. x. 37, 38.

δύναται μου εἶναι μαθητής. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδο- 23
μῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς
ἀπαρτισμόν; ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος 29
ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαῖζεν αὐτῷ, λέγοντες, 30
Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

*Ἡ τίς βασιλεὺς, πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, 31
οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνατὸς ἐστὶν ἐν δέκα χιλιάσιν
ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; Εἰ δὲ μήγε, 32
ἐτι αὐτοῦ πῶρρόν ὄντος, πρεσβειάν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.
Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρ- 33
χουσιν, οὐ δύναται μου εἶναι μαθητής. Καλὸν τὸ ἅλας· εἰ δὲ τὸ 34
ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν 35
εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὠτα ἀκούειν, ἀκουέτω.

15. ἮΣΑΝ δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτω- 1
λοὶ, ἀκούειν αὐτοῦ. Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, 2
λέγοντες, Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.
Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, Τίς ἄνθρωπος ἐξ 3-4
ὑμῶν, ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει
τὰ ἑννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ὥς
εὔρῃ αὐτό; Καὶ εὑρὼν ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων· 5
καὶ, ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονas, λέ- 6
γων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὔρον τὸ πρόβατόν μου τὸ ἀπολωλός.
Λέγω ὑμῖν, οὕτω χαρὰ ἐστὶ ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ με- 7
τανοοῦντι, ἢ ἐπὶ ἑννενηκονταεννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι με-
τανοίας. *Ἡ τίς γυνὴ, δραχμὰς ἔχουσα δέκα, εἰὰν ἀπολέσῃ δραχμὴν 8

Ver. 28. τὰ πρὸς ἀπ. G. S. εἰς ἀπαρτισμόν. Some MSS. omit the article.

Ver. 28. τίς γὰρ κ. τ. λ. It is not to be inferred that the profession of Christianity is optional. The point of comparison (ver. 33) consists in the prudent *circumspection*, and decisive resolution, which are necessary to accomplish what the Gospel requires; but the similitude does not extend to all the particulars.—*Pebbles* being used by the ancients in computation, ψηφίζειν, from ψηφος, signifies to calculate. Herod. II. 36. λογίζονται ψηφοῖσι. Compare Rev. xiii. 18.

Ver. 31. καθίσας βουλευέται. Virg. Æn. X. 169. Hic magnus sedet Æneas, secumque volutat Eventus belli varios. Sallust. Cat. I. 1. Priusquam incipias, consulo; et, postquam consulueris, mature facto opus est.

Ver. 34. καλὸν τὸ ἅλας κ. τ. λ. See on Matt. v. 13. In the present connexion the meaning is, that, unless the requisites of Christianity be well considered, its precepts will become as useless as unsavoury salt.

CHAP. XV. Ver. 4. ἐπὶ τὸ ἀπολωλός. In search of &c. So Diog. L. I. 10. περιεθεῖς εἰς ἀγρόν ἐπὶ πρόβατον.—With this parable, and the circumstance that gave rise to it, compare Matt. ix. 10. 13. xviii. 12. The import of ver. 7. may be illustrated by Eurip. CEd. fr. 14. Ἐκ τῶν ἀίλων ἡ χάρις μείζων βρότοις Φανείσα, μᾶλλον ἢ τὸ προσδοκώμενον Τέμπει.

Ver. 5. ἐπιτίθ. ἐπὶ τ. ὤμους. This seems to have been a usual custom with shepherds. Compare Isa. xl. 11. So Tibul. El. I. 1. 31. Non agnoscere sinu piceo fetumve capelle Desertum, oblitu matris, refertur domum.

Ver. 8. δραχμὴν. The Greek drachma was current in Judea, and about equal in value to the Roman denarius (Matt. xx. 2). It contained six oboli, which were about as much as a man could grasp in his hand; and hence the derivation ἀπὸ τοῦ δεδράχθαι.

μίαν, οὐχὶ ἄπτεϊ λύχνον, καὶ σairoί τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕω
9 ὅτον εὐρῇ; Καὶ εὐρούσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέ-
10 γουσα, Συγχάροτέ μοι, ὅτι εὐρον τὴν δραχμὴν, ἣν ἀπώλεσα. Οὕτω,
λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρ-
τωλῷ μετανοοῦντι.

- 1-12 Εἶπε δὲ, Ἄνθρωπός τις εἶχε δύο υἱούς· καὶ εἶπεν ὁ νεώτερος αὐτῶν
τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν
13 αὐτοῖς τὸν βίον. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα, ὁ
νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν
14 οὐσίαν αὐτοῦ, ζῶν ἀσώτως. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο
λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.
15 Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ
16 ἐπέμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ, βόσκειν χοίρους· καὶ ἐπιθύμει
γίμῃσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατιῶν, ὧν ἤσθιον οἱ χοῖροι·
17 καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ
18 πατρὸς μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπολλύμαι; Ἀναστὰς
πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς
19 τὸν οὐρανόν, καὶ ἐνώπιόν σου· καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου·
20 ποιήσόν με ὡς ἓνα τῶν μισθίων σου. Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα
ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ,
καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κα-
21 τέφλησεν αὐτόν. Εἶπε δὲ αὐτῷ ὁ υἱός, Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν,

Ver. 14. *λιμὸς ἰσχυρὸς*. Al. *ισχυρά*. See Gr. Gr. § 9. Obs. 3.—17. G. K. S. *ἀπόλ-*
λμαι ὡς.—19. *καὶ οὐκέτι*. G. K. S. omit the copula.

Ver. 11. *δύο υἱούς*. It has been thought that the younger son represents the Gentiles, who were *as far off* (Eph. ii. 13); and the elder son, the Jews, who were averse to their admission into covenant with God: but, without rejecting this view, the parable unquestionably includes a more general application.

Ver. 12. *τὸ ἐπιβάλλον μέρος*. The portion which falls to my share. So Herod. IV. 115. *ἀπολαχόντες τῶν ἐκμημάτων τὸ ἐπιβάλλον*. See on Luke xii. 14.—Of *βίος*, see on Mark xii. 44.

Ver. 13. *συναγαγὼν ἅπαντα*. Collecting all together; and turning it into money; *subaud.* εἰς ἀργύριον. Plutarch:—*κληρονομίαν εἰς ἀργύριον συναγαγών*. Quintil. Decl. 5. *Cunctas facultates in pretia collegi*.—The word *ἀσώτως* is explained both actively and passively; but the interpretation of Aristotle (Eth. IV. 1), ὁ δι' αὐτὸν ἀπολλόμενος, is the best. Compare Cic. de Fin. II. 8. A. Gell. VII. 11. As here employed, the phrase *ζῆν ἀσώτως* occurs in Joseph. Ant. XII. 4. 8. See also on ver. 30.

Ver. 15. *βόσκειν χοίρους*. A swineherd was universally regarded with contempt. See Herod. II. 27. Mart. Epig. X. 11. Among the Jews, it was moreover an occupation at variance with their religious prejudices.—Of the verb *κολλάσθαι*, see on Matt. xix. 5. It seems probable that *κεράτια* (ver. 16) were not the husks of peas, or other leguminous vegetables; but the fruit of the *ceratonia* or carob-tree, which was used in Syria as food for swine. See Plin. N. H. XV. 28.

Ver. 17. *εἰς ἑαυτὸν ἐλθὼν*. A formula of recovery from insanity or any mental delusion. Diod. Sic. XIII. 95. *τοῖς λογισμοῖς εἰς ἑαυτοῦς ἐρχόμενοι*. Hor. Epist. II. 2. 137. *Expulit morbum, Et redit ad sese*. Lucret. IV. 994. *Donce discussis redeant erroribus ad se*. In the same sense we have *γενέσθαι ἐν ἑαυτῷ*, in Acts xii. 11. Xen. Anab. I. 5. 15.

Ver. 20. *ἐπίπεσεν ἐπὶ τὸν τράχ.* Compare Gen. xxxiii. 4. xlv. 14. Tobit xi. 9. Acts xx. 37. Hom. Od. ♀ 207. Ter. Andr. I. 1. 110.—Of the verb *σπλαγχνίζεσθαι*, see on Matt. ix. 36.

καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. Εἶπε δὲ ὁ πα- 22
 τὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην,
 καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδή-
 ματα εἰς τοὺς πόδας· καὶ, ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν, θύσατε, 23
 καὶ φαγόντες εὐφρανθῶμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέ- 24
 ζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.
 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε 25
 τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· καὶ, προσκαλεσάμενος ἕνα τῶν 26
 παίδων αὐτοῦ, ἐπυνθάνετο τί εἴη ταῦτα· Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελ- 27
 φός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι
 ὑγιαίνοντα αὐτὸν ἀπέλαβεν. Ὁργίσθη δὲ, καὶ οὐκ ᾔθελεν εἰσελθεῖν. Ὁ 28
 οὖν πατήρ αὐτοῦ, ἐξελθὼν, παρεκάλει αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ 29
 πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρ-
 ἦλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐ-
 φρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ 30
 πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. Ὁ δὲ εἶπεν 31
 αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.
 Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, 32
 καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.

16. ἘΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνθρωπὸς τις ἦν 1
 πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ, ὡς διασκορ-
 πίζων τὰ ὑπάρχοντα αὐτοῦ. Καὶ, φωνήσας αὐτόν, εἶπεν αὐτῷ, Τί τοῦτο 2
 ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ
 δυνήσῃ ἔτι οἰκονομεῖν. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι 3
 ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,
 ἐπαιτεῖν αἰσχύνομαι. Ἐγγων τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκο- 4

Ver. 22. τὴν πρώτην. *The best*: as in *Exek.* xxvii. 22. LXX. The robe, the ring, and the shoes were produced as marks of distinction. See *Gen.* xxxviii. 18. xli. 42. 1 *Macc.* vi. 16. *James* ii. 2. *Rev.* vii. 13. xix. 8. Thus *Plautus*:—*Soleas tibi dabo, et annulum in digito Aureum, et bona plurima.* With the killing of the fatted calf (ver. 23), compare *Isa.* xxii. 13. *Hom. Od.* ζ. 414. So *Hor. Ep.* I. 3. 36. *Pusciitur in vestrum reditum votiva juvenca.*—Of the verb *θύειν*, see on *Matt.* xxii. 4.

Ver. 24. νεκρὸς ἦν. That is, he was dead, so far as the father was concerned; or rather, he was spiritually and morally dead. See on *Matt.* viii. 23. So in ver. 27, *ὑγιαίνοντα* includes the idea of *moral* sanity.—Of *παῖς* (ver. 26), see on *Matt.* viii. 5.

Ver. 29. οὐδέποτε ἐντολήν κ. τ. λ. With reference to the Jews, this point must not be ver-pressed. *Tertullian* observes, *Ponit illos*

Christus in parabola, non quales erant, sed quales esse debebant.

Ver. 30. καταφαγὼν. So *Hom. Od.* O. 12. μή τοι κατὰ πάντα φάγῃσι, Κτήματα δασσάμενοι. *Esop. Frag.* υἱὸς ἀσωτος καταφαγὼν τὰ πατρίω. *Hor. Serm.* II. 3. 132. *Filius ut ebibat heres.* *Solon* made a law against such prodigals. See *Diog. L.* I. 55.

CHAP. XIV. Ver. 1. διεβλήθη. *Was accused.* Generally this verb implies a *false* accusation; but it is used of a *true* one in *Dan.* iii. 8. vi. 24. LXX. *Herod.* VI. 25. *Joseph. Ant.* VI. 10. 2.

Ver. 2. οὐ δυνήσῃ. See on *Matt.* ix. 15.

Ver. 3. σκάπτειν οὐκ ἰσχύω, κ. τ. λ. Among the ancients *digging* seems to have been universally regarded as a laborious occupation; and *begging* as mean and disgraceful. *Arist. Av.* 1432. τί γὰρ πᾶθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι. *Tyrtæus*:—*πτωχεῖν πάντων ἰστ' ἀνιηρότατον.*

5 νομίας, δέξονται με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλεσάμενος ἕνα
 ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πό-
 6 σον ὀφείλεις τῷ κυρίῳ μου; Ὁ δὲ εἶπεν, Ἐκατὸν βάτους ἐλαίου. Καὶ
 εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ, καθίσας ταχέως, γράψον πεντή-
 7 κοντα. Ἐπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἐκατὸν
 κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοή-
 8 κοντα. Καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως
 ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ
 9 φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. Καγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς
 φίλους ἐκ τοῦ μαμμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς
 10 εἰς τὰς αἰωνίους σκηνάς. Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός
 11 ἔστι καὶ ὁ ἐν ἐλαχίστῳ ἀδικος, καὶ ἐν πολλῷ ἀδικὸς ἔστιν. Εἰ οὖν ἐν
 τῷ ἀδικῷ μαμμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
 12 καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;
 13 Οὐδεὶς οἰκέτης δύναται δυοὶ κυρίους δουλεύειν· ἡ γὰρ τὸν ἕνα μισήσει
 καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονή-
 σι. Οὐ δύνασθε Θεῷ δουλεύειν, καὶ μαμμωνᾷ.

Ver. 9. ἐκλίπητε. S. ἐλείπη.

Ver. 4. δέξονται. Personal for impersonal; and so again in ver. 9. See on Matt. i. 22.

Ver. 6. βάτους. The bath or ophah was a liquid measure, of which ten went to a homer (Ezek. xlv. 11. 14). It contained about seven gallons and a half English. The cor, κόρος (ver. 7), was the largest dry measure, and equivalent to ten Attic medimni, or about seventy-five English gallons. See Joseph. Ant. VIII. 2. XV. 9. 2.—In the Vulgate γράμμα is rendered *cunctio*, which means a bond; and, rent being paid in produce, it seems that a written engagement for the payment was given by the tenant, and counter-signed by the steward.

Ver. 8. ὁ κύριος. Scil. τοῦ οἰκονόμου, as in vv. 3. 5.—The genitive τῆς ἀδικίας, both in this verse and the next, is put for the adjective ἀδικός. Compare vv. 9. 11. So in Rom.

26. πάθη ἀτιμίας, for πάθη ἀτιμα. Compare also Matt. xxiv. 15. Luke i. 48. xviii. 6. Acts xxvi. 25. Rom. vii. 5. viii. 3. 21. Eph. i. 13. iv. 29. Col. ii. 18. 20. Heb. xl. 9. James i. 25.—Of the word *vici*, as here employed, see on Matt. xxiii. 15. The children of this world are those, whose views and wishes are altogether worldly; and the children of light are those, who have been enlightened by the knowledge of religion, and look forward to obtain the happiness of heaven. Compare 1 Thess. v. 5. Hence the parable is designed to show, that those, who would secure their future welfare, should be as earnest

and vigilant in so doing, as men in general are in improving their interests in the present life. It is only the prudence of the steward which is commended; while his injustice is punished.

Ver. 9. ἐκ τοῦ μαμμ. τῆς ἀδ. By means of the unrighteous, or rather the false, the perishable mammon; as opposed to ἀληθινόν in ver. 11. We have a similar opposition in Rom. ii. 8. 1 Cor. xiii. 6. Compare Eur. Elect. 950. The meaning is, that worldly riches should be so employed as to make God our friend, and ensure our reception, after death, into heaven.—The verb ἐλείπειν, signifies to die, as in Gen. xxv. 8. LXX. Eur. Hipp. 880. Joseph. B. J. IV. 1. 9. There is an ellipsis of βίον, which is supplied in Lys. Orat. VIII. 4.

Ver. 10. ὁ πιστός ἐν ἐλαχίστῳ, κ. τ. λ. Not that one, who has been faithful in a small trust, may not be tempted to abuse a larger; but that he who employs his worldly wealth properly, will be rewarded hereafter with a treasure of greater value; et vice versa (vv. 11, 12). The word ἄλλοτρίῳ, as opposed to ὑμέτερον, indicates that riches are not our own, but entrusted to our care as stewards of God's bounty; who will give or withhold that reward, which will be really our own, according as we fulfil or neglect our stewardship. Donatus on Terent. And. IV. 3. *Bona aeterna vocantur propria: bona vero hujus vitae aliena.* Compare Matt. xxv. 21. 1 Pet. i. 4, 6.—Of ver. 13, see on Matt. vi. 24.

Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες 14 καὶ ἐξεμυκτήριζον αὐτόν. Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες 15 ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐσ-
τιν. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία 16 τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. Εὐκοπώτερον 17 δὲ ἴσθι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοι- 18 χεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.

Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσ- 19 σον, εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς. Πτωχὺς δὲ τις ἦν, ὀνόματι 20 Λάζαρος. ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος, καὶ ἐπιθυμῶν 21 χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. Ἐγέ- 22 νετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέ-
λων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. Καὶ ἐν τῇ ᾄδῃ ἐκάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, 23 ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λά- 24 ζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Εἶπε δὲ Ἀβραάμ, 25 Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὁδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.

Ver. 21. Αἱ ἐπίλειχον.—23. ἀπέλαβες σὺ. G. K. S. omit the pronoun.—58a. S. ὁδε.

Ver. 14. ἐξεμυκτήριζον. *They sneered at him; from μυκτῆρ, nasus.* So again in Luke xxiii. 35. The Latins had the similar expression, *Naso suspendere adunco.* Compare Hor. Sat. I. 6. 5. Pers. Sat. I. 40.

Ver. 15. δικαιοῦντες ἑαυτούς. *Seeking a reputation for righteousness.* Compare Luke x. 29. Of the three following verses, see Matt. v. 18. 32. xi. 12, 13. Their connexion in this place is not very obvious, but it seems to be this:—You affect an appearance of sanctity, but your hypocritical presumption is known and abhorred by God; not that the Law, which you make a show of observing, is abrogated by the Gospel, but is rather perfected therein: as, for instance, in its more rigid enforcement of the seventh commandment.

Ver. 19. ἄνθρωπος δὲ τις κ. τ. λ. Having rebuked the hypocrisy of the Pharisees, our Lord proceeds in this parable, which some of the ancient fathers regarded as founded in fact, to continue his warning against the abuse of riches.

Ver. 21. ἀλλὰ καὶ. *But also; moreover:* as in Luke xii. 7. xxiv. 22. An increase of suffering, not, as some have thought, an alleviation, is intended.

Ver. 22. κόλπον τοῦ Ἀβραάμ. By Abraham's bosom, the Jews meant Paradise; as appears from a variety of places in the Talmud: and it was a prevalent opinion that the souls of the just were conveyed there by angels. Hence Joseph. de Maccab. c. 13. οὕτω γὰρ θανόντας ἡμᾶς Ἀβραάμ, ἢ Ἰσαὰκ, ἢ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν. The expression is derived from the custom of reclining at feasts, at which the most favoured guest, who was placed nearest to the host, appeared to rest, as it were, upon his bosom. Compare John xiii. 23. xxi. 20.—Of ᾄδης, in the next verse, see on Matt. xi. 23. It may be that the expressions in ver. 24 are figurative, representing inconceivable suffering, and the means of its alleviation.

Ver. 25. ἀπέλαβες. He had not only received them, but abused them. The statement

26 Καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ
 27 ἐκῆθεν πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα
 28 πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ἔχω γὰρ πέντε ἀδελφούς·
 ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον
 29 τούτου τῆς βασάνου. Λέγει αὐτῷ Ἀβραάμ, Ἐχουσι Μωσέα καὶ τοὺς
 30 προφῆτας· ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ·
 31 ἀλλ' εἴαν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. Εἶπε
 δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ εἴαν τις
 ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

1 17. ΕἶΠΕ δὲ πρὸς τοὺς μαθητὰς, Ἀνένδεκτόν ἐστι μὴ ἐλθεῖν
 2 τὰ σκάνδαλα· οὐαὶ δὲ, δι' οὗ ἔρχεται. Λυσιτελεῖ αὐτῷ, εἰ μύλος
 ὀνικός περὶκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν
 3 θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. Προσέχετε
 ἑαυτοῖς. Ἐὰν δὲ ἁμάρτη εἰς σέ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ
 4 εἴαν μετανοήσῃ, ἄφες αὐτῷ. Καὶ εἴαν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς
 σέ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σέ, λέγων, Μετανῶ, ἀφή-
 σις αὐτῷ.

56 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθετε ἡμῖν πίστιν. Εἶπε δὲ ὁ
 κύριος, Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ
 ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν
 7 ὑμῖν. Τίς δὲ ἐξ ὑμῶν, δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς
 8 εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ, Εὐθὺς παρελθὼν ἀνάπεσαι; ἀλλ' οὐχὶ
 ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι,
 9 ὥς φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; Μὴ χάριν

Ver. 26. ἐντεῦθεν. G. K. S. ἐθεν. CHAP. XVII. Ver. 1. G. K. S. τοῦ μὴ ἰλθεῖν.
 —4. G. K. S. omit ἐπὶ σέ. Some MSS. have πρὸς σε.—9. αὐτῷ. Omitted in
 G. K. S.

in the next verse accords with Jewish tradition, and similar notions prevailed also among the ancients generally. See Joseph. B. J. II. 8. 14. Ant. XVIII. 1. 3. Hom. II. 6. 13. Hesiod. Theog. 790. Virg. Æn. VI. 577.

Ver. 31. εἰ Μωσέως κ. τ. λ. Thus the resurrection of Christ from the dead had no effect in convincing the Jews of the truth of his Divine mission.

CHAP. XVII. Ver. 1. ἀνένδεκτόν ἐστι. See on Luke xiii. 33.—With this and the next verses, compare Matt. xviii. 6, 7. 15. 21.

Ver. 5. πρόσθετε ἡμῖν πίστιν. It seems probable that the several precepts, recorded in the Gospel of St. Luke, were delivered by our Lord upon different occasions. The connexion here, and again in ver. 7, though it has been made out in a somewhat awkward

manner, is far from apparent, and probably does not exist. With the next verse, compare Matt. xvii. 20. xxi. 21. Some identify the trees called συκαμίνος and συκομοραία (Luke xix. 4). The former, however, seems to have been a species of mulberry, and is rendered *morus* by the Vulgate; whereas the latter was probably a tall spreading tree, and the same as Pharaoh's *fig-tree*. Its name is sometimes transposed into *morosyon*. Cels. Hierobot. III. 18. *Arboris in Ægypti nascentis, quam ibi morosyon appellant*.

Ver. 8. περιζωσάμενος. See on Luke xii. 35.—The verb φάγεσαι and πίεσαι are the 2. sing. mid. for φάγῃς and πῖς, according to the old dialect, which substituted φάγομαι and πίομαι for φαγεῖν and πινεῖν. See Gr. Gr. § 19. Obs. 4.

ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ ; Οὐ δοκῶ. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, 10
Ὅτι δούλοι ἀχρεῖοί ἐσμεν· ὅτι, ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.

ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς 11
διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. Καί, εἰσερχομένου αὐτοῦ 12
εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πρό-
ῤῥωθεν· καὶ αὐτοὶ ἤραν φωνὴν, λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς. 13
Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδειξάτε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ 14
ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. Εἰς δὲ ἐξ αὐτῶν ἰδὼν 15
ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν· καὶ ἔπε- 16
σεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς
ἦν Σαμαρεῖτης. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθα- 17
ρίσθησαν ; οἱ δὲ ἐννέα πού ; οὐχ ἐνρέθησαν ὑποστρέψαντες δοῦναι 18
δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος ; Καὶ εἶπεν αὐτῷ, Ἀναστὰς 19
πορεύου· ἡ πίστις σου σέσωκέ σε.

Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ 20
Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ
μετὰ παρατηρήσεως· οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, 21
ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν. Εἶπε δὲ πρὸς τοὺς μαθη- 22
τάς, Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ
τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. Καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἢ 23
ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε. Ὡσπερ γὰρ ἡ ἀστραπὴ ἡ ἀσ- 24
τράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἐσ-
ταὶ καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. Πρῶτον δὲ δεῖ αὐτὸν 25
πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. Καὶ καθὼς 26
ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ

Ver. 10. ὅτι ὁ ὠφ. Some MSS. omit ὁ, others ὄν.—24. οὕτως ἔσται καὶ ὁ υἱός.
G. K. S. omit καὶ.

Ver. 10. ὅτι δούλοι κ. τ. λ. Senec. Con-
tron. II. 13. *Non est beneficium, sed officium,
facere quod debeas.* Compare Hor. A. P. 267.

Ver. 11. διὰ μέσου Σ. καὶ Γ. That is,
between Samaria and Galilee ; having Sama-
ria on the right, and Galilee on the left.

Ver. 14. τοῖς ἱερεῦσι. See on Matt. viii.
4.

Ver. 18. ἀλλογενής. Josephus calls the
Samaritans ἀλλοεθνείς. Our Lord probably
alluded to the national prejudice between the
Jews and Samaritans, in order to mark more
strongly the ingratitude of the nine Jews.
It seems preferable to read this verse interro-
gatively.—Of ἐνρέσκεσθαι for εἶναι, see on
Matt. i. 18.

Ver. 20. μετὰ παρατηρήσεως. With ob-
servation ; i. e. with a regal pomp and splen-

dour calculated to excite observation. Our
Lord observes, that his kingdom would rather
be established in the hearts of men (ἐντὸς
ὑμῶν), and marked by the subjection of the
inward man to the spiritual dominion of the
Saviour.—With the subsequent verses, com-
pare Matt. xxiv. 17. 27. 37, *sqq.* In ver.
24, there is an ellipsis of χώρος and χώραν,
with τῆς ὑπ' οὐρ. and τὴν ὑπ' οὐρανόν, re-
spectively. Compare Job xviii. 4. Prov.
viii. 28. LXX.

Ver. 22. μίαν τῶν ἡμερῶν κ. τ. λ. Of
course the import of this expression is the
same here, as in ver. 26. Hence the mean-
ing is, Ye will wish, in the time of your ap-
proaching trials, that the days of the Mes-
siah were not days of vengeance, but days of
mercy, as they are now.

27 νιοῦ τοῦ ἀνθρώπου. Ἦσθιον, ἔπεινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἥς
 28 ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἤλθεν ὁ κατακλυσμὸς, καὶ
 29 ἀπώλεσεν ἅπαντας. Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσ-
 30 θιον, ἔπεινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ἐκοδόμουν· ἡ δὲ ἡμέρα
 31 ἐξῆλθε Λῶτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώ-
 32 λειπεν ἅπαντας· κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀπο-
 33 καλύπτεται. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐσται ἐπὶ τοῦ δώματος, καὶ τὰ
 34 σκεῖν αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ
 35 ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. Μνημονεύετε τῆς γυναικὸς Λῶτ.
 36 Ὃς εἰς τὴν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὁ εἰς
 37 ἀπολίσσῃ αὐτήν, ζωογονήσῃ αὐτήν. Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται
 38 δύο ἐπὶ κλίνης μιᾶς· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.
 39 Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ
 40 ἑτέρα ἀφεθήσεται. Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὁ
 41 δὲ εἶπεν αὐτοῖς, Ὃπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἰετοί.

1 18. ἘΛΕΓΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσ-
 2 εῦχσθαι, καὶ μὴ ἐκκακεῖν, λέγων, Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν
 3 Θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος. Χήρα δὲ ἦν ἐν
 4 τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ
 5 τοῦ ἀντιδίκου μου. Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν
 6 ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπوماί,
 7 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα
 8 μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. Εἶπε δὲ ὁ κύριος, Ἀκούσατε τί
 9 ῥα κριτὴς τῆς ἀδικίας λέγει· ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν

Ver. 30. ταῦτα. K. S. ταῦτά.—34. ὁ εἰς. G. K. S. omit the article.—35. ἡ μία. K. omits the article.—36. K. S. insert, the latter with brackets, δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. Compare Matt. xxiv. 40. CHAR. XVIII. Ver. 3. χήρα δὲ. S. adds τις.

Ver. 29. ἔβρεξε. Scil. Θεός. Compare Gen. xix. 24.

Ver. 32. μνημ. τῆς γυναικὸς Λῶτ. That is,—Let the example of Lot's wife (Gen. xix. 26) be a warning to you; lest a want of faith, or love of the world, induce you to disregard God's mercy, and you suffer the impending vengeance of his anger. To save your life by apostasy will be the means of losing the life eternal. Compare Matt. x. 39.

CHAR. XVIII. Ver. 1. πάντοτε. See on Luke ii. 37.—The verb ἐκκακεῖν signifies to tire, to relax; and so again in 2 Cor. iv. 1. Gal. vi. 9, et alibi; also, to despond, as in 2 Cor. iv. 16. Eph. iii. 13.

Ver. 2. Θεὸν μὴ φοβούμενος κ. τ. λ. A proverbial expression, indicating the most obstinate wickedness. So Hom. Od. X. 39. Οὔτε θεὸς δεισάντες, οἳ οὐρανὸν εὐρὺν

ἔχουσιν, οὔτε τιν' ἀνθρώπων νίμειν κατόπισθεν ἴθυσθε. Liv. III. 37. Deorum hominumque contemptor.—Of the import of the parable, see on Luke xi. 8.

Ver. 5. ὑπωπιάζῃ. This verb is properly an agonistic term, signifying to strike under the eye. See Hom. II. M. 463. Arist. Vesp. 528. Polyb. II. 4. 52. Hence, metaphorically, to annoy, to weary; which is a frequent sense of the Latin obtundere. Terent. Adelph. I. 2. 53. Ne me obtundas de hac re carpius. Some join εἰς τέλος with ὑπωπιάζῃ, but its position is in favour of its construction with ἐρχομένη. It will therefore denote perpetually; as in Job xiv. 20. Ps. xlii. 1. LXX. Compare also John xiii. 1. 1 Thess. ii. 16.

Ver. 6. ὁ κριτὴς τῆς ἀδικίας. See on ch. xvi. 8.

τῶν ἐκλεκτῶν αὐτοῦ, τῶν βοῶντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν 8 ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, 9 καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην. Ἄνθρωποι 10 δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελῶνης. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ 11 Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμί ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελῶνης· νηστεύω δις τοῦ 12 σαββάτου· ἀποδεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ τελῶνης, μακρόθεν 13 ἑστὼς, οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἔτυπεν εἰς τὸ στῆθος αὐτοῦ, λέγων, Ὁ Θεὸς, ἰλάσθητί μοι τῷ ἁμαρ- 14 τωλῷ. Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ 14 ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυ- τὸν ὑψωθήσεται.

Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ 15 οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. Ὁ δὲ Ἰησοῦς, προσκαλεσάμενος αὐτὰ, 16 εἶπεν, Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅς ἐὰν μὴ 17 δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε ἀγαθὲ, τί 18 ποιήσας ζωὴν αἰώνιον κληρονομήσω; Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με 19 λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. Τὰς ἐντολὰς οἶδας, “Μὴ 20 μοιχεύῃς· μὴ φονεύῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πα- τέρα σου καὶ τὴν μητέρα σου.” Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεό- 21 τητός μου. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἐτι ἓν σοι λείπει· 22

Ver. 14. G. K. S. ἢ γὰρ ἐκεῖνος.—15. ἐπετίμησαν. AL. ἐπετίμων.

Ver. 7. ἢ μακροθυμῶν. *Though he linger.* Of this sense of μακροθυμῶν there is an example, exactly parallel, in *Eccles.* xxxv. 18. LXX. ἢ ὁ Κύριος οὐ μὴ βραδύνῃ, οὐδὲ μὴ μακροθυμήσῃ ἐπ' αὐτοῖς. It has been urged, indeed, that this is at variance with ἐν τάχει in the next verse: but, though God does not answer the prayers of the saints immediately, yet his vengeance at last may be swift; as it was, in fact, at the destruction of Jerusalem, to which the next verse alludes. In the mean time, the faith of the elect had begun to wax cold, as appears from *Heb.* x. 25. Some, however, would take μακροθυμῶν in its more usual sense of *long-suffering* (*Matt.* xviii. 26. 29); but the context will scarcely admit of referring ἐπ' αὐτοῖς to those who persecute the elect, which in this case seems necessary. In-

stances of ἢ, *although*, will be found in *John* xiv. 30. *Rom.* i. 13, and elsewhere.

Ver. 11. πρὸς ἑαυτὸν. This must be joined with προσηύχετο, not with σταθεῖς. Compare *Mark* ix. 10. 33. x. 26. xi. 31. *Luke* xxiv. 12. A man would scarcely have uttered such a prayer aloud. By some, σταθεῖς is said to be redundant, as in *Luke* xix. 8. *Standing*, however, was the usual attitude in prayer.—In the next verse, σάββατον is a week, as in *Mark* xvi. 9. In this sense it is more usual in the plural. Compare *Matt.* xxviii. 1. *Luke* xxiv. 1. *John* xx. 1. 19. *Acts* xx. 7. 1 *Cor.* xvi. 2.

Ver. 14. δεδικαιωμένος, ἢ ἐκεῖνος. There is an ellipsis of μάλλον. See *Gr. Gr.* § 43. Obs. 5.—Of the verb δικαιοῦν, see on *Matt.* xi. 19.

πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν
 23 οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι. Ὁ δὲ, ἀκούσας ταῦτα, περίλυπος
 24 ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περιλυπον
 γινόμενον, εἶπε, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται
 25 εἰς τὴν βασιλείαν τοῦ Θεοῦ. Εὐκοπώτερον γὰρ ἐστὶ κάμηλον διὰ
 τρυμαλιᾶς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ
 27 εἰσελθεῖν. Εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι; Ὁ δὲ
 28 εἶπε, Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατὰ ἐστὶ παρὰ τῷ Θεῷ. Εἶπε
 δὲ ὁ Πέτρος, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολονθήσασμέν σοι.
 29 Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστίν, ὃς ἀφήκεν οἰκίαν,
 ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ
 30 Θεοῦ, ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν
 τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

31 ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, Ἰδοὺ, ἀναβαίνο-
 μεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προ-
 32 φητῶν τῷ υἱῷ τοῦ ἀνθρώπου. Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ
 33 ἐμπαυχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαν
 34 τες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. Καὶ αὐ-
 τοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐ-
 τῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερικὴν, τυφλὸς τις ἐκάθητο
 36 παρὰ τὴν ὁδόν, προσαιτῶν· ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυν-
 37 θάνετο τί εἴη τοῦτο. Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος
 39 παρίρχεται· καὶ ἔβησε λέγων, Ἰησοῦ, υἱὲ Δαβίδ, ἐλέησόν με. Καὶ οἱ
 προάγοντες ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον
 40 ἐκραζεν, Υἱὲ Δαβίδ, ἐλέησόν με. Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτόν
 41 ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ, ἐπηρώτησεν αὐτόν, λέγων,
 42 Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω. Καὶ ὁ Ἰησοῦς
 43 εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. Καὶ παραχρῆμα
 ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς
 ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

1-2 19. ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱερικὴν· καὶ ἰδοὺ, ἀνὴρ, ὀνόματι
 καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλού-

Ver. 22. ἐν οὐρανῷ. AL ἐν τοῖς οὐρανοῖς.—39. σιωπήσῃ. AL σιγήσῃ.

Ver. 31. τῷ υἱῷ τοῦ ἀνθρ. *Dativus in-
 commodi.* See Gr. Gr. §§ 45. 7; 46. Obs. 10.
 Ver. 34. οὐδὲν συνῆκαν. They could not
 reconcile these words with their own precon-
 ceived notions respecting the Messiah.—Com-
 pare Luke xix. 42.

Ver. 35. ἐν τῷ ἐγγίζειν κ. τ. λ. See on
 Matt. xx. 29. It must be confessed, as ἐγγίζειν
 can scarcely imply proximity to a place just

left, even if Christ had passed through the
 town, which he had not (ch. xix. 1), that
 the difficulty is not satisfactorily overcome.
 At the same time, the general veracity of the
 historian is in no degree affected by a mat-
 ter of so trifling importance.

CHAP. XIX. Ver. 2. ἀρχιτελώνης. The
 meaning of this word is not precisely known.
 It seems probable that it is the appellation of

σιος· καὶ ἐζητεῖ ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ, προδραμῶν ἐμπροσθεν, ἀνέβη ἐπὶ συκομωραΐαν, ἵνα ἴδῃ αὐτόν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν, Ζακχαῖε, σπένυσας κατέβηθι· σήμερον γὰρ ἐν τῇ οἰκῇ σου δεῖ με μείναι. Καὶ σπένυσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, Ὅτι παρὰ ἁμαρτωλῶν ἀνδρὶ εἰσῆλθε καταλῦσαι. Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον, Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ, εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. Εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῇ οἰκῇ τούτῃ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

ἈΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. Εἶπεν οὖν, Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἐαυτῷ βασιλείαν, καὶ ὑποστρέψαι. Καλέσας δὲ δέκα δούλους ἐαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς, Πραγματεύεσασθε ἕως ἔρχομαι. Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῇ ἐπανελθεῖν

Ver. 4. δι' ἐκείνης. G. K. S. omit the preposition, which seems to be interpolated. Compare ch. v. 19.

an officer, appointed by the college of *Publicani* at Rome, to superintend the collection of taxes in Judæa.

Ver. 3. ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι. Of this construction, see on Mark i. 24; of the word ἡλικία, on Matt. vi. 27; and of συκομωραῖα (ver. 4), on Luke xvii. 5.

Ver. 7. ἁμαρτωλῷ. See on Matt. ix. 10. Zacchæus was evidently a Jew, from his respect to the law of Moses (ver. 8), and from our Lord's observation, that the terms of salvation which he was ready to accept, were offered to him as a Son of Abraham. Compare Matt. x. 6. xv. 24. Though the portiores were generally Roman knights, Jews were sometimes selected for the office, probably from motives of policy. See Joseph. B. J. II. 14. 9.

Ver. 8. ἀποδίδωμι τετρ. This was the utmost amount of restitution required. See Exod. xxii. 1. 4. Lev. vi. 5. *Sevensfold* restoration (Prov. vi. 31) seems to have been merely proverbial of ample compensation.

Ver. 11. προσθεὶς εἶπε. He speaks, in addition to what he had previously said. The same meaning is produced by an infinitive

after προσέθετο, as in Luke xx. 11, 12. Acts xii. 3. With the parable of the *Mine*, compare that of the *Talents* in Matt. xxv. 14, sqq.

Ver. 12. λαβεῖν ἐαυτῷ βασιλείαν. It was customary for the rulers of provinces under the Roman government to proceed to Rome, in order to be invested with the right of sovereignty. Archelaus did so; and on his return inflicted a terrible vengeance on the Jews who had petitioned against his appointment. See Joseph. Ant. XIV. 14. 4. XV. 6. 7. XVII. 9. 3.

Ver. 13. πραγματεύεσθε. The verb *πραγματεύομαι* denotes to employ a person in business; and in the middle voice, to engage in traffic, or, as here, to embark money in trade. Compare Xen. Cyr. II. 4. 26. The compound verb (ver. 15), signifies to profit by trade.

Ver. 14. οἱ πολῖται. Christ's countrymen, the Jews; as opposed to Christians, his servants. In ver. 17, there seems to be an allusion to the custom of rewarding meritorious services with the government and revenues of certain towns.

αὐτὸν, λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους
τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς τί διεπραγματεύσατο.
16 Παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα
17 μνας. Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δούλε· ὅτι ἐν ἑλαχίστῳ πιστὸς ἐγέ-
18 νου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. Καὶ ἦλθεν ὁ δεύτερος,
19 λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνας. Εἶπε δὲ καὶ τούτῳ, Καὶ
20 σὺ γίνου ἐπάνω πέντε πόλεων. Καὶ ἕτερος ἦλθε, λέγων, Κύριε, ἰδοὺ, ἡ
21 μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· ἐφοβούμην γάρ σε, ὅτι
22 ἄνθρωπος αὐστηρὸς εἶ· αἵρεις ὁ οὐκ ἔθικας, καὶ θερίζεις ὁ οὐκ ἔσπει-
23 ρας. Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δούλε·
24 ῥᾶιδις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὁ οὐκ ἔθικα, καὶ θερίζων
25 ὁ οὐκ ἔσπειρα· καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπε-
26 ζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; Καὶ τοῖς παρεστῶσιν
εἶπεν, Ἀρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνας ἔχοντι.
15 26 (Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνας.) Λέγω γὰρ ὑμῖν, ὅτι παντὶ
τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει ἀρθήσεται ἀπ'
27 αὐτοῦ. Πλὴν τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βα-
σιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάξτε ἐμπροσθέν μου.
28 Καί, εἰπὼν ταῦτα, ἐπορεύετο ἐμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.
29 ΚΑΙ ἐγένετο, ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος
30 τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ, εἰπὼν, Ὑπά-
γετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δε-
δεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγά-
31 γετε. Καὶ εἴαν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ
32 κύριος αὐτοῦ χρειάν ἔχει. Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι, εὗρον καθὼς
33 εἶπεν αὐτοῖς. Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ
34 πρὸς αὐτούς, Τί λύετε τὸν πῶλον; Οἱ δὲ εἶπον, Ὁ κύριος αὐτοῦ χρειάν
35 ἔχει. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ, ἐπὶ ῥήξαντες αὐτῶν

Ver. 22. λέγει δὲ αὐτῷ. K. omits δέ.—25. This parenthetical verse is wanting in Cod. D.

Ver. 20. σουδαρίῳ. A word formed from the Latin *sudarium*. It appears from the Talmud that money was not unfrequently kept in a napkin, or cloth. The word recurs in *John* xi. 44. xx. 7. *Acts* xix. 12.

Ver. 21. αἵρεις ὁ οὐκ ἔθικας. A proverbial expression, denoting a grasping and avaricious disposition. Thus Solon ap. Diog. Laert. I. 2. 9. ἂ μὴ ἔθου, μὴ ἀνέλγ. *Ælian*. V. H. III. 46. Στραγεμνῶν νόμος οὗτος ἂ πάντῃ Ἑλληνικῶς, ὅ μὴ κατίθου, φησί, μὴ λάμβανε. The illustration employed in *Matt.* xxi. 24, is to the same effect, in different terms. Parallel with the next clause is *Act.* Eq. 392. τὰλλότρον ἀμῶν θίρος.

The proverb is employed in a different sense in *John* iv. 37. Compare also *Lev.* xxvi. 16. *Hos.* vii. 9. *Mic.* vi. 15. Properly the adjective *αὐστηρὸς* belongs to the taste; as in *Diosc.* V. 6. *αὐστηρὸς οἶνος*. Hence it is applied metaphorically to the countenance or disposition. Compare 2 *Macc.* xiv. 30. *Matthew* has *σκληρὸς*.

Ver. 27. κατασφ. ἐμπροσθέν μου. In allusion to a custom universally prevalent in ancient times. See 1 *Sam.* xi. 12. *Cæsar.* B. C. III. 109. *Justin.* XLII. 4. 4.—In the next verse πορεύεσθαι ἐμπροσθεν means simply to go forward; as in *Xen. Cyr.* IV. 2. 12. Compare ver. 4.

τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπιβίβασαν τὸν Ἰησοῦν. Πορευομένου δὲ 36
 αὐτοῦ, ὑπεστρώνουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. Ἐγγιζόντος δὲ αὐ- 37
 τοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ
 πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ
 πασῶν ὧν εἶδον δυνάμεων, λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βα- 38
 σιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.
 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, Διδάσκαλε, 39
 ἐπιτίμησον τοῖς μαθηταῖς σου. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω 40
 ὑμῖν, ὅτι, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται. Καὶ ὡς ἤγγι- 41
 σεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, λέγων, Ὅτι εἰ ἔγνων καὶ σὺ, 42
 καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη
 ἀπὸ ὀφθαλμῶν σου. Ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ 43
 ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάν-
 τοθεν, καὶ ἑδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν 44
 σοί λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς
 σου. Καὶ, εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦν- 45
 τας ἐν αὐτῷ καὶ ἀγοράζοντας, λέγων αὐτοῖς, Γέγραπται, “Ὁ οἶκός 46
 μου οἶκος προσευχῆς ἐστίν·” ὑμεῖς δὲ αὐτὸν ἐποιήσατε “σπήλαιον
 ληστῶν.”

Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ 47
 γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ. Καὶ 48
 οὐχ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ
 ἀκούων.

Ver. 41. ἐπ' αὐτῇ. K. ἐπ' αὐτήν.

Ver. 37. πασῶν ὧν εἶδον δ. Especially the raising of Lazarus.

Ver. 40. οἱ λίθοι. As in Matt. iii. 9, some here also understand the Gentiles: but the expression is proverbial, and indicates the absolute impossibility of checking the acknowledgment of Christ's kingdom. Similar passages occur in the Talmud; and so *Hubb.* ii. 11. Thus also *Plinidas ap. Suidam*:—Ὅς εἰ σιωπήσῃμεν, οἱ λίθοι τάχα θῶνάς ἀπορήξουσιν τῶν πεπραγμένων. *Cic. Orat.* I. 57. *Lapides mehercule omnes flere ac lamentari cōgissent.* Compare *Æsch.* *Agam.* 37. *Eur. Hipp.* 419. 1077. *Androm.* 925. *Cic. pro Cæl.* c. 34. *Marcel.* 3. *Virg. Ecl.* V. 28. In like manner, *Shakespeare*, in *Macb.* II. 1. *Thou sure and firm-set earth, Hear not my steps which way they walk, for fear Thy very stones prate of my whereabouts.* *J. Cæs.* III. 2. *And put a tongue In every wound of Caesar, that should move The stones of Rome to rise and mutiny.*

Ver. 42. εἰ ἔγνων. See on Luke xii. 49. There seems to be a peculiar emphasis in the

words εἰ σὺ, καὶ γε κ. τ. λ., as marking the exaggerated guilt of the city. The expression ἡμέρα σου has probably the same import as *καιρὸς τῆς ἐπισκοπῆς σου* in ver. 44, and alludes to the period of God's merciful visitation, during which they were called to repentance by the ministry of Christ. *Theophylact*:—ἐπισκοπῆς· τουτίστι, τῆς ἡμῶν παρουσίας, ὅτε ἦλθον ἰσχυρίσασθαι σὺ εἰ σῶσαι. Compare *Luke* i. 68. 78.—With τὰ πρὸς εἰρήνην supply ὑπάρχοντα.

Ver. 43. περιβαλοῦσι χάρακα κ. τ. λ. Compare *Isa.* xxix. 3. This prophecy was literally fulfilled. In *Joseph. B. J. V.* 12. 2. the word, which corresponds with *χάρακα*, is *τείχος*; but *χάραξ* is a wall of wood in *Arrian. Exped.* II. 79. 9. *Polyb.* I. 29. 3. The verb *ἑδαφιοῦσιν* signifies both to level with the ground (*Isai.* iii. 26. LXX), and to dash against the ground. In the latter sense it occurs in *Ps.* cxxxvii. 9. *Hos.* x. 14.

Ver. 48. ἐξεκρέματο. So *Eunapius*: ἐκκρέματο τῶν λόγων, εἰ τῆς ἀκροάσεως οὐκ ἐνετίμπατο. *Virg. Æn.* IV. 79. *Penet*

- 1 20. ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῇ ἱερῇ καὶ εὐαγγελιζομένου, ἐπίστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ εἶπον πρὸς αὐτὸν, λέγοντες, Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς 4 καὶ ἐγὼ ἓνα λόγον, καὶ εἰπατέ μοι, Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες, Ὅτι ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἔρει, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἰπώμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννης προφήτην εἶναι. Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
- 9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην, Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ 10 ἀπεδήμησε χρόνους ἱκανούς. Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ 11 δὲ γεωργοὶ, δεῖραντες αὐτὸν, ἐξαπέστειλαν κενόν. Καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ κακῆκον δεῖραντες καὶ ἀτιμάσαντες, ἐξαπέστειλαν 12 κενόν. Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες 13 ἐξέβαλον. Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἵσως τοῦτον ἰδόντες ἐντραπήσονται. Ἰδόντες 14 δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία. Καὶ, ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί 15 οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται, καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες 16 δὲ εἶπον, Μὴ γένοιτο. Ὁ δὲ, ἐμβλέψας αὐτοῖς, εἶπε, Τί οὖν ἐστὶ τὸ γεγραμμένον τοῦτο, “Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος 17 ἐγενήθη εἰς κεφαλὴν γωνίας;” Πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἐζήτησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.
- 20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθίτους, ὑποκρινομένους ἑαυτοὺς

Ver. 1. ἐκείνων. Omitted in some copies.—14. Some MSS. omit δεῦτε.

verratis ab ore. Compare Ovid. Heroid. I. 30. Sil. Ital. VI. 566. Plin. Epist. I. 10. In English we use the same metaphor. Thus Pope:—Though wond'ring scates hung on all he spoke.

CHAR. XX. Ver. 6. καταλιθάσει ἡμᾶς. In order to get rid of those who were ob-

noxious to them, the Jews frequently had recourse to a summary mode of proceeding, called *judicium xeli*. Compare John x. 31. Acts vii. 57. xiv. 19.

Ver. 11. προσέθετο πέμψαι. Mark xii. 4 πάλιν ἔπεμψε. See on Luke xix. 11.

Ver. 20. ἐγκαθίτους. E. T. spies; an so

δικαίους εἶναι, ἵνα ἐπιλύβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. Καὶ ἐπηρώτησαν αὐτὸν, λέ- 21 γοντες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἐξεστὶν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ; Κατανοήσας δὲ αὐτῶν τὴν 22-23 πανουργίαν, εἶπε πρὸς αὐτοὺς, Τί με πειράζετε; ἐπιδείξατέ μοι δηνά- 24 ριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος. Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ 25 τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος 26 ἐναντίον τοῦ λαοῦ· καὶ, θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν 27 μὴ εἶναι, ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν 28 ἡμῖν, ἰάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἐπτά οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος, λαβὼν 29 γυναῖκα, ἀπέθανεν ἄτεκνος. Καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ 30 οὗτος ἀπέθανεν ἄτεκνος. Καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ 31 οἱ ἑπτὰ· καὶ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον. Ὑστερον δὲ πάντων 32 ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; 33 οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰη- 34 σοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται· οἱ δὲ 35 καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐγαμίσκονται· οὔτε γὰρ ἀποθανεῖν ἐτι 36 νανταί· ἰσάγγελοι γάρ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς 37 βάτου, ὡς λέγει “Κύριον τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαὰκ, καὶ τὸν Θεὸν Ἰακώβ.” Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες 38

Ver. 20. εἰς τὸ π. A1. ὥστε παραδοῦναι.—24. ἐπιδείξατε. G. K. S. δείξατε. Some add οἱ δὲ ἰδεῖσαν καὶ εἶπεν.—31. καὶ οὐ κατέλιπον. G. K. S. omit καὶ. S. ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατ.

Suidas: ἐγκαθέτος· κατάσκοπος. But the verb ἐγκαθίημι signifies not only to lie in wait, but to suborn; as in Plutarch. V. Pyrrh. p. 389. ἦσαν δὲ τινες, οὓς αὐτὸς ὁ Πύρρος ἐγκαθίει. Hence ἐγκαθετός also signifies a person suborned for any purpose; as in Joseph. B. J. II. 2. 5. VI. 5. 2. This sense is best suited to this passage. Hypocrisy, such as described by St. Luke, is thus condemned in Cic. Off. I. 3. Totius injustitia nulla capitalior est, quam eorum, qui tum, cum maxime fallunt, id agunt, ut viri boni videantur.

Ver. 21. λαμβάνεις πρόσωπον. A Hebrew phrase denoting partiality; whence the derivatives προσωπολήπτειν, προσωπολήπτης,

προσωπολήψια, in Acts x. 34. Rom. ii. 11. Eph. vi. 9. Col. iii. 25. James ii. 1. 9. Compare Levit. xix. 15. Deut. x. 17. Job xxxiv. 19. Mal. i. 8. ii. 9. So also θαυμάζειν πρόσωπον in Jude 16. Matthew (xii. 16) has βλέπειν εἰς πρόσωπον ἀνθ.

Ver. 27. ἀντιλέγ. μὴ εἶναι. Of the negative particle after verbs of denying, see Gr. Gr. § 58. Obs. 1. So again Luke xxii. 34. Compare Acts xiii. 8.

Ver. 37. ἐπὶ τῆς βάτου. See on Mark ii. 26.

Ver. 38. πάντες γὰρ αὐτῷ ζῶσιν. The meaning is, that the patriarchs, and all who are dead, are yet alive to God; inasmuch as

- 39 γὰρ αὐτῷ ζῶσιν. Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας· οὐκέτι δὲ ἐγὼ μὴν ἐπερωτᾷν αὐτὸν οὐδέν.
- 41 Εἶπε δὲ πρὸς αὐτοὺς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι;
- 42 καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν, “Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” Δαβὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐσ-
- 15-46 τιν; Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ, Προσείχετε ἀπὸ τῶν γραμματέων, τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· οἱ κατεσθίουσι τὰς οικίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. Οὗτοι λήψονται περισσότερον κρίμα.
- 1 21. ἈΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίου. Εἶδε δὲ καὶ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά, καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν· ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον, ὃν εἶχεν, ἔβαλε.
- 5 ΚΑΙ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ᾤψεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. Ἐπρωτότησαν δὲ αὐτὸν, λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι; Ὁ δὲ εἶπε, Βλέπετε, μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ εἰμι· καὶ, Ὁ καιρὸς ἤγγικε. Μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ’ οὐκ εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· σεισμοὶ τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ’ οὐρανοῦ μεγάλα ἔσται. Πρὸ δὲ τούτων ἀπάντων ἰτιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες

Ver. 4. Some omit τοῦ Θεοῦ.—12. ἀπάντων. G. K. S. πάντων.

he can and will restore them to life in his good time. Thus Origen on *Ps.* cxix. 50. ὁ Κύριος τοῦς τεθνῶτας Θεῷ ζῆν εἶπεν, ὡς οὕτω τὸ ζῆν ἔχοντας, πλην ὅσον ἐν ἐννάμει Θεοῦ τοῦ ζωοποιήσαντος. Compare Joseph. de Maccab. c. 16.

CHAP. XXI. Ver. 5. ἀναθήμασι. Consecrated offerings. It was the custom both with Jews and Pagans to suspend the spoils of victory in their temples, and to dedicate the offerings of princes and others to the splendour of their worship. See 2 Macc. v.

16. 3 Macc. iii. 17. In illustration of this passage it is sufficient to cite Tacit. Hist. V. 8. Hierosolyma, gentis caput: illic immensae opulentiae Templum.

Ver. 6. ταῦτα. With respect to these things; subaud. κατά. See Gr. Gr. § 69. II. 2.

Ver. 11. φόβητρά τε ἃ σημεῖα. Tacit. Hist. V. 13. Evenerunt prodigia, quae neque hostis neque votis piare fas habet gens. Compare Joseph. B. J. IV. 4. 5. VI. 5. 3.

εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἔνε-
 κεν τοῦ ὀνόματός μου. Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον. Θέσθε οὖν 13-14
 εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι· ἐγὼ γὰρ δώσω ὑμῖν 15
 στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ
 ἀντικείμενοι ὑμῖν. Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ 16
 συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν· καὶ ἔσεσθε μισούμε- 17
 νοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ 18
 μὴ ἀπόληται. Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. Ὅταν 19-20
 δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γνῶτε
 ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς 21
 τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις
 μὴ εἰσέρχέσθωσαν εἰς αὐτήν· ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ 22
 πληρωθῆναι πάντα τὰ γεγραμμένα. Θυαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, 23
 καὶ ταῖς θηλαζούσαις, ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη με-
 νάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ. Καὶ πεσοῦνται στό- 24
 ματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱε-
 ρουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.
 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συ- 25
 νοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης θαλάσσης καὶ σάλου, ἀποψυχόν- 26
 των ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων ἐν τῇ
 αἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. Καὶ τότε 27
 ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐν νεφέλῃ μετὰ δυνά-
 μεως καὶ δόξης πολλῆς. Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύ- 28

Ver. 15. G. K. ἀντειπεῖν ἢ ἀντ.—22. πληρωθῆναι. G. K. S. πληροῦσθαι.—23.
 οὐαὶ δέ. Some MSS. omit δέ.—ἐν τῇ λ. r. G. K. S. omit the preposition.

Ver. 13. εἰς μαρτύριον. For a means of
 testifying to the truth of the Gospel. Com-
 pare Matt. xxiv. 14; and see Justin. M. Dial.
 Tryph. c. 36. With these verses, compare
 Matt. x. 18, sqq.—In ver. 15, some regard
 στόμα ἢ σοφίαν as a hendiadys for words of
 wisdom, but compare Acts vi. 10. A very
 similar passage occurs in Corn. Nep. V. Al-
 cib. c. 1. *Tanta erit commendatio oris et ora-
 tionis, ut nemo ei dicendo posset resistere.*

Ver. 18. ἢ θριξὶ κ. τ. λ. A proverbial ex-
 pression, implying God's providential care of
 those, who (ver. 19), in times of persecution
 and affliction, patiently repose their confi-
 dence on his protection. See on Matt. x. 29.
 The words ἐν τῇ ὑπομονῇ correspond with
 Matt. xxiv. 13.—The phrase κράσθαι τὴν
 ψυχὴν, to preserve one's life, occurs in Polyb.
 III. 60. 87.

Ver. 22. ἡμέραι ἐκδικήσεως. The days of
 vengeance foretold in Hos. ix. 7.

Ver. 23. ἀνάγκη. Matthew (xxiv. 21)

has θλίψις. In this sense ἀνάγκη is used
 frequently in the LXX., and in 1 Cor. vii.
 26. 2 Cor. xii. 10. 1 Thess. iii. 7. So Xen.
 Mem. III. 10. 12. ἀνάγκας ἀλγυνότατας.
 Ælian. V. H. XIV. 24. τὴν ἀνάγκην τῆς
 πενίας. Sueton. Cæs. c. 68. *Fatrem et ceteras
 necessitates tolerabant.*

Ver. 24. στόματι μαχαίρας. So Gen.
 xxxiv. 26. Judg. xviii. 27. Hence Eur.
 Orest. 1295. *διστομα φάσγανον.* Compare
 Heb. iv. 12. Soph. Aj. 631. The last clause
 of the verse is parallel with Rom. xi. 25.—
 By the times of the Gentiles, is meant the pe-
 riod at which all nations shall be converted
 to the Gospel; and the Jews, restored to
 their country, form, with the Gentiles, one
 fold under one Shepherd. The verb παρι-
 σθαι is applied to the subjection or laying
 waste of countries, in 1 Macc. iv. 60. Rev.
 xi. 2. So Cic. Attic. VIII. 11. *Conculcari
 miseram Italiam videbis.*

ψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

29 Καὶ εἶπε παραβολὴν αὐτοῖς, Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα·
30 ὅταν προβάλῃσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς
31 τὸ θέρος ἐστίν. Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε
32 ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ πα-
33 ρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ πα-
34 ρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. Προσέχετε δὲ ἑαυτοῖς,
μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ με-
35 ρίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡμέρα ἐκείνη· ὥς
παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον
36 πάσης τῆς γῆς. Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ, δεόμενοι, ἵνα κατ-
εξωθῇτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι
ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος
38 πλῖζετο εἰς τὸ ὕρος τὸ καλούμενον ἐλαιῶν. Καὶ πᾶς ὁ λαὸς ὠρθηριζε
πρὸς αὐτὸν ἐν τῷ ἱερῷ, ἀκούειν αὐτοῦ.

1-2 22. ἮΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα. Καὶ
ἤπουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ, πῶς ἀνέλῳσιν αὐτόν· ἐφο-
βούντο γὰρ τὸν λαόν.

3 Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην,
4 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιε-
5 ρεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῶ αὐτοῖς. Καὶ ἐχά-
6 ρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξωμολόγησε, καὶ
ἔζητει ἐνκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

7-8 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· καὶ

Ver. 33. παρελθῶσι. AL παρελεύσονται.—34 S. βαρυνθῶσιν. CHAP. XXII. Ver. 3. ὁ
Σατ. G. K. S. omit the article.

Ver. 30. προβάλῃσι. Supply φύλλα, 2; and compare John xiii. 2. 27. Acts v. 3. 2 Tim. ii. 56.

Ver. 34. ἐν κραιπάλῃ. This noun denotes the effect, as μέθη is the act of intemperance. Hensch. κραιπάλῃ ἡ ἀπὸ χθελίης μέθης κεφαλαλγία. The precept corresponds with the parables in Matt. xxiv. 43, *agg.* With ver. 35, compare Eccles. ix. 12. Isa. xxiv. 17. Rom. xi. 9.—Of καθῆσθαι, to dwell, see on Matt. iv. 16.

Ver. 36. σταθῆναι. To stand absolute. Compare Ps. i. 5. Mal. iii. 2. Acts xxvi. 23. Rom. xiv. 4.

CHAP. XXII. Ver. 3. εἰσῆλθεν ὁ Σατ. εἰς ἴ. This was merely one of those mental suggestions, by which Satan works inwardly in the children of disobedience. See Eph. ii. xiv. 7.—Here ὄχλος must be rendered tumult; as in Acts xxiv. 18.

Ver. 4. στρατηγοῖς. Scil. τοῦ ἱεροῦ. Compare ver. 52. Acts iv. 1. v. 24. Theophylact says that they were officers who were charged with the superintendence of the buildings, or the orderly appointment of the Temple. There were several of them; and their chief was next in rank to the high-priest. See Num. iii. 32. 1 Chron. ix. 11. Joseph B. J. VI. 5. 3.—Of the article τὸ put absolutely, see on Matt. xix. 18.

Ver. 6. ἐξωμολόγησε. He agreed or assented. See on Matt. xi. 25. This, however, is a more common import of the simple verb. Compare Jer. xlv. 25. LXX. Matt. xiv. 7.—Here ὄχλος must be rendered tumult; as in Acts xxiv. 18.

ἀπίστευε Πέτρον καὶ Ἰωάννην, εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; Ὁ 9-10 δὲ εἶπεν αὐτοῖς, Ἴδου, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος, κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν, οὗ εἰσπορεύεται· καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, 11 Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Κάκεινος ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμέ- 12 νον· ἐκεῖ ἐτοιμάσατε. Ἀπελθόντες δὲ εὔρον καθὼς εἶρηκεν αὐτοῖς· καὶ 13 ἡτοίμασαν τὸ πάσχα.

Καί, ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐ- 14 τῷ. Καὶ εἶπε πρὸς αὐτοὺς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φα- 15 γεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ 16 φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καί, 17 δεξιόμενος ποτήριον, εὐχαριστήσας, εἶπε, Λάβετε τοῦτο, καὶ διαμε- 18 ρίσατε ἑαυτοῖς· λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς 18 αὐπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. Καί, λαβὼν ἄρτον, 19 εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτή- 20 ριον ἡ καινὴ διαθήκη ἐν τῷ αἱματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. Πλὴν, ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης· 21 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον· πλὴν οὐαὶ 22 τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ παραδίδοται. Καὶ αὐτοὶ ἤρξαντο συζητεῖν 23 πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν, ὁ τοῦτο μὲλλον πράσσειν. Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. 24 Ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξου- 25 σιάζοντες αὐτῶν εὐεργέται καλοῦνται· ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ 26 μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακο- νῶν. Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμ- 27

Ver. 12. ἀνώγειον. G. K. S. ἀνάγαιον.—14. Some omit δώδεκα.—16. πληρωθῇ. Cod. D. καινὸν βρωθῇ.

Ver. 15. ἐπιθυμία ἐπεθύμησα. See on ἐκχυνόμενον, which agrees with αἷμα in Matt. xiii. 14.

Ver. 16. ἕως ὅτου πληρωθῇ κ. τ. λ. Until my death shall complete the sacrifice of which the Passover is the type. The form ἕως ὅτου implies that it was the last time Christ would eat the Passover.

Ver. 17. ποτήριον. At the celebration of the Passover four cups of wine were drunk by each guest. This was the first; and that in ver. 20 was the third, or, as it was called, the cup of blessing. See 1 Cor. x. 16. The cup is put for the liquor contained in it; as in Matt. x. 42, and elsewhere: whence it is that

Ver. 19. εἰς τὴν ἐμὴν ἀν. In remembrance of me. Pronoun possessive for primitive, as in Hom. Il. T. 321. G. 111. Soph. Oed. C. 314. 419.

Ver. 25. εὐεργέται. The title of *Euergetes*, or *Benefactor*, was assumed by one of the Ptolemies; and a similar honour was affected frequently by the ancient rulers and magistrates. See 2 Macr. iv. 2. Herod. III. 140. VIII. 85. Thucyd. I. 129. Xen. Cyr. III. 3. 4.

Ver. 27. ὡς ὁ διακονῶν. Jesus had lately

28 νος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. Ὑμεῖς δὲ ἐστε οἱ δια-
 29 μεμνηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· καὶ γὰρ διατίθεμαι ὑμῖν,
 30 καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ
 τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου· καὶ καθίσσησθε ἐπὶ θρόνων, κρι-
 31 νοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. Εἶπε δὲ ὁ κύριος, Σίμων,
 Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξήτήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον·
 32 ἐγὼ δὲ ἐδεήθην περὶ σου, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σὺ ποτὲ,
 33 ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου. Ὁ δὲ εἶπεν αὐτῷ, Κύριε,
 34 μετὰ σου ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. Ὁ
 δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ, πρὶν ἢ τρίς
 35 ἀπαρνήσῃ μὴ εἰδέναι με. Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ
 βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινὸς ὑστερήσατε; Οἱ δὲ
 36 ἔπον, Οὐδενός. Εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλάντιον
 ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐ-
 37 τοῦ, καὶ ἀγορασάτω μάχαιραν· λέγω γὰρ ὑμῖν, ὅτι ἐπὶ τοῦτο τὸ γε-
 γραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ, “Καὶ μετὰ ἀνόμων ἐλογίσθη.”
 38 Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. Οἱ δὲ εἶπον, Κύριε, ἰδοὺ, μάχαιραι
 ὡδε δύο. Ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστι.
 39 ΚΑΙ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν λαιῶν
 40 ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. Γενόμενος δὲ ἐπὶ τοῦ τό-
 41 που, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. Καὶ αὐ-
 τὸς ἀπεσπᾶσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν, καὶ, θεὸς τὰ γόνατα,
 42 προσήυχeto, λέγων, Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο
 43 ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν, γενέσθω. Ὡφθη δὲ
 44 αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν, Καὶ, γενόμενος ἐν ἀγω-
 νίᾳ, ἐκτενέστερον προσήυχeto· ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμ-

Ver. 30. Κ. καθίσσεσθε.—42. Some copies have *παρενέγκαι*, others *παρένεγκε*.—43.
 ὡφθη δὲ κ. τ. λ. Codd. A. B. omit this verse and the next.

washed his disciples' feet. See John xiii. 4.—
 In the next verse *πειρασμός* denotes an afflic-
 tion; as in Gal. iv. 14. Heb. ii. 18. 2 Pet. ii.
 9; *et alibi*. Of ver. 30, see on *Matt.* xix. 28;
 and compare 2 Cor. i. 7. 2 Tim. ii. 12.

Ver. 31. *σινιάσαι ὡς τὸν σῖτον*. To sift
 you as *wheat*; i. e. to toss you with tempta-
 tions, as wheat is shaken in a sieve. Compare
Amos ix. 9. Though Peter is especially ad-
 dressed, probably because our Lord foresaw his
 approaching fall, yet the plural *ὑμᾶς* shows
 that the admonition includes the disciples
 generally. At all events, the passage is deci-
 sive against the primacy of St. Peter. Some
 have supposed an allusion to Job i. 6, *agg.*
 Compare also 3 Sam. xv. 20, 21. 1 Pet. v. 8.
 The noun *σίνιον*, a *sieve*, and the verb *σινιά-
 ζειν*, occur only in the later writers.

Ver. 32. *ἐπιστρέψας*. Scil. *σεαυτόν*. So

Matt. xlii. 16. *Acts* iii. 19. ix. 35; *et alibi*.
 The meaning is, *Having repented of your fall*.

Ver. 36. *ἀγορασάτω μάχαιραν*. That
 this is not intended to encourage recourse to
 offensive weapons is plain from ver. 51, com-
 pared with *Matt.* xxvi. 52. The expression
 is simply proverbial of impending danger, as
 indicating the precaution which men usually
 adopt in their defence. Instances of a like
 nature occur in 1 Kings xxii. 11. *Isa.* xx. 2. *Jer.*
 ix. 17, *sqq.* xxvii. 2. *Ezek.* iv. 1. xii. 7. *Hos.* i.
 2. *Acts* xxi. 11.—The phrase *ἱκανόν ἐστι*, in
 ver. 38, merely expresses a wish to drop a
 subject, which the disciples had evidently
 misconceived. Compare 1 Kings xii. 28. In
 ver. 37, the citation is from *Isa.* liii. 12.
 Compare *Mark* xv. 28.

Ver. 44. ὡσεὶ θρόμβοι αἵματος. Some
 of the early fathers thought that the drops of

βοι αἵματος, καταβαίνοντες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσ- 45
ευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς κοιμωμένους
ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσέ- 46
νευσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.

Ἔτι δὲ αὐτοῦ λαλοῦντος, Ἰδοῦ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, 47
τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιλεῖν αὐτόν.
Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παρα- 48
δίδω; Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ, Κύριε, 49
πατάξομεν ἐν μαχαίρᾳ; Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ 50
ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. Ἀποκριθεὶς δὲ ὁ Ἰη- 51
σοῦς εἶπεν, Ἐὰν ἐως τούτου· καὶ, ἀψάμενος τοῦ ὠτίου αὐτοῦ, ἴασα-
το αὐτόν. Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτόν 52
ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστὴν
ἐξεληλύθατε, μετὰ μαχαίρων καὶ ξύλων; καθ' ἡμέραν ὄντος μου μεθ' 53
ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμὲ· ἀλλ' αὕτη ὑμῶν
ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτόν ἤγαγον, καὶ εἰσήγαγον αὐτόν εἰς τὸν 54
οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. Ἀψάντων δὲ 55
πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος
ἐν μέσῳ αὐτῶν. Ἰδοῦσα δὲ αὐτόν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, 56
καὶ ἀτενίσασα αὐτῷ, εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. Ὁ δὲ ἠρνήσατο αὐ- 57
τόν, λέγων, Γύναι, οὐκ οἶδα αὐτόν. Καὶ μετὰ βραχὺ ἕτερος, ἰδὼν 58
αὐτόν, ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἀνθρωπε, οὐκ ἐμὶ.
Καὶ, διαστάσης ὥσεὶ ὥρας μίας, ἄλλος τις διῡσχυρίζετο, λέγων, Ἐπ' 59
ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. Εἶπε δὲ 60
ὁ Πέτρος, Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦν-
τος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ. Καὶ στραφεὶς ὁ κύριος ἐνέβλεψε τῷ 61
Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὥς εἶπεν αὐ-
τῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς· καὶ, ἐξελθὼν ἔξω, 62
ὁ Πέτρος ἔκλαυσε πικρῶς.

Καὶ οἱ ἄνδρες, οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, δέροντες· 63
καὶ, περικαλύψαντες αὐτόν, ἐτυπτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώ- 64

Ver. 45. μαθητὰς αὐτοῦ. The pronoun is omitted by G. S.; and K. encloses it in brackets.—47. προήρχ. αὐτῶν. G. K. S. αὐτοῦς.—54. καὶ εἰσῆγ. αὐτόν. Wanting in some MSS.—60. ὁ ἀλέκτωρ. G. K. S. omit the article.—62. ὁ Πέτρ. G. omits this name, and K. puts it within brackets.

sweat were merely large and clammy, like blood; but Aristotle (Hist. An. III. 19), mentions a *bloody sweat* as the effect of extraordinary agitation. Dr. Mead has also observed, after Galen, *contingere interdum poros ex multo aut fervido spiritu adeo dilatari, ut etiam exeat sanguis per eos, statque sudor sanguineus*.

Ver. 49. εἰ. See on ch. xlii. 23.

Ver. 51. ἔατε ἕως τούτου. The meaning seems to be, *Enough of this*; our Lord intending to place a mild check upon the zealous interference of his followers.

Ver. 53. τοῦ σκότους. Of darkness; i. e. of the prince of darkness. See 2 Cor. vi. 14, 15. Eph. vi. 12. Col. i. 13.

65 των αὐτὸν, λέγοντες, Προφῆτευσον, τίς ἐστὶν ὁ παίσας σε ; Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

66 Καὶ, ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες, Εἰ σὺ εἶ ὁ Χριστὸς ἐπὶ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν 68 εἶπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ μοι, ἢ 69 ἀπολύσητε. Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ 71 Θεοῦ ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. Οἱ δὲ ἔκρινον, Τί ἐτι χρεῖαν ἔχομεν μαρτυρίας ; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

1 23. ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλάτον. Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτόν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων ; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, 4 Σὺ λέγεις. Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. Οἱ δὲ ἐπίσχυον λέγοντες, Ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. Πιλάτος δὲ, ἀκούσας 6 Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· καὶ ἐπιγινούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτόν, ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

8 Ὁ δὲ Ἡρώδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτόν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἠλπίζετι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. Ἐπηρώτα δὲ αὐτόν ἐν λόγοις ἱκανοῖς· σὺτος δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ 9 γραμματεῖς, ἐντόνως κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ αὐτόν ὁ Ἡρώδης σὺν τοῖς στρατευμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτόν τῷ Πιλάτῳ. Ἐγένοντο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· 12 τρὸν πῆρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς ἑαυτούς.

13 Πιλάτος δὲ, συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας

Ver. 66. συνέδρ. ἑαυτῶν. K. S. αὐτῶν. CHAF. XXIII. Ver. 1. G. K. S. ἤγαγον.

Ver. 66. τὸ πρεσβ. τοῦ λαοῦ. The Sanhedrim. So Acts xxii. 5 ; and in Acts v. 31. ἡ γερουσία. Here συνέδριον is their place of meeting.

Ver. 68. ἐρωτήσω. See on Mark viii. 11. Our Lord meant to say, that a simple declaration of his Messiahship, or an argument to prove it, would be equally ineffectual to procure his release.

CHAF. XXIII. Ver. 8. ἐξ ἱκανοῦ. Scilicet χρόνον. See on Matt. xxviii. 12. Luke viii. 27.—Of Herod's desire to see Jesus, see Luke ix. 9.

Ver. 11. στρατεύμασιν. Body-guard. Compare Acts xxlii. 10. The cause of enmity between Herod and Pilate (ver. 13) is unknown.

καὶ τὸν λαὸν, εἶπε πρὸς αὐτοὺς, Προσπνέγκατέ μοι τὸν ἄνθρωπον¹⁴
 τοῦτον ὡς ἀποστρέφντα τὸν λαὸν, καὶ ἰδοὺ, ἐγὼ, ἐνώπιον ὑμῶν
 ἀνακρίνας, οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὃν κατηγορεῖτε¹⁵
 κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν,¹⁶
 καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. Παιδεύσας¹⁷
 οὖν αὐτόν, ἀπολύσω. Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ¹⁸
 ἑορτὴν ἓνα· ἀνέκραζαν δὲ παμπληθεῖ, λέγοντες, Αἶρε τοῦτον, ἀπό-¹⁹
 λυσον δὲ ἡμῖν τὸν Βαραββάν· ὅστις ἦν, διὰ στάσιν τινὰ γενομένην²⁰
 ἐν τῇ πόλει καὶ φόνον, βεβλημένος εἰς φυλακὴν. Πάλιν οὖν ὁ²¹
 Πιλάτος προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν. Οἱ δὲ ἐπε-²²
 φώνουν, λέγοντες, Σταύρωσον, σταύρωσον αὐτόν. Ὁ δὲ τρίτον εἶπε²³
 πρὸς αὐτοὺς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὑ-
 ρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν, ἀπολύσω. Οἱ δὲ ἐπέκειντο φωναῖς²⁴
 μεγάλας, αἰτοῦμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐ-
 τῶν καὶ τῶν ἀρχιερέων. Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἶτημα²⁵
 αὐτῶν· ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον ἕς²⁶
 τὴν φυλακὴν, ὃν ᾔτουντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι
 αὐτῶν.

Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου,²⁶
 τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὅπισθεν²⁷
 τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν,²⁸
 αἱ καὶ ἐκόπτοντο, καὶ ἐθρήνουν αὐτόν. Στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰη-²⁹
 σοὺς εἶπε, Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς
 κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν· ὅτι ἰδοὺ, ἐρχονται ἡμέραι, ἐν αἷς³⁰
 ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ
 οἱ οὐκ ἐθήλασαν. Τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς³¹
 καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. Ὅτι, εἰ ἐν τῇ ὑγρῷ ξύλῳ ταῦτα³²
 ποιοῦσιν, ἐν τῷ ξηρῷ τί γίνηται;

Ἦγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναγεθῆναι.³²

Ver. 25. αὐτοῖς. G. K. S. omit this pronoun.—26. τοῦ ἐρχ. G. K. S. omit the article.

Ver. 15. πεπραγμένον αὐτῷ. E. T. *done unto him*; which is incorrect. The dative is here put for ὑπ' αὐτοῦ. Compare *Acts* xxv. 11. 25. xxvi. 31; and see Gr. Gr. § 48. 2.

Ver. 16. παιδεύσας. Properly, *παιδεύειν* is to educate; and thence to chastise. So again in ver. 22. 1 *Cor.* xi. 32. 2 *Cor.* vi. 9. *Heb.* xii. 6. 10. Theophylact:—*παιδεύσας σωφρο- νίσας διὰ μαστίγων.*

Ver. 29. μακάριαι αἱ στεῖραι, κ. τ. λ. This prophecy was fearfully fulfilled at the siege of Jerusalem. Compare *Matt.* xxiv. 19.

Ver. 30. τοῖς ὄρεσι, λ. τ. λ. Figurative ex-

pressions implying consternation. Compare *Isa.* ii. 19. *Hos.* x. 8. *Rev.* vi. 16. ix. 6. *Hom.* II. P. 416.

Ver. 31. εἰ ἐν τῇ ὑγρῷ κ. τ. λ. The Jews called good and bad men proverbially *green* and *dry trees*. See *Ps.* i. 3. *Ezek.* xx. 47. xxi. 3. *Ecclus.* vi. 3. Hence the meaning is, If these sufferings are inflicted upon the innocent, how much more dreadful will be the lot of the wicked! Compare 1 *Pet.* iv. 18. Of ξύλον, signifying a tree, there are examples in *Gen.* i. 11. *Ezek.* xvii. 24. LXX. *Exor.* Cycl. 572. *Herod.* VII. 65. So *lignum* in *Hor.* Od. II. 13. 11.

Ver. 32. κακοῦργοι. This word must be

33 Καί, ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. Ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδας τί 34 ποιῶσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. Καὶ εἰστήκει ὁ λαὸς θεωρῶν· ἐξευκτῆρίζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, Ἄλλους ἕσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς, ο 35 τοῦ Θεοῦ ἐκλεκτός. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, καὶ ὄξος προσφέροντες αὐτῷ, καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς 36 τῶν Ἰουδαίων, σῶσον σεαυτὸν. Ἦν δὲ καὶ ἐπιγραφή γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς, καὶ Ῥωμαϊκοῖς, καὶ Ἑβραϊκοῖς, Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων. 37 Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι 38 αἱ; καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, 39 κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. 40 Ἦν δὲ ὥσπερ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης· καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα 41 τοῦ ναοῦ μέσον· καὶ, φωνήσας φωνῇ μεγάλῃ, ὁ Ἰησοῦς εἶπε, Πάτερ, ἡς χερᾶς σου παραθήσομαι τὸ πνεῦμά μου. Καὶ, ταῦτα εἰπὼν, ἐξέπνευσεν. Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον, ἐδόξασε τὸν Θεόν, 42 λέγων, Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. Καὶ πάντες οἱ συμπαρεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γινόμενα, 43 ἰνύοντες ἑαυτῶν τὰ στήθη, ὑπέστρεφον. Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα. 44 ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς 45 καὶ δίκαιος, (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πρόξει αὐτῶν) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο 46 καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ· οὗτος, προσελθὼν τῷ Πιλάτῳ,

Ver. 34. ὁ δὲ . . . ποιῶσι. Wanting in Cod. B.—46. AL παρατίθεμαι.—51. καὶ προσέδεχ. Many MSS. omit καὶ, which is perhaps spurious.

taken in apposition, not in agreement, with ἱεροὺ δόμο.

Ver. 33. καὶ τοὺς κακούργους. Compare ch. xiii. 37.

Ver. 43. ἐν παραδείσῳ. Tertul. Apol. 8.

47. Paradisum nominatus locus divina amenitatis, recipiendis sanctorum spiritibus destinatus. The word is of Persian origin, signifying a garden; and is used of the Gar-

den of Eden in Gen. ii. 8, sqq. LXX. The Jews seem to have used it as a term synonymous with Abraham's bosom. Compare Luke xvi. 22. Although it may be fairly inferred perhaps from this history that a true repentance is never too late; it affords no argument for the general validity of a death-bed repentance.

ηγήσατο τὸ σῶμα τοῦ Ἰησοῦ. Καί, καθελὼν αὐτὸ, ἐνετύλιξεν αὐτὸ 53
σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὐ οὐκ ἦν οὐδέπω οὐδεὶς
κείμενος. Καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε. 54

Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἰτίνες ἦσαν συνελλυθῆσαι 55
αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθέασαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα
αὐτοῦ. Ὑποστρέψασαι δὲ ἡτοίμασαν ἁρώματα καὶ μῦρα· καὶ τὸ μὲν 56
σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν. Τῇ δὲ μιᾷ τῶν σαβ- 24
βάτων, ὄρθρου βαθύος, ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἅ ἡτοίμασαν
ἁρώματα, καὶ τινες σὺν αὐταῖς. Εὗρον δὲ τὸν λίθον ἀποκεκυλισμέ- 2
νον ἀπὸ τοῦ μνημείου· καί, εἰσελθούσαι, οὐχ εὗρον τὸ σῶμα τοῦ κυ- 3
ρίου Ἰησοῦ. Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ 4
ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. Ἐμ- 5
φύβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν,
εἶπον πρὸς αὐτὰς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; οὐκ ἐστὶν 6
ὧδε, ἀλλ' ἡγέρθη· μνησθήτε ὡς ἐλάλησεν ὑμῖν, ἔτι ὧν ἐν τῇ Γαλι-
λαίᾳ, λέγων, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας 7
ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστή-
ναι. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· καί, ὑποστρέψασαι ἀπὸ τοῦ 8-9
μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα, καὶ πᾶσι τοῖς λοιποῖς.
Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ 10
αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. Καὶ 11
ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστυον
αὐταῖς. Ὁ δὲ Πέτρος, ἀναστὰς, ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύν- 12
ψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε, πρὸς ἑαυτὸν θαυμά-
ζων τὸ γεγονός.

Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώ- 13
μην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἑμμαοὺς·
καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων 14
τούτων. Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοῦς, καὶ συζητεῖν, καὶ αὐτὸς ὁ 15

Ver. 53. *ἐντὶν αὐτό.* Some MSS. do not repeat the pronoun. CHAP. XXIV. Ver. 10.
ἦσαν δὲ. G. K. S. *ἦν δὲ.*—12. This verse does not appear in Cod. D.

CHAP. XXIV. Ver. 1. ὄρθρου βαθύος. *Θον εἰς τὴν Αὐδίαν.* Ter. Eur. III. 5. 64.
At the earliest dawn. Compare Arist. Equit. 216. Theoc. Idyl. XVIII. 14. Plat. Crit. c.
1. The construction is the *genitive of time*;
as in ch. xi. 5. See Gr. Gr. § 44. 5.—Of
the phrase *μία σαββάτων* see on Matt.
xxviii. 1.

Ver. 6. *ὡς ἐλάλησεν κ. τ. λ.* See Matt.
xvi. 21. xvii. 22. xx. 18. Compare also
Luke ix. 22. xviii. 32.

Ver. 12. *πρὸς ἑαυτόν.* Some join this
with ἀπῆλθε, and render it to *his own home*.
Compare John xx. 10. Acts xvi. 40. *εἰσελ-*

θον εἰς τὴν Αὐδίαν. Ter. Eur. III. 5. 64.
Eximus ad me. It should seem, however,
from ver. 24, that Peter did not go directly
home; so that it is better to join *θαυμάζων*
πρὸς ἑαυτόν, wondering within himself.
Compare Luke xviii. 11. xx. 14.—This visit
of Peter to the sepulchre does not appear to
coincide with that mentioned in John xx. 3.
Ver. 13. Ἑμμαοὺς. *Sixty stadia, or about*
seven miles, is the distance from Jerusalem
which is assigned to this village in Joseph.
B. J. VII. 6. 6. It was afterwards called
Nicopolis. See Sosomen. H. Eccl. V. 21.

16 Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο
 17 τοῦ μὴ ἐπιγινῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗ-
 18 τοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρω-
 19 ποί; Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, Σὺ μό-
 20 νος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν
 21 ταῖς ἡμέραις ταύταις; Καὶ εἶπεν αὐτοῖς Ποῖα; Οἱ δὲ εἶπον αὐτῷ, Τὰ
 22 περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔρ-
 23 γῃ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέ-
 24 δωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ
 25 ἰσταύρωσαν αὐτόν. Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυ-
 26 τροῦσθαι τὸν Ἰσραὴλ. ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέ-
 27 ραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. Ἀλλὰ καὶ γυναῖκες τινες ἐξ
 28 ἡμῶν ἐξίστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον· καὶ, μὴ εὐ-
 29 ρούσαι τὸ σῶμα αὐτοῦ, ἤλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρα-
 30 κέναι, οἱ λέγουσιν αὐτὸν ζῆν. Καὶ ἀπῆλθον τινὲς τῶν σὺν ἡμῖν ἐπὶ
 31 τὸ μνημεῖον, καὶ εὗρον οὕτω, καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ
 32 εἶδον. Καὶ αὐτοὺς εἶπε πρὸς αὐτοὺς, Ὡ ἀνόητοι, καὶ βραδεῖς τῇ καρ-
 33 δια τοῦ πιστεῦναι ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· οὐχὶ ταῦτα
 34 εἶδε παθεῖν τὸν Χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; Καὶ, ἄρ-
 35 ξάμενος ἀπὸ Μωσέως, καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν
 36 αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ ἤγγισαν εἰς τὴν
 37 κώμην, οὗ ἐπορεύοντο· καὶ αὐτοὺς προσεποιεῖτο πορρωτέρω πορεύεσθαι,
 38 καὶ παρεβιάσαντο αὐτόν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέ-
 39 ραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς.
 40 Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτόν μετ' αὐτῶν, λαβὼν τὸν ἄρτον,
 41 εὐλόγησε, καὶ, κλάσας, ἐπέδιδον αὐτοῖς. Αὐτῶν δὲ διηνοίχθησαν οἱ
 42 ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐ-
 43 τῶν. Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ἐν
 44 ἡμῖν, ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διήνοιγεν ἡμῖν τὰς γραφάς;

Γρ. 18. ἐν Ἱερουσαλὴμ. G. K. S. omit the preposition.—32. καὶ ὥς διήνοιγεν.

Γρ. 17. σκυθρωποί. See on *Mat.* vi. 16. The verb ἀντιβάλλειν signifies to *tear to and fro*; and hence, metaphorically, to *argue, to dispute*. Possibly the disciples were discussing the probability or improbability of our Lord's resurrection and Messiahship.

Γρ. 18. ὁ εἷς, Κλεόπας. The other has been said to have been Luke himself. From ver. 33, it is clear that neither were of the Twelve. Lake, however, in his preface, says that he was not an eye-witness.—The question εὐ μόνος παροικεῖς κ. τ. λ. indicates surprise at the possibility that any person, who had been at Jerusalem at the time, should be a

stranger to the late occurrences. Ovid. *Met.* II. 9. *An quæ per totam res est notissima Le- bon, Non audita tibi est?*

Γρ. 21. ἄγει. Scil. Ἰησοῦς. The phrase ἄγειν ἡμέραν occurs in *Arist. Plut.* 62.

Γρ. 22. ὄρθριαι. Early. So *Job* xxix. 7. LXX. Ἐξοπορευόμενος ὄρθριος. See *Gr. Gr.* § 25. Obs. 15. The verb ἐξίστημι is here used actively, as in *Acts* viii. 9. See on *Mark* iii. 21.

Γρ. 29. παρεβιάσαντο. They persuaded. See on ch. xiv. 23; and of the phrase κέκλι- κεν ἡμέρα, on *Luke* ix. 12.

Γρ. 32. οὐχὶ ἡ καρδιά κ. τ. λ. An ex-

Καὶ, ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον 33
 συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας, "Οτι ἡγέρ- 34
 θη ὁ κύριος ὄντως, καὶ ὤφθη Σίμωνι. Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ 35
 ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔσθη ἐν μέσῳ αὐτῶν, καὶ 36
 λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. Πτοηθέντες δὲ, καὶ ἔμφοβοι γενόμενοι, ἐδό- 37
 κουν πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ 38
 διατὶ διαλογισμοὶ ἀναβαίνουνσιν ἐν ταῖς καρδίαις ὑμῶν; ἴδετε τὰς χεῖ- 39
 ράς μου, καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με, καὶ
 ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὥστέα οὐκ ἔχει, καθὼς ἐμὶ θεωρεῖτε ἔχοντα.
 Καὶ, τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. "Ετι 40-41
 δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐ-
 τοῖς, "Εχετε τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτιῦ 42
 μέρος, καὶ ἀπὸ μελισσίου κηρίου. Καὶ, λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν. 43
 Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὡν σὺν 44
 ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως
 καὶ προφῆταις καὶ ψαλμοῖς περὶ ἐμοῦ. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, 45
 τοῦ συνίεναι τὰς γραφάς· καὶ εἶπεν αὐτοῖς, "Οτι οὕτω γέγραπται, καὶ 46
 οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ
 ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν 47
 ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενον ἀπὸ Ἱερουσαλὴμ. Ὑμεῖς δὲ 48
 ἐστε μάρτυρες τούτων. Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ 49
 πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως
 οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.

Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ, ἐπάρας τὰς χεῖρας 50

Some MSS. omit *καὶ*.—36. ὁ Ἰησοῦς. G. omits this nominative, and K. puts it in brackets.—40. This verse does not appear in Cod. D.—49. G. omits the word Ἱερουσαλὴμ, and K. brackets it.

pression of mingled enthusiasm and affection. Compare *Ps.* xxxix. 3. *Jer.* xx. 9. So *Cic. Fin.* IV. 3. *Incendit igitur eos, qui audiunt.*

Ver. 34. *Σίμωνι*. This appearance to Peter is not recorded in the other Gospels; but is mentioned in *1 Cor.* xv. 5.

Ver. 37. *πνεῦμα θεωρεῖν*. Compare *Matt.* xiv. 26. From *ver.* 39, it appears, as well as from the Rabbinical writings, that the Jews believed in the immateriality of spirits; and the Heathens entertained a similar idea. Hence *Max. Tyr.* XV. 1. *οὐ γὰρ σαρκὸς αἱ δαμόνων φύσις, οὐδὲ ὁσά, οὐδὲ αἷμα*. *Ovid. Met.* IV. 443. *Errant exanguis sine corpore et ossibus umbræ*. Compare *Hom. Od.* A. 217. *Virg. Æn.* VI. 700. Our Lord did not mean to confirm these notions; but merely

to show, according to their own ideas of spirits, that he was not one.

Ver. 41. *ἀπιστ.* ἀπὸ τ. χ. Compare *Matt.* xxviii. 8.

Ver. 44. *ἐν τῷ νόμῳ* M. κ. τ. λ. This was precisely the Jewish division of the O. Test. The *Psalms* is put, as being the first book of it, for the entire third division, which also contained Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Ezra, Nehemiah, and Chronicles. It was generally called the *Hagiographa*.

Ver. 47. *ἀρχάμενον*. So as to begin. Of the same participle used thus, absolutely or impersonally, there is an example in *Herod.* III. 91. See *Gr. Gr.* § 61. *Obs.* 3.

Ver. 49. *τὴν ἐπαγγελίαν*. The gift of the Holy Ghost, promised in *John* xv. 26.

51 αὐτοῦ, εὐλόγησεν αὐτούς. Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς,
 52 διόστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Καὶ αὐτοὶ, προσ-
 κυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης·
 53 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν.
 Ἀμήν.

Ver. 51. καὶ ἀνεφέρετο εἰς τ. οὐρ. Omitted in Cod. D.—53. Ἀμήν. Wanting in G. S. The word is placed by K. in brackets.

xvi. 7. See also *Acts* i. 8. *Of ἐνδύσθαι, to* and compare *Rom.* xiii. 14. *1 Cor.* xv. 53. *be invested with*, see on *Hom.* II. A. 149; *Gal.* iii. 27, and elsewhere.

Ver. 53. διαπαντός. See on *Luke* ii. 37.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΕΥΑΓΓΕΛΙΟΝ.

[JOHN the Evangelist, and brother of James, was the son of Zebedee and Salome; and both father and sons were fishermen of Bethsaida. The two brothers were called to the Apostleship, as they were fishing upon the sea of Galilee (*Matt.* iv. 21. *Mark* i. 19), and were afterwards surnamed *Boanerges* by our Lord (*Mark* iii. 17). John was eminently the disciple whom Jesus loved (*John* xiii. 23), and our Lord commended to his care his afflicted mother, while he hung upon the cross (*John* xix. 26, 27). During the remainder of her life, the ministry of John was confined to Jerusalem; and the chief particulars of it are related in *Acts* iii. iv. 1—22. viii. 14—25. That he was present at the apostolic council held in that city about the year A. D. 49, appears from *Acts* xv. 6, compared with *Gal.* ii. 2. Subsequently he resided chiefly at Ephesus; and from thence was banished to the Isle of Patmos, where he saw the Apocalypse (*Rev.* i. 9). Released from exile on the accession of Nerva, he returned to Ephesus; and there wrote his Gospel about the year 97. His main object, as stated by himself (*John* xx. 31), was to prove the Divinity of Christ; in opposition, according to ancient testimony, to the heresies of Cerinthus and the Gnostics. He has treated, accordingly, not so much of the life, as of the person and office of Christ; omitting, or adverting only briefly to, those particulars which are mentioned by other Evangelists. The genuineness of his Gospel is incontestably proved by the uninterrupted testimony of the ancient church. John is said to have died at Ephesus at the close of the first century, in the hundredth year of his age, and in the third year of the Emperor Trajan. The story of his miraculous delivery from the cauldron of boiling oil, into which he was ordered to be thrown by Domitian, is not well authenticated.]

1. ἘΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ
Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα
δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.

CHAP. I. Ver. 1. Ὁ Λόγος. From vv. 7. 15. 27, compared with *Matt.* iii. 11. *Mark* i. 7. *Luke* iii. 16, this title plainly belongs to Jesus Christ. The Targumists repeatedly apply the same designation to the Angel *Jehovah* of the old covenant; and Philo, who may fairly be regarded as imbued with the opinions of his countrymen at the time he wrote, speaks of the Messiah under the name of the *Logos*, and describes him as υἱὸς Θεοῦ, δεύτερος Θεός, πρωτόγονος, ὥς κόσμον, and in other terms closely allied to those which St. John employs throughout his Gospel. There is, however, much confusion in the tenets of Philo, which were derived from the Platonists; and, in like manner, the theology of the Gnostics was an incomprehensible medley of Platonism, Judaism, and Christianity combined. These heretics considered the *Logos* to be an emanation put forth by God,

after the creation of the world; and it is in opposition to this dogma that St. John opens his Gospel with an assertion of his *pre-existence* and *divinity*. His assertion is equally at variance with the tenets of the modern Socialists, who regard the *Logos* as an attribute of the Deity; not to mention the futility of stating that God's wisdom, as they would render the term, was coexistent with God. Moreover the *personality* of the *Logos* is decisively proved by the *personal* acts attributed to him; such as the *work of creation*, and the like. That ἐν ἀρχῇ can denote nothing but *the beginning* absolutely, is plain from the absence of any limiting adjunct in the context. See on *Luke* i. 2. As to the import of the word Λόγος, as a title of Christ, it designates the *personal medium*, by which God communicates, as it were verbally, his divine revelation to mankind.

- 4-5 Ἐν αὐτῇ ζωῇ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
- 6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης.
- 7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
- 8 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.
- 9 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω· εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον· ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.
- 14 Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν,—καὶ ἰθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,—πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν·

Ver. 4. The early Fathers began this verse with ὁ γέγονεν, placing a full point at οὐδὲ ἴν.—14. πλήρης. Cod. D. πλήρη. Some MSS. transpose ver. 15 after ver. 18.

Ver. 4. ἐν αὐτῇ ζωῇ ἦν, κ. τ. λ. *In him was life, i. e. eternal life; and this life, i. e. the Gospel which brought life and immortality to light, was the light of men.* (2 Tim. i. 10.)

Ver. 5. οὐ κατέλαβεν. Either *did not receive, i. e. rejected*; which agrees with the context (vv. 10, 11): or *did not overtake*, as in John xii. 35. If this last be the true meaning, it would imply that the Gospel is never involved in darkness, except to those who wilfully close their eyes.

Ver. 6. ἐγένετο ἄνθρωπος. See Matt. iii. 1. Mark i. 2. Luke iii. 3. This and the two following verses are, in some sort, parenthetical.—With ver. 8 compare vv. 19, sqq.

Ver. 9. ἐρχόμενον εἰς τ. κ. Cyril, Augustine, and others, join these words with φῶς, not with ἄνθρωπον. Compare John iii. 19. xii. 46.

Ver. 11. τὰ ἴδια. Scil. *εἰδήματα*. By οἱ ἴδιοι, *his countrymen*, the Jews are clearly intended, whom he had selected as his peculiar people; and among whom his appearance had been constantly foretold by their prophets. They rejected him, therefore, not because they *did* not, but because they *would* not know him.

Ver. 12. ἐξουσίαν. *Privilege, or prerogative*; as in 1 Cor. vii. 9, and elsewhere. The meaning is, that though the Jews, as a nation, rejected Christ, the Gospel would still prevail; and those who received it, whether

Jews or Gentiles, would become, by the regeneration of baptism, children of God, without regard to circumcision, or descent from Abraham, or any external circumstance whatever. Some here render αἱματα, *natural descent*, which sense it sometimes bears; but this is here expressed by θίλημα σαρκός. It seems, therefore, to denote the *blood of circumcision*.

Ver. 14. σὰρξ ἐγένετο. That is, *was made man*. The Docetæ denied the human nature of Christ, maintaining that he was a man in appearance only. There seems also to be an allusion to the twofold nature of our Lord in the use of the verb σκηνοῦν, which may imply that his incarnate body, like the Jewish tabernacle, was only the temporary residence of the Deity. In the parenthetical clause, καὶ ἰθεασάμεθα κ. τ. λ. the Evangelist points to the transfiguration, of which he was an eye-witness. Compare 2 Pet. i. 17.

Ver. 15. ἔμπροσθέν μου γέγονεν. So again in vv. 27, 30. There is a question whether priority of *time*, or of *dignity*, is here intended; but as the preceding clause refers to *time*, this can scarcely do otherwise. Christ succeeded John in his birth and ministry; so that his *pre-existence*, and consequent *divinity*, are intimated. In the next clause, the same assertion is emphatically repeated. That πρῶτος implies *priority of time*, compare John v. 4. viii. 7. xv. 18.

ὅτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν ἐς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ; Καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, "Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. Καὶ ἠρώτησαν αὐτὸν, Τί οὖν; Ἥλιος εἶ σύ; Καὶ λέγει, Οὐκ εἰμὶ. Ὁ προφῆτης εἶ σύ; Καὶ ἀπεκρίθη, Οὐ. Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; Ἐφη, Ἐγὼ "φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου" καθὼς εἶπεν Ἡσαΐας ὁ προφῆτης. Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἥλιος, οὔτε ὁ προφῆτης; Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι μέσος δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε· αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο, πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

Τῷ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἴδε, ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

Ver. 16. καὶ ἐκ τοῦ πληρώματος. G. ὅτι ἐκ τ. π.—27. G. omits αὐτός ἐστιν, and δς ἡμ. μου γ.—28. Βηθαβαρᾷ. G. K. S. Βηθανία, with almost all the old MSS. and versions. If the reading be correct, it cannot be the Bethany where Lazarus resided; but it is far from improbable that there were two places bearing the same name.—29. ὁ Ἰωάννης. Omitted by G. S.; and enclosed with brackets by K.

Ver. 16. ἐκ τοῦ πλ. αὐτοῦ. Of his fulness; viz. the fulness mentioned in ver. 14. Those spiritual graces, of which Christ was filled beyond measure, are shed in different degrees upon all his true disciples:—χάριν ἀντὶ χάριτος, grace corresponding with the grace of Christ. See Gr. Gr. § 63. Obs. 3. This seems to be the best interpretation of this difficult passage. The conjunction καὶ must be rendered even, and αὐτοῦ must be repeated with χάριτος. To the same effect it is added (ver. 17) that Christ has truly revealed the knowledge of salvation by grace in the Gospel, as Moses revealed the knowledge of God's law to the Jews; and Christ (ver. 18) was more competent than Moses to make a full discovery of the divine counsels, inasmuch as he had the most intimate knowledge of them. The apparent discrepancy from Exod. xxxiii. 11, is best reconciled by the fact, that the divine personage, who appeared to Moses and the Patriarcha, was not God the Father, but the Logos, or Angel

Jehovah. This was the very generally received opinion of the early church. Our Lord's being in the bosom of his Father is sometimes similarly explained with Luke xvi. 22. Perhaps it is merely a formula expressive of affection. Compare Gen. xvi. 5. 2 Sam. xii. 8. So Cic. Epist. Fam. XIV. 4. *1-ic vero sit in sinu semper et complere meo.*

Ver. 20. ὡμολόγησε, ἃ οὐκ ἤνυν. κ. τ. λ. Pleonasm of this nature are intended to strengthen the affirmative. See on Luke i. 20; and compare 2 Kings xviii. 36. Isa. xxxviii. 1. 1 John i. 5, 6. ii. 27. With the following verses compare Matt. iii. 1, sqq. xl. 9, sqq. xvi. 14. xvii. 11, sqq.—In ver. 21, the article before προφῆτης is clearly definite; and the prophet intended may be either Jeremiah, or the one promised in Deut. xviii. 15.

Ver. 29. Ἴδε, ὁ ἀμνός κ. τ. λ. Compare Isa. liii. 7. 1 Pet. i. 19. The allusion is to the paschal lamb, to which the sins of the people were supposed to be transferred; and

- 30 Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἐμπροσθέν
 31 μου γέγονεν· ὅτι πρῶτός μου ἦν. Καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα
 φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.
 32 Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων, Ὅτι τεθέσθαι τὸ πνεῦμα καταβαῖνον,
 33 ὡς τε περισσευόν, ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· καγὼ οὐκ ᾔδειν
 αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' οὗ
 34 ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπ-
 35 τίζων ἐν πνεύματι ἁγίῳ. Καγὼ ἑώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός
 ἐστίν ὁ υἱὸς τοῦ Θεοῦ.
 36 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ
 37 δύο. Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε, ὁ ἀμνὸς τοῦ
 38 Θεοῦ. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν
 39 τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦν-
 40 τας, λέγει αὐτοῖς, Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί, ὃ λέγεται
 41 ἑρμηνευόμενον Διδάσκαλε, ποῦ μένεις; Λέγει αὐτοῖς, Ἐρχεσθε, καὶ
 42 ἴδετε. Ἦλθον, καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν
 43 ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτῃ. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέ-
 44 τρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάν-
 45 των αὐτῷ. Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ
 λέγει αὐτῷ, Εὐρήκασμεν τὸν Μεσσίαν, ὃ ἐστι μεθερμηνευόμενον, ὁ Χρισ-
 46 τός· καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας δὲ αὐτῷ ὁ Ἰη-
 σοῦς εἶπε, Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύ-
 εται Πέτρος.
- 43 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὐ-
 44 ρίσκει Φίλιππον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι. Ἦν δὲ ὁ Φίλιππος
 45 ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. Εὐρίσκει Φίλιππος
 τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ
 προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρέτ.
 46 Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Λέ-

Ver. 39. ὥρα δὲ ἦν. G. K. S. omit δὲ.—41. ὁ χρ. The article is omitted, except in R.—42. ἐμβλέψας δὲ. G. K. S. are without δὲ.—43. ὁ Ἰησοῦς. Omitted by G. K.; and in some MSS. inserted after λέγει αὐτῷ.

the sense is thus well expressed by L. de Dieu : —*Christus portat (auferre) peccatum, portando expiat, expiando auferit, efficitque ut remittatur.*

Ver. 31. καγὼ οὐκ ᾔδειν αὐτόν. From Matt. iii. 14, it appears that John knew Jesus to be the Messiah before he baptized him; so that the declaration here made by him, and repeated in ver. 33, must be understood to imply, that his knowledge of Christ, which was communicated by divine afflatus on the instant before he baptised him, was forth-

with confirmed by the promised sign in the face of the congregated multitude, whom he had been preparing, by baptism, for his reception.

Ver. 42. Κηφᾶς δ' ἑρμ. Π. Compare Matt. xvi. 18.

Ver. 46. ἐκ Ναζαρέτ κ. τ. λ. Though Christ dwelt at Nazareth, he was born at Bethlehem (*Micah* v. 2. *Matt.* ii. 23). From this circumstance, as well as from the obscurity and moral degradation of the place at this time, Nathanael asks the question in this

γει αὐτῷ Φίλιππος, Ἔρχου, καὶ ἴδε. Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ 47
ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε, ἀληθῶς Ἰσραηλῆτης,
ἐν ᾧ δόλος οὐκ ἔστι. Λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώσκεις; 48
Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι,
ὄντα ὑπὸ τὴν συκὴν εἰδόν σε. Ἀπεκρίθη Ναθαναὴλ, καὶ λέγει αὐτῷ, 49
Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. Ἀπεκρί- 50
θη Ἰησοῦς, καὶ εἶπεν αὐτῷ, Ὅτι εἰπὸν σοι, Εἰδόν σε ὑποκάτω τῆς
συκῆς πιστεύεις; μείζω τούτων ὄψει. Καὶ λέγει αὐτῷ, Ἀμὴν, ἀμὴν 51
λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφγότα, καὶ τοὺς ἀγγέλους
τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

2. ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, 1
καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθη- 2
ται αὐτοῦ εἰς τὸν γάμον. Καὶ, ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ 3
τοῦ Ἰησοῦ πρὸς αὐτὸν, Οἶνον οὐκ ἔχουσι. Λέγει αὐτῇ ὁ Ἰησοῦς, Τί 4
ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς 5
διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε. Ἦσαν δὲ κεῖ ὕδριαί λίθιναί 6
ἑξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρη-
τάς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς, Φεμίσατε τὰς ὕδριας ὕδατος. 7
καὶ ἐγένισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν, καὶ 8

Ver. 51. Σ. ὁψνῃ.

verse. Nathanael is commonly supposed to be the apostle, who is elsewhere called *Bartholomew*.

Ver. 48. ὑπὸ τὴν συκὴν. It appears from the Jewish writings that devout persons frequently offered up their prayers under the shade of fig-trees. Probably Nathanael had been so occupied; and our Lord's knowledge of his secret devotions convinced him of his Messiahship. That ὁ υἱὸς τοῦ Θεοῦ was a title applied by the Jews to their Messiah, see on *Matt.* iv. 3. xiv. 33. Another title was ὁ βασιλεὺς τοῦ Ἰσραὴλ, which is found in *Matt.* xxi. 5. xxvii. 42. *Mark* xv. 32. *John* xii. 13. *Acts* xvii. 7, *et alibi*.

Ver. 51. τὸν οὐρανὸν κ. τ. λ. Most probably there is an allusion to Jacob's vision in *Gen.* xxviii. 12. Under the figure, which he has adopted, our Lord seems to allude to the manifest interposition of Heaven in the continued series of miracles which he was about to perform, in the course of his ministry upon earth.—Of the word *ἀμὴν*, see on *Matt.* v. 17.

CHAP. II. Ver. 1. τῇ ἡμέρᾳ τῇ τρίτῃ. Most probably the *third day* after his arrival in Galilee. See *John* i. 43. *Cana* was a small town, situated on a gentle eminence to the west of Capernaum. It is called *Cana of Galilee*, by way of distinction from another

Cana, near Sidon, mentioned in *Josh.* xix. 28.—Of the word γάμος, see on *Matt.* xxii. 1.

Ver. 4. τί ἐμοὶ ἔ σοί, γύναι; There is, doubtless, in this expression, as elsewhere, an indication of *reproof*. Compare *Judg.* xi. 12. 2 *Sam.* xvi. 10. *Matt.* viii. 29. *Luke* viii. 28. It should seem that our Lord's mother had acted unadvisedly in endeavouring to procure an untimely exercise of his miraculous powers; so that, although he performed the miracle, it was confined to the knowledge and edification of his disciples; and intended, perhaps, to prove that his religion was not of an austere and unsocial character, as the ascetic life of the Baptist might have led them to expect. The use of the word γύναι, however, implies no want of affection or respect. Compare *John* xix. 26. In the Greek tragic writers the same form is used in addressing females of the highest rank and station.—Of the verb ἔκειν, having a perfect signification, see *Gr. Gr.* § 50, *Obs.* 5. 2.

Ver. 6. κατὰ τὸν καθαρισμὸν. See on *Matt.* xv. 2. The word *μετρήτης* is used for the Hebrew measure called the *bath*, in 2 *Chron.* iv. 5. LXX. See on *Luke* xvi. 6.—Of ἀνὰ, as here employed, see on *Matt.* ix. 9.

- 9 φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκάν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρι-
κλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, (οἱ δὲ διά-
κονοι ᾔδισαν, οἱ ἠντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρι-
10 κλινος, καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσι,
καὶ, ὅταν μεθύσθωσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον
11 ἕως ἄρτι. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ
τῆς Γαλιλαίας, καὶ ἐφάνέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς
αὐτὸν οἱ μαθηταὶ αὐτοῦ.
- 12 ΜΕΤΑ τοῦτο κατέβη εἰς Καπεραοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ
οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς
13 ἡμέρας. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσό-
14 λυμα ὁ Ἰησοῦς. Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρό-
15 βата καὶ περιστεράς, καὶ τοὺς κερματιστάς καθήμενους. Καὶ, ποιήσας
φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα
καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τρα-
16 πῖδας ἀνέστρεψε· καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα
17 ἐνταῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. Ἐμ-
νήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν, “Ὁ ζῆλος τοῦ
18 οἴκου σου κατέφαγέ με.” Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐ-
19 τῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἀπεκρίθη ὁ Ἰησοῦς,
καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ
20 αὐτόν. Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὑκοδομήθη ὁ

Ver. 17. G. K. S. καταφάγειν.

Ver. 8. ἀρχιτρικλίνῳ. This person was not the *symposiarches*, or *president*; but the same, perhaps, as *τραπεζοποιός*, or *Tricliniarches*, whose office it was to arrange the entertainment, and taste the wine before it was presented to the guests.

Ver. 10. μεθύσθωσι. *Personal for impersonal*; as in *Math. i. 21*. This verb does not necessarily imply intoxication, but simply drinking plentifully. Compare *Gen. xliii. 34. Cant. v. 1. Eccles. xxxix. 22. LXX.*

Ver. 14. εὗρεν ἐν τῷ ἱερῷ κ. τ. λ. This transaction is distinct from the similar event recorded in *Matt. xxi. 12. Mark xi. 15. Luke xix. 45*. It took place at the first of the three passovers which occurred during our Saviour's ministry. The two others are mentioned in *John vi. 4. xi. 55*.—From *κέρμα*, denoting a *small piece of money* (ver. 16), is derived *κερματιστής*, as *κολλυβιστής* from *κόλλυβος*. See on *Matt. xxi. 12*.

Ver. 16. φραγέλλιον. See on *Matt. xxvii. 26*. The scourge was only applied to the cattle.

Ver. 17. ὁ ζῆλος κ. τ. λ. From *Ps. lxi. 2*. The verb *καταφάγειν* is frequently used

metaphorically to denote the emotion produced by indignation, grief, and any other passion. There is a similar metaphor in *Job xix. 22*.

Ver. 18. ὅτι. E. T. *seeing that*; in which sense the particle is again used in *John ix. 17*. Of the next verse see on *Matt. xii. 38. xxvi. 61*. Since in Christ *dwell all the fulness of the Godhead bodily* (*Col. ii. 9*), his body is figuratively called a *Temple*; and by a like metaphor Christians are called the *temple of God* (*1 Cor. iii. 16, 17*), because the Holy Spirit dwelleth in them. Our Lord's words are a prediction rather than a command; and the sign corresponds with that of the prophet Jonas, which was promised on another occasion.

Ver. 20. Τεσσα. ἔ. ἕξ ἔτεσιν. Some refer this remark to the repairs which Herod was then making, and which he had commenced, according to Josephus (*Ant. XV. 14*), in the eighteenth year of his reign. It is more probable that the rebuilding of the temple by Zerubbabel is meant; respecting which a tradition prevailed among the Jews; that it occupied a period of forty-six years, between

ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; Εκείνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. "Ὅτε οὖν ἠγέροθη ἐκ νεκρῶν, ἐμνήσθησαν αἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοὺς τὰ σημεῖα, ἃ ἐποίει. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

3. ἮΝ δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ; ἄρχων τῶν Ἰουδαίων. Οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ, 'Ραββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδείς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ. Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ, Ἀμὴν, ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι, γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν, καὶ γεννηθῆναι; Ἀπεκρίθη ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι. Μὴ θαυμάσῃς ὅτι εἶπόν σοι, 7 Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. Τὸ πνεῦμα, ὅπου θέλει, πνεῖ, καὶ τὴν 8

Ver. 22. αὐτοῖς. Omitted by G. K. S.—24. πάντας. Several MSS. give πάντα.
CHAP. III. Ver. 2. τὸν Ἰησοῦν. G. K. S. αὐτόν.

the beginning of the reign of Cyrus and the sixth year of Darius. See Clem. Alex. Strom. I. Euseb. Dem. Evang. p. 392.

Ver. 22. τῇ γραφῇ. The reference may probably be to Ps. xv. 10. Compare also ch. xx. 9. Acts ii. 31, 32. xlii. 35, sqq.

Ver. 23. ἐν τῇ ἑορτῇ. During the feast: and so again in John iv. 45. In this and the following verse, the sense of πιστεύειν varies with the construction. With a dative it here signifies to entrust; as in Luke xvi. 11. The distinction, however, is by no means constant. See Gr. Gr. § 47. Obs. 13.

CHAP. III. Ver. 1. ἄρχων. Probably, a member of the Sanhedrim. See John vii. 50. Some have thought that the visit was made by night (ver. 2), in order that he might find Jesus alone; but it should rather seem that, although convinced of his Messiahship, he dreaded to risk his reputation with the Sanhedrim, who were very generally opposed to Christ.—The verb οἶδαμεν, in the plural, might be supposed to include the few exceptions; among whom, beside Nicodemus, was Joseph of Arimathea (John xix. 39); but it is rather used impersonally. Compare Luke

xx. 31. John ix. 31. Rom. ii. 2. iii. 19. 1 Cor. viii. 4. 1 Tim. i. 8.

Ver. 3. ἄνωθεν. This adverb signifies from above in ver. 31, ch. xix. 11. 23, and elsewhere: and so it is rendered by Origen, Cyril, and others, in this place. Nicodemus, however, plainly understood Christ to mean a second birth; and such was the idea which the Jews in general attached to the baptism of proselytes. It signifies again in Wisd. xix. 6. LXX. Gal. iv. 9. Joseph. Ant. i. 18 3. Our Lord anticipates the question which Nicodemus was about to propose; and lays before him, as the fundamental doctrines of Christianity, the necessity of baptismal regeneration (vv. 3—11), the atonement (vv. 12—15), and God's love, as the original cause of man's redemption (vv. 16, sqq.). In ver. 5, our Lord corrects the misconception of Nicodemus; and hence it appears that the connexion between regeneration and baptism is inseparable. Compare Tit. iii. 5. Conversion and renovation are distinct operations.

Ver. 8. τὸ πνεῦμα κ. τ. λ. The particle οὕτως, which denotes similitude, plainly indicates the use of πνεῦμα, in this verse, in

φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ τοῦ ὑπάγει·
 9 οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. Ἀπεκρίθη Νικόδη-
 10 μος, καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; Ἀπεκρίθη ὁ Ἰησοῦς,
 καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσ-
 11 κεις; Ἀμὴν ἀμὴν λέγω σοι, ὅτι, ὁ οἶδαμεν, λαλοῦμεν, καὶ, ὁ ἑώρακα-
 12 μεν, μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπί-
 γεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια,
 13 πιστεύσετε; Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐ-
 14 ρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. Καὶ καθὼς
 Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρίμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ
 15 ἀνθρώπου· ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν
 16 αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ
 τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ'
 17 ἔχῃ ζωὴν αἰώνιον. Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν
 18 κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. Ὁ πισ-
 τεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πε-
 19 πίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. Αὕτη δέ ἐστιν
 ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρω-
 20 ποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. Πᾶς
 γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα
 21 μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ
 φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.

Ver. 13. ὁ ὢν ἐν τῷ οὐρανῷ. Omitted in Cod. B.

two different senses. It seems that the Jews employed the wind as a symbol of any mysterious agency. Compare Job xxxviii. 24. Eccles. xi. 5. 1 Cor. ii. 11. Thus Socrates in Xen. Mem. IV. 3. 14. εἰ ἀνεμοὶ αὐτοὶ μὲν οὐχ ὁρῶνται, ἀ δὲ ποιοῦσιν, φανερά ἡμῖν ἴσταν, εἰ προσιόντων αἰσθανόμεθα. Lucet. III. 270. *Venti cæca potestas.*

Ver. 10. ὁ διδάσκαλος τ. Ἰ. Beza translates *magister ille Israelis*; and the article is certainly *definitive*, indicating a degree of celebrity which the instructions of Nicodemus had acquired, and which our Lord would intimate to accord but ill with his ignorance of those effects of the Spirit, which the Prophets ought to have led him to expect. Compare Ps. li. 11. Jer. xxxi. 33. xxxii. 39, 40. Ezek. xi. 19.

Ver. 12. ἐπίγεια. What is open to the human understanding, and has a parallel in earthly objects; as opposed to *ἐπουράνια*, those parts of the mystery of godliness, which he alone could reveal, who had been in heaven from all eternity. With the expressions in

ver. 13, compare Deut. xxx. 12. Prov. xxx. 4. Baruch iii. 29. LXX. Rom. x. 6. As these are indicative of the pre-existence of Christ, so the last clause, ὁ ὢν κ. τ. λ. proves his ubiquity. Compare John i. 18.

Ver. 14. καθὼς Μωσῆς κ. τ. λ. This alludes to the elevation of the brazen serpent in the wilderness (Numb. xxi. 8, 9), which was typical of Christ's elevation on the cross; and so ὑψοῦν is used in John viii. 28. xii. 32.

Ver. 16. ἔδωκεν. Scil. θανάτῳ. Compare Luke xxii. 19. Rom. viii. 32. Gal. i. 4. Tit. ii. 14. The expressions in these verses are decisive against the Calvinistic doctrine of partial redemption. As opposed to *σώζειν*, the verb *κρίνειν* signifies *to condemn to punishment*. So also in John vii. 51. xii. 47. Rom. ii. 12, and elsewhere.

Ver. 19. ὅτι τὸ φῶς κ. τ. λ. Compare John i. 5. 10.

Ver. 21. ἐν Θεῷ. That is, in obedience to the commands, and with a view to the approbation, of God.

Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν 22
 γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. Ἦν δὲ καὶ Ἰωάννης 23
 βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλεῖμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ
 παρεγίνοντο, καὶ ἐβαπτίζοντο. Οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυ- 24
 λακὴν ὁ Ἰωάννης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάν- 25
 νου μετὰ Ἰουδαίων περὶ καθαρισμοῦ· καὶ ἦλθον πρὸς τὸν Ἰωάν- 26
 νην, καὶ εἶπον αὐτῷ, Ῥαββὶ, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδά-
 νου, ὧ σὺ μεμαρτύρηκας, ἶδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται
 πρὸς αὐτόν. Ἀπεκρίθη Ἰωάννης, καὶ εἶπεν, Οὐ δύναται ἄνθρωπος 27
 λαμβάνειν οὐδέν, εἰ μὴ ᾧ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ 28
 ὑμεῖς μοι μαρτυρεῖτε, ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι
 ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. Ὁ ἔχων τὴν νύμφην, νυμφίος 29
 ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ
 χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλή-
 ρωται. Ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. Ὁ ἄνωθεν ἐρχόμε- 30-31
 νος, ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ
 τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστὶ, καὶ 32
 ὁ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς
 λαμβάνει. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς 33
 ἀληθὴς ἐστίν. Ὅν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λα- 34
 λεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα. Ὁ πατὴρ ἀγαπᾷ 35
 τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Ὁ πιστεύων εἰς τὸν 36
 υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ'
 ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

Ver. 25. Ἰουδαίων. G. K. S. Ἰουδαίον.

Ver. 22. ἐβάπτιζε. From *John* iv. 2, it appears that Christ himself did not baptize; but that the rite was administered by his disciples. *Qui facit per alium, facit per se.*—The situation of *Enon* and *Salim* (ver. 23) is altogether uncertain.—Of John's imprisonment (ver. 24), see *Matt.* xiv. 3, *sqq.*

Ver. 25. περὶ καθαρισμοῦ. Baptism is plainly intended; and it should seem that the inquiry had reference to the rebaptizing of John's disciples by Christ, which was supposed to impeach the effect of John's baptism. See *Acts* xix. 4, 5.—With *ἐκ τῶν μαθητῶν* there is an ellipsis of *τισοῦ*.

Ver. 27. οὐ δύναται κ. τ. λ. The meaning is, that no person, exercising a divine commission, may exceed such commission.

Ver. 29. νυμφίος. See on *Matt.* ix. 15. In the following verses, John declares that Christ's superiority above himself consisted in his divine nature. Compare *vv.* 11, *sqq. supra.*

Ver. 32. οὐδεὶς. Comparatively none;

i. e. very few. This is clear from the very next words.—The verb *σφραγίζειν* (ver. 33) signifies to acknowledge, with reference to the custom of sealing wills and contracts. See *2 Cor.* i. 22. *Eph.* i. 13. Compare also *Rom.* iv. 11. *1 Cor.* xi. 2. Our acceptance of Christ's testimony indicates our faith in his divine mission, and in the truth of God's word, as revealed by him. In *John* vi. 27, the verb is used with reference to the seal affixed to the deed, whereby a person is appointed to some office or commission; and the sense implied is the evidence of miracles.

Ver. 34. ἐκ μέτρου. That is, sparingly. Compare *Jer.* xxx. 11. *xlvi.* 28. *Ezek.* iv. 16. Christ's revelation was not partial, like those of the ancient prophets, but complete. With ver. 35, compare *Matt.* xi. 27. From the opposition in ver. 36, between *πιστεύων* and *ἀπειθῶν*, it is plain that *faith* and *obedience* are equally conditions of the Gospel covenant.

1 4. Ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς
 2 πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει, ἢ Ἰωάννης, (καίτοιγε Ἰησοῦς
 3 αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ) ἀφῆκε τὴν Ἰουδαίαν,
 4 καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. Ἐδεῖ δὲ αὐτὸν διέρχεσθαι διὰ
 5 τῆς Σαμαρείας. Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην
 6 Συχάρ, πλησίον τοῦ χωρίου, ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ·
 7 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς, κεκοπιακῶς ἐκ τῆς ὁδοι-
 8 πορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσεί ἐκτη. Ἐρχεται
 9 γυνὴ ἐκ τῆς Σαμαρείας ἀντλησά ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς, Δός
 10 μοι πιεῖν. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα
 11 τροφὰς ἀγοράσωσι. Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ,
 12 Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗσης γυναικὸς Σαμαρεΐτιδος; (οὐ
 γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεΐταις.) Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν
 αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός
 μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. Λέγει
 αὐτῇ ἡ γυνὴ, Κύριε, οὕτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ·
 πότεθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σὺ μέζων εἶ τοῦ πατρὸς
 ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἐπιε,

Ver. 5. R. Σιχάρ. AL. Σιχίμ.—δ ἔδωκεν. G. S. οὐ ἔδωκεν.

CHAP. IV. Ver. 4. *Ἰδε δὲ αὐτὸν κ. τ. λ.* The most direct and expeditious route from Galilee to Jerusalem lay through Samaria. See Joseph. Ant. XX. 6. 1. B. J. II. 18. 3. Jesus sometimes went by a more circuitous road (*Mark* x. 1); but it should seem that the jealousy, which his own miracles and the Baptist's testimony had now excited against him, rendered it advisable to remove with all speed from Judaea. The city of *Sychar*, or *Sichem*, was immediately in his way, about forty miles from Jerusalem. It was afterwards called *Flavia Neapolis*, now *Nablous*; and near it is a fruitful valley, which is supposed to be the *field* (ver. 5), which Jacob, having purchased of Hamor, gave as an inheritance to his son Joseph. See Gen. xxxiii. 19. *Josh.* xxiv. 32. In a country where wells are of rare occurrence, they are naturally highly prized; and one which had belonged to the patriarch Joseph would be peculiarly so, as from him the Samaritans claimed to be descended. See Joseph. Ant. IX. 14. 3. That it was the custom of the Eastern women to fetch water from these wells is plain from Gen. xxiv. 13, *sqq.* This custom still prevails; and the coolness and refreshment, which they afford, cause them to be a place of frequent resort to the weary traveller.—In ver. 6, the adverb οὕτως is probably pleonastic, as in *Acts* vii. 8, and elsewhere; or it may

refer to κεκοπιακῶς, and mean, as a tired person would naturally do. Compare *Acts* xxvii. 17.

Ver. 9. οὐ συγχρῶνται. *Have no friendly intercourse.* Dealings of convenience were allowed, though not of friendship. It appears, however, that the mutual antipathy was far less strong on the part of the Samaritans than the Jews. Compare *Luke* x. 33, *sqq.*

Ver. 10. δωρεὰν τοῦ Θεοῦ. That is, the opportunity of salvation, which was now graciously vouchsafed by God. The expression ὕδωρ ζῶν properly signifies *running water*; and in this sense the woman understood it. Compare Gen. xxvi. 19. *Levit.* xiv. 5. 50. *Num.* xix. 17. *Hesiod.* Op. D. 595. *Ovid.* Met. VIII. 57. It appears, however, from vv. 13, 14, that our Lord applied it *figuratively* to his doctrines, and so Euthymius explains it τὸ νῦμα τῆς διδασκαλίας αὐτοῦ. A similar metaphor is employed in *Prov.* x. 11. *Jer.* ii. 13. xvii. 13. Compare also *John* vii. 38, 39. The Targum on *Cant.* iv. 15, compares the word of the Law with a *well of living water*.

Ver. 11. ἀντλημα. *A leathern bucket*, with a cord attached to it; such as travellers carried in the East for the purpose of drawing water. Nonnus: Οὐ κάδον ἐλευστήρα φέρις, οὐ σχοῖνον ἀίρις.

καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ ; Απεκρίθη ὁ Ἰησοῦς, 13
καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν· ὃς 14
δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν
αἰῶνα· ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος,
ἄλλομένου εἰς ζωὴν αἰώνιον. Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός 15
μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἐρχωμαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ 16
ὁ Ἰησοῦς, Ὑπαγε, φώνησον τὸν ἄνδρά σου, καὶ ἔλθε ἐνθάδε. Ἀπε- 17
κρίθη ἡ γυνή, καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Κα-
λῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν 18
ἔχεις, οὐκ ἐστὶ σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. Λέγει αὐτῷ ἡ γυνή, 19
Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. Οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὕρει 20
προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος,
ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι, ὅτι 21
ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὕρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις, προσκυ-
νήσετε τῷ πατρί. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ 22
οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ' ἔρχεται ὥρα, καὶ 23
νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν
πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυ-
νοῦντας αὐτόν. Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν 24
πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι 25
Μεσσίας ἔρχεται, ὃ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ
ἡμῖν πάντα. Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι, ὃ λαλῶν σοι. Καὶ 26-27
ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς
ἐλάλει· οὐδεὶς μέντοι εἶπε, Τί ζητεῖς ; ἢ, Τί λαλεῖς μετ' αὐτῆς ;

Ver. 20. G. K. S. ἐν τῷ ὕρει τούτῳ. G. προσκυνεῖν δεῖ.—27. G. K. S. ἐθαύμαζον.

Ver. 14. οὐ μὴ διψήσῃ. See on Matt. v. 6.

Ver. 20. οἱ πατέρες ἡμῶν κ. τ. λ. The patriarchs Abraham and Jacob had offered sacrifices on mount Gerizim, at the foot of which Sychar was situated (Gen. xii. 6. xxxiii. 20); whence the Samaritans pretended that God consecrated the spot to his own peculiar worship, and held it in higher veneration than the temple of Jerusalem. That our Lord's prediction, in the next verse, was literally fulfilled, will be amply proved by a reference to Tertullian (*adv. Jud.* c. 15) and Eusebius (*Ecc. Hist.* IV. 6); but it implies further, that the worship of God, under the new covenant, would be confined to no particular place or country whatsoever.

Ver. 22. ὅτι ἡ σωτηρία κ. τ. λ. From ver. 25, it is clear, that the Samaritans not only expected the Messiah, but his speedy appearance; and though, from their comparative disregard of the prophetic writers, they were more ignorant of God's merciful purpose

in sending him than the Jews, yet the books of Moses were sufficient to teach them whence he was to spring. To this comparative, rather than absolute ignorance, the expression *ὃ οὐκ οἴδατε* seems to refer; being analogous to the limited sense of *μοισίμ* in Matt. vi. 24.

Ver. 24. πνεῦμα ὁ Θεός. *Scil. sciri.* God is a Spirit: and may, therefore, be worshipped at all times and places; provided he is approached in that frame of mind which is most congenial with his nature and perfection. The expression *πνεῦμα* and *ἀληθεία* implies a pure and spiritual worship, as opposed to the carnal and typical sacrifices of the Jews. There is a distich of Cato, which contains a similar sentiment;—*Si Deus est animas, nobis ut carmina dicunt, Hic tibi precipue sit pura mente colendus.* Compare Cic. N. D. II. 28.

Ver. 25. Μεσσίας. See on Matt. i. 1.

Ver. 27. ἐπὶ τούτῳ. *Scil. χρόνῳ.* There is the same ellipsis in ver. 31.

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν,
29 καὶ λέγει τοῖς ἀνθρώποις, Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα,
30 ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; Ἐξῆλθον οὖν ἐκ τῆς πό-
λεως, καὶ ἤρχοντο πρὸς αὐτόν.

31 Ἐν δὲ τῇ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες, Ῥαββί, φάγε.
32-33 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρωσὶν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. Ἐλε-
γον οὖν οἱ μαθηταί πρὸς ἀλλήλους, Μήτις ἠνεγκεν αὐτῷ φαγεῖν;
34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν Βρωμά ἐστιν, ἵνα ποιῶ τό θέλημα τοῦ
35 πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. Οὐχ ὑμεῖς λέγετε ὅτι
ἐν τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, ἐπάραι-
36 τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς
37 θερισμὸν ἤδη. Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν
38 ἐν ζωῇ αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ θερίζων. Ἐν
γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ
39 ἄλλος ὁ θερίζων. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν, ὃ οὐχ ὑμεῖς κεκοπι-
άκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύ-
40 θατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν
Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, Ὅτι εἶπέ μοι
41 πάντα, ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτόν οἱ Σαμαρεῖται, ἡρώ-
42 των αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολ-
43 λῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον,
Ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ
οἶδαμεν, ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.
44 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλι-
λαιαν· αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφῆτης ἐν τῇ ἰδίᾳ

Ver. 29. ὅσα ἐπ. AL. & ἐπ. So again in v. 39.—30. ἐξῆλθον οὖν. G. S. omit, and K. brackets οὖν.—31. ἐν δὲ τῇ μ. K. has δὲ within brackets.—35. In Codd. D. E. ἐν is wanting. G. K. S. τετράμηνος.—36. καὶ ὁ θερίζων. G. K. omit the copula.

Ver. 34. ἐμὸν βρωμά κ. τ. λ. A like metaphor, indicating *mental food*, occurs in Thucyd. I. 70. μήτι ἰσότην ἄλλο τι ἡγίσθηαι ἢ τὸ τὰ δόντα πράττειν. Cic. Fin. V. 19. *Animi cultus erat ei quasi quidam humanitatis cibus.* Compare also Cic. Tusc. Quæst. V. 23. Plant. Cist. IV. 2. 49. Our Lord employs the same figure in John vi. 27; and it was sufficiently familiar among the Jews. See Prov. ix. 2. 5. Isa. lv. 1, 2. Eccles. xxiv. 21. Hence Philo de Alleg. I. p. 44. τὸ γὰρ φαγεῖν σύμβολόν ἐστι τροφῆς ψυχικῆς.

Ver. 35. ἐν τετράμηνον κ. τ. λ. It has been thought that these words were spoken about four months before the Passover, and that the feast mentioned at the beginning of the next chapter was the Paschal feast. The expression, however, seems to be simply proverbial. Our Lord is manifestly speaking to

his disciples of the spiritual harvest which the congregated Samaritans promised; the seeds of which had been sown by the prophets and the Baptist, and ripened under his own ministry, so that they had only to reap the fruits which others had laboured to produce. Had a passover been intended in John v. 1, ἰσότην would have had the article. Probably it was the feast of Purim.—In the sense in which λευκός is here used, the Latin *canescere* occurs in Ovid. Met. I. 110. *Nec renouatus ager gravidia canebat aristis.* Compare Virg. Ecl. IV. 23. Ovid. Fast. V. 357.

Ver. 37. ἄλλος ἐστὶν κ. τ. λ. Schol. on Arist. Eq. 392. κατὰ τὸν παλαιὸν λόγον, Ἄλλοι μὲν σπείρουσι, ἄλλοι δ' εὖ ἀμείναντο. See on Luke xix. 21.

Ver. 44. ὅτι προφῆτης κ. τ. λ. See on Matt. xiii. 57. This remark has been sup-

πατρίδι τιμὴν οὐκ ἔχει. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες, ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου 46 ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς 47 τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα καταβῇ, καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν. Εἶπεν οὖν ὁ Ἰη- 48 σοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. Λέγει πρὸς αὐτόν ὁ βασιλικὸς, Κύριε, κατάβηθι, πρὶν ἀποθανεῖν τὸ 49 παιδίον μου. Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ 50 ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ, ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο· ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ 51 ἀπήγγειλαν λέγοντες, Ὅτι ὁ παῖς σου ζῇ. Ἐπύθετο οὖν παρ' αὐτῶν 52 τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, Ὅτι χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτόν ὁ πυρετός. Ἔγνω οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ 53 ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν 54 ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

5. META ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς 1 Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ προβατικῇ, κολυμ- 2 βήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθσδα, πέντε στοὰς ἔχουσα. Ἐν ταύ- 3 ταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. Ἀγγελος γὰρ κατὰ καιρὸν κατέ- 4

Ver. 46. ὁ Ἰησοῦς. S. places this name after πάλιν. G. omits it altogether, and K. has it within brackets.—50. K. omits the article. CHAP. V. Ver. 3. ἐκδεχομένων τὴν τ. ἦδ. κ. This clause, and the whole of the following verse, are omitted in Codd. B. C. K. encloses them in brackets.

posed to assign a reason for our Lord's avoiding Nazareth in this visit to Galilee; but; perhaps, γὰρ should be rendered *although*, as in Rom. ix. 15. 17.

Ver. 46. τις βασιλικός. E. T. a certain nobleman. Rather a *servant of the palace*: in which sense the adjective is used with ὑπηρέτης understood, in Joseph. Ant. XV. 8. 4. B. J. VII. 5. 2. It has been conjectured that Chusa (Luke viii. 3) was the person.

Ver. 50. πορεύου. Scil. εἰς εἰρήνην. Compare Luke vii. 50.

Ver. 52. κομψότερον ἔσχε. Scil. ταυτὸν. Properly κόμψος denotes *elegant* (Xen. Cyr. I. 3. 8); but κομψῶς ἔχειν, *to improve in health*, occurs in Arrian. Epict. III. 10. So bella habere in Cic. Epist. Fam. xvi. 15. Hesych. κομψότερος· βελτιώτερος, ἑλαφρότερος. In ver. 54, πάλιν is redundant, as in Matt. xxvi. 42.

CHAP. V. Ver. 1. ἑορτή. See on ch. iv. 35.

Ver. 2. προβατικῇ. Scil. πύλῃ. See Nehem. iii. 1. xii. 39. The E. T. supplies ἀγορᾶ, but it does not appear that there was any *sheep-market* in Jerusalem. Bethesda, in Hebrew, signifies a *house of mercy*. The *stoa*i were probably covered *porches*, built on the edge of the pool, for the accommodation of those who came to bathe therein. It has been urged that the sanatory effects produced on the patient were the natural result of a mineral salt suspended in the water; but surely this is a most violent perversion of a plain and simple narrative.

Ver. 4. κατὰ καιρὸν. At certain seasons. Tertullian and others have suggested that the occurrence took place *annually* at the pass-over.

βαινει ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβάς, μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγίης ἐγένετο, ὃς δὴποτε κατείχετο νοσήματι. Ἦν δὲ τις ἄνθρωπος ἐκεῖ, τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ᾗδ᾽ χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγίης γενέσθαι; Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει. Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείραι, ἄρον τὸν κράββατόν σου, καὶ περιπάτει. Καὶ εὐθὺς ἐγένετο ὑγίης ὁ ἄνθρωπος· καὶ ἤρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι τὸν κράββατον. Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγίῃ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει. Ἡρώσαν οὖν αὐτὸν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει; Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε, ὑγίης γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χειρόν τί σοι γένηται. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγελε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγίῃ. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἅψ' ἑαυτοῦ οὐδὲν, ἐὰν μὴ τι βλέπῃ

Ver. 6. τρ. δετω. G. K. S. insert καί.—7. G. K. S. βάλπ.—8. G. K. S. ἔγειρε.—16. καὶ ἰζήτουν αὐτὸν ἀποκτεῖναι. This clause is omitted by G. K.

Ver. 6. ἔχει. Repeat ἐν τῇ ἀσθενείᾳ from the last verse.

Ver. 10. οὐκ ἔξεστί κ. τ. λ. See Exod. x. 10. Nehem. xiii. 19. Jer. xvii. 21. See, however, on Matt. xii. 8. 10.

Ver. 13. ἐξένευσεν. From ἐκνῆν, to swim out; and thence, to glide away: as in Eur. Hipp. 471. 825. So *enatare* is used in Petron. Arb. 47.

Ver. 15. ἀνήγγελε τοῖς Ἰουδαίοις. In order, not to inform against Jesus, but to proclaim the miracle.

Ver. 17. ἐργάζεται. Though God rested on the Sabbath from the work of creation, his works of providence are not intermitted on that day; so that Christ, as the Son of God, had an equal right to continue his works of

mercy. There is a like sentiment in Philo de Aleg. p. 32. ἰδηλώσαμεν δὲ, ὅτι ποιῶν ὁ Θεὸς οὐ παύεται, ἀλλ' ἐτέρων γενεσιῶς ἀρχεται, ἅτε οὐ τεχνίτης μόνον, ἀλλὰ ὁ πατήρ. It is clear from ver. 18, that the Jews understood our Lord as claiming equality with God; and, in what follows, he proceeds to establish this equality, by assuming the same divine attributes, which belong to God. To account for those expressions which imply inferiority to the Father, they must be referred to his human nature.

Ver. 19. οὐ δύναται κ. τ. λ. There must be consistency in the operations of the Deity; and the Father, as the fountain of the divine essence, originates the works of their co-equal omnipotence.

τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκείνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ, ἃ αὐτὸς 20 ποιεῖ· καὶ μίζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Ὡς- 21 περ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς, καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς, οὓς θέλει, ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν 22 πᾶσαν δέδωκε τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν 23 πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πισ- 24 τεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Ἀμὴν, ἀμὴν 25 λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. Ὡςπερ γὰρ 26 ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἕξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου 27 ἐστί. Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς 28 μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται· οἱ τὰ 29 ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ· ἑμαυτοῦ οὐδέν· καθὼς 30 ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός. Ἐάν 31 ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής. Ἄλλος 32 ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρ- 33

Ver. 30. πατρός. Omitted by G. S.; and enclosed by K. in brackets.

Ver. 21. οὓς θέλει, ζωοποιεῖ. Elijah and Elisha raised the dead by the will of God (1 Kings xvii. 22. 2 Kings iv. 33); Christ by his own will, thereby proving his divinity. These are the greater works, promised in the preceding verse; but it appears from ver. 22, that the allusion included a further reference to the general resurrection, and the day of judgment.

Ver. 24. ἔχει ζ. αἰώνιον. Is in that state, which, if persevered in, will lead to eternal life. The past tense μεταβέβηκε, as well as the words εἰς νῦν ἐστί, in the next verse, may merely imply that the event is as certain as if it were already accomplished; or the miracles of the raising of Lazarus, (John xi. 44), the daughter of Jairus (Mark v. 43), and the widow's son (Luke vii. 15), may be literally announced here, as typical of that general resurrection which is more expressly predicted in vv. 28, 29. In the former manifestation of divine power there was an earnest of the possibility and certainty of the latter.

Ver. 27. ὅτι υἱὸς ἀνθρ. ἐστί. Because he is the Son of Man; and, therefore, having taken upon him man's nature, is acquainted with his infirmities. Compare Acts xvii. 31. Being, moreover, God as well as man, and acting in perfect accordance with the Father's will (ver. 30), partiality and respect of persons is out of the question.

Ver. 31. ἴαν ἐγὼ μαρτυρῶ κ. τ. λ. Our Lord now proceeds to bring forward the proofs of his mission. If, says he, I had no other testimony than my own to offer, my witness, though it be true (John viii. 14), might be questioned: but I have another witness, even God (vv. 32. 37.). Some suppose, indeed, that ἄλλος ὁ μαρτυρῶν (ver. 32) is John the Baptist; but vv. 33—35 are parenthetical. Christ required no human testimony, though it was not wanting; and, as their respect for John ought to induce them to accept his evidence, he referred to it with a view to their salvation.

14 τύρηκε τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. Ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθέλησατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε· καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε· καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι, ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψετε. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠπρίκατε. Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἰμοῖς ῥήμασι πιστεύετε;

1 6. META ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. Ἀπῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλ-

Ver. 35. G. K. S. ἀγαλλιασθῆναι. CHAP. VI. Ver. 2. αὐτοῦ τὰ σημεῖα. G. S. omit the pronoun, which K. encloses in brackets.

Ver. 35. ὁ λύχνος ὁ κ. The article is emphatic; and the allusion is probably to the *idea*, such as the *candle of the law*, and the *lamp of light*, which were given by the Jews to the more learned rabbins. See also on Matt. v. 14.—In the expression ἠθέλησατε ἀγαλλιασθῆναι, the verb *θέλειν* is, in a manner, redundant. Compare Eur. Orest. 922. Ovid. Heroid. XXI. 140.—The phrase πρὸς ὥραν indicates a *short period*; as in 2 Cor. vii. 8. Gal. ii. 5, et alibi.

Ver. 37. οὐτε φωνὴν κ. τ. λ. There may, perhaps, be an allusion to the baptism of Christ, at which those, whom he was addressing, were not present. At all events, the meaning seems to be this:—Ye have not, indeed, heard God's voice, or seen him visibly; but ye have his word as delivered in the

Scriptures of the O. T., though ye refuse to believe the prophecies concerning me, which are contained therein. That the verb *ἐρευνᾶτε* (ver. 39) is not the imperative, but the indicative, is plain from the following clause, which assigns the reason for the search. In ver. 40, εἰ is *nevertheless*; and so again in John vi. 36.

Ver. 43. ἐὰν ἄλλος κ. τ. λ. Such as those mentioned in Matt. xxiv. 5. 24.

Ver. 46. περὶ ἐμοῦ ἔγραψεν. See Gen. iii. 15. xxii. 18. xlix. 10. Deut. xviii. 15. Compare Acts iii. 22. vii. 37.

CHAP. VI. Ver. 1. τῆς θαλάσσης τ. Γ. τ. T. Called in the other Gospels the *lake of Genesareth*. The town of Tiberias stood at its southern extremity.

Ver. 4. τὸ πάσχα. This passover was

μοὺς, καὶ θασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι; Τοῦτο 6 δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλε ποιεῖν. Ἀπεκρίθη 7 αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, 8 Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει 9 πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; Εἶπε δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν 10 δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι. Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστή- 11 σας, διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ᾔηθελον. Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθη- 12 ταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόλη- ται. Συνήγαγον οὖν, καὶ ἐγένισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν 13 πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν. Οἱ οὖν ἄν- 14 θρωποι, ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον, Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφῆτης ὁ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς οὖν, γινὼς 15 ὅτι μέλλουσιν ἔρχεσθαι, καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 16 καὶ, ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερ- 17 ναοῦμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰη- 18 σοῦς· ἢ τε θάλασσα, ἀνέμου μεγάλου πνέοντος, διηγείρετο. Ἐληλα- 19 κότες οὖν ὡς σταδίους ἑκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν· Ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι· μὴ φοβείσθε. Ἦθελον οὖν 20 λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν ὑπῆγον.

Τῷ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι 22 πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἐν ἐκείνῳ, εἰς ὃ ἐνέβησαν οἱ μαθηταὶ

Ver. 8. S. ἀγοράσωμεν.—9. 8 ἔχει. Al. ὅς.—11. τοῖς μαθηταῖς, οἱ δὲ μ. Enclosed by K. in brackets.—22. ἐκεῖνο, εἰς ὃ ἐνέβησαν οἱ μ. αὐτοῦ. Omitted by G., and bracketed by K.—πλοιάριον. G. K. πλοῖον.

the second in our Lord's ministry. See *John* ii. 13. xi. 55.

Ver. 6. πειράζων αὐτόν. Our Lord proposed the question, as a test of the effect which his miracles had produced upon the disciples, and thereby to fix a more steady attention to that which he was now about to perform.

Ver. 9. ὀψάρια. Matthew (xiv. 17) and the other Evangelists have ἰχθύας; and Plutarch, Athenæus, and Eusebius observe that ὄψων and ὀψάριον came to be applied parti-

cularly to fish. Compare *John* xxi. 9, 10. 13. Xen. Mem. III. 14. *Ælian*. V. H. I. 28.

Ver. 21. ᾗθελον λαβεῖν. That is, ἐκόντες λαβεῖν. Compare *Mark* vi. 51.

Ver. 22. πέραν τῆς θαλάσσης. That is, on the *Bethsaida* side; but in ver. 25, it denotes the *Capernaum* side. In order to disembarass the sense, it will be convenient to include ver. 23 in a parenthesis. The meaning is, that, as no other boat had left Bethsaida,

αὐτοῦ, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ
 23 πλοῖαριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· (ἀλλὰ δὲ ἦλθε
 πλοῖαριον ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου, ὅπου ἔφαγον τὸν ἄρτον, εὐ-
 24 χαριστήσαντος τοῦ κυρίου·) ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔσ-
 25 τιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ
 26 ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. Καί, εὐρόντες αὐτὸν
 27 εἶραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββί, πότε ὧδε γέγονας; Ἀπε-
 κρίθη αὐτοῖς ὁ Ἰησοῦς, καὶ εἶπεν, Ἀμὴν, ἀμὴν λέγω ὑμῖν, ζητεῖτέ με,
 οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε.
 27 Ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μέ-
 νουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τούτον
 28 γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός. Εἶπον οὖν πρὸς αὐτὸν, Τί ποιού-
 29 μεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν
 αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν
 30 ἰκέως. Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν, καὶ
 31 πιστεύσωμεν σοι; τί ἐργάζῃ; Οἱ πατέρες ἡμῶν τὸ μάνα ἐφαγον ἐν
 32 τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον, “Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐ-
 32 τοῖς φαγεῖν.” Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, Οὐ
 Μωσὴς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου
 33 δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν· ὁ γὰρ ἄρτος
 τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδους τῷ κόσ-
 34 μῳ. Εἶπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦ-
 35 του. Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχό-
 36 μενος πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ
 37 πώποτε. Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε.
 37 Πᾶν, ὃ δίδωσί μοι ὁ πατὴρ, πρὸς ἐμὲ ἔχει· καὶ τὸν ἐρχόμενον πρὸς με

Ver. 24. καὶ αὐτοί. G. K. S. omitt. καί.

except that in which the disciples had embarked, they conjectured that Jesus might have departed by a vessel from Tiberias, and therefore followed him.

Ver. 27. ἐργάζεσθε κ. τ. λ. The precept is clearly limited, as in *Matth.* vi. 25. 31; and the construction is similar with *Matth.* ix. 13. Of the metaphors employed, see on *John* iii. 32. iv. 34.

Ver. 31. τὸ μάνα. Joseph. Ant. III. 1. 10. αλοῦσι δὲ Ἑβραῖοι τὸ βρῶμα τοῦτο Μάννα· τὸ γὰρ Μᾶν ἰρώτησις ἐστὶ, κατὰ τὴν ἡμιτίραν διάλεκτον, τί τοῦτ' ἐστι; ἀνακρίνωσα. See *Exod.* xvi. 15. The disappointment which they experienced respecting the nature of Christ's kingdom (ver. 15), seems to have led the people to undervalue the miracle of the loaves, in comparison with the supply of manna, which lasted forty years. Our Lord replies that Moses was only the

agent, under God, in the gift of the manna; and the manna itself was but the type of that true bread from heaven, which had now descended upon the world. It is worthy of remark, that Philo and the rabbins regarded the manna as emblematical of the word of God; so that the figure employed by Christ was familiar to his hearers. Compare *Deut.* viii. 3.

Ver. 36. ἀλλ' εἶπον κ. τ. λ. The precise words here recited do not previously occur; but the reference seems to be to ver. 26.

Ver. 37. πᾶν, ὃ δίδωσι κ. τ. λ. Those whom God gives to Christ, and are drawn of God, and taught of God (vv. 44, 45), are not restrained in the exercise of their own free-will. The expressions are clearly equivalent; and that ἔχειν does not imply moral constraint, is clear from its usage in *Jer.* xxxi. 3. Compare also *Luke* xiv. 23. So, in Latin,

οὐ μὴ ἐκβάλω ἔξω· ὅτι καταβίβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέ- 38
 λημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. Τοῦτο δέ ἐστι τὸ θέλη- 39
 μα τοῦ πέμψαντός με πατὴρ, ἵνα πᾶν, ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐ-
 τοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Τοῦτο δέ ἐστι τὸ 40
 θέλημα τοῦ πέμψαντός μέ, ἵνα πᾶς ὁ θεωρῶν τὸν υἱόν, καὶ πιστεύων εἰς
 αὐτόν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
 Ἐγὼ γὰρ οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ 41
 καταβάς ἐκ τοῦ οὐρανοῦ. Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς 42
 Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει
 οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβίβηκα; Ἀπεκρίθη οὖν ὁ Ἰησοῦς, καὶ 43
 εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων. Οὐδεὶς δύναται εἰσελθεῖν 44
 πρὸς με, εἰ μὴ ὁ πατήρ, ὁ πέμψας με, ἐλκύσῃ αὐτόν· καὶ ἐγὼ ἀνασ-
 τήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. Ἔστι γεγραμμένον ἐν τοῖς προφήταις, 45
 “Καὶ ἔσονται πάντες διδασκοὶ τοῦ Θεοῦ.” Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ
 πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με· οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, 46
 εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος ἑώρακε τὸν πατέρα. Ἀμήν, ἀμήν 47
 λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. Ἐγὼ εἰμι ὁ ἄρτος 48
 τῆς ζωῆς. Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέ- 49
 θανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ 50
 αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ. Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐ- 51
 ρανοῦ καταβίς· εἰ τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν
 αἰῶνα· καὶ ὁ ἄρτος δέ, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω
 ὑπὲρ τῆς τοῦ κόσμου ζωῆς· Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰου- 52
 δαῖοι, λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;
 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμήν, ἀμήν λέγω ὑμῖν, εἰ μὴ φάγητε τὴν 53
 σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν
 ἐν ἑαυτοῖς. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν 54
 αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. Ἡ γὰρ σὰρξ μου 55

Ver. 39. πατὴρ. Omitted by G. K.—40. τοῦτο δέ. G. K. S. omit δέ.—πέμψ. με. K. πατὴρ μου.—43. ἀπεκρ. οὖν. G. S. omit οὖν.—44. G. K. S. ἐν τῇ ἐσχ. ἡμέρᾳ. And so S. in ver. 54.—45. τοῦ Θεοῦ. G. K. S. omit the article.—πᾶς οὖν ὁ ἀκ. G. S. omit οὖν. S. ἀκούων.

Virg. Ecl. II. 65. *Trahit sua quemque voluntas*. God gives his grace freely to all; but they may resist his grace; and their perdition is the effect of their own perverseness. See vv. 64, 65. The neuter πᾶν is put for the masculine, as in 1 Cor. i. 27, and elsewhere; and the anacoluthon in ver. 39, is similar to that in John xvii. 2. See on Rom. II. B. 353.—With ver. 42, compare Matt. xiii. 55.

Ver. 45. ἐν τοῖς προφήταις. See Isa. liv. 13, and compare Jer. xxxi. 34. In the expression διδάσχοι τοῦ Θεοῦ the preposition ὑπὸ is understood, as in 1 Cor. ii. 13. Hence

the compound θεοδιδάσχος in 1 Thes. iv. 9. With the double sense of ἀποθάνειν in vv. 49, 50, compare that of νεκρός in Matt. viii. 22.

Ver. 53. εἰ μὴ φάγητε κ. τ. λ. There can scarcely be any immediate allusion in this passage to the Eucharist, which had not yet been instituted. Our Lord's meaning is, that as human life cannot be sustained without nourishment, so the food necessary to life eternal could only be obtained by faith in the merits of his atonement. That the expression is to be understood in a spiritual sense, Christ himself declares in ver. 63.

56 ἀληθῶς ἐστὶ βρωῖσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ πύσις. Ὁ τρώγων
 μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ.
 57 Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώ-
 58 γων με, καὶ κείνος ζήσεται δι' ἐμέ. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ
 καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον·
 59 ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα. Ταῦτα εἶπεν, ἐν
 συναγωγῇ διδάσκων, ἐν Καπερναούμ.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐσ-
 61 τιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν; Εἰδὼς δὲ ὁ Ἰησοῦς ἐν
 ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς,
 62 Τοῦτο ὑμᾶς σκανδαλίζει; Ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου
 63 ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; Τὸ πνεῦμά ἐστι τὸ ζωοποιούν, ἡ
 σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι,
 64 καὶ ζωὴ ἐστίν. Ἄλλ' εἰσὶν ἐξ ὑμῶν τινες, οἱ οὐ πιστεύουσιν. Ἦιδε
 γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστίν
 65 ὁ παραδώσων αὐτόν. Καὶ ἔλεγε, Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς
 66 δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.
 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ
 67 οὐκ ἐτί μετ' αὐτοῦ περιεπάτουν. Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ
 68 καὶ ὑμεῖς θέλετε ὑπάγειν; Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε,
 69 πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· καὶ ἡμεῖς πεπισ-
 τεικαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ
 70 ζῶντος. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα
 71 ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; Ἐλεγε δὲ τὸν Ἰουδαν
 Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἡμελλεν αὐτὸν παραδιδόναι, εἰς ὧν
 ἐκ τῶν δώδεκα.

1 7. ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ
 ᾔσθεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκ-

Ver. 55. ἀληθῶς. Codd. B. C. K. L. ἀληθῆς, in both places.—58. τὸ μάννα. Omitted by G.; and bracketed by K.—63. λαλῶ. K. S. λελάληκα.—68. G. S. omit οὖν, and K. puts it in brackets.—69. τοῦ ζῶντος. Omitted by G. S.; and bracketed by K. Moreover, G. has σὺ εἶ ὁ ἄγιος τοῦ Θεοῦ.

Ver. 56. ἐν ἐμοὶ μένει. A phrase denoting a close bond of union; and consequently employed to express the mysterious fellowship which exists between Christ and his faithful followers.

Ver. 57. καθὼς ἀπέστειλε κ. τ. λ. This is plainly an *emalluge* for καθὼς ζῇ ὁ ἀποστείλας με πατήρ.

Ver. 60. ἀκοῦειν. To understand. See on ch. ix. 27.

Ver. 62. ἐὰν οὖν θεωρῇτε κ. τ. λ. This is in reply to the objection in ver. 42. In the next verse he replies to the cavil in ver. 52.

Some would understand πνεῦμα of the Holy Spirit; but as opposed to σὰρξ, it plainly denotes the *spiritual*, as distinguished from the *carnal*, acceptance of the words. Compare Matt. xxvi. 41. Rom. viii. 5. In like manner πνεῦμα is opposed to γράμμα in 2 Cor. iii. 6.

Ver. 69. σὺ εἶ ὁ Χρ. Compare Matt. xvi. 16. Ver. 70. διάβολος. A traitor. See on Matt. iv. 1.

CHAP. VII. Ver. 1. περιεπάτει. Continued to walk; i. e. to reside. See Gr. Gr. § 50. 2. 1.

τεῖναι. Ἦν δὲ ἑγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ Σκηνοπηγία. Εἶπον οὖν 2-3
 πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεύθεν, καὶ ὑπαγε εἰς τὴν
 Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου, ἃ
 ποιεῖς· οὐδεὶς γὰρ ἐν κρυπτῷ τί ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ 4
 εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. Οὐδὲ γὰρ 5
 οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, 6
 Ὁ καιρὸς ὁ ἐμὸς οὐπὼ πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν
 ἔτοιμος. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρ- 7
 τυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν· Ὑμεῖς ἀνάβητε 8
 εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐπὼ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην,
 ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼ πεπλήρωται. Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν 9
 ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς 10
 ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὥς ἐν κρυπτῷ. Οἱ οὖν 11
 Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; 12
 Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον,
 ὅτι ἀγαθὸς ἐστίν· ἄλλοι δὲ ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον.
 Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰου- 13
 δαίων.

Ἦδη δὲ, τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδί- 14
 δασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες, Πῶς οὗτος γράμματα 15
 οἶδε, μὴ μεμαθηκώς; Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, καὶ εἶπεν, Ἡ ἐμὴ δι- 16
 δαχὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με· ἐὰν τις θέλῃ τὸ θέλημα 17
 αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ

Ver. 8. ταύτην. Wanting in some copies. G. K. S. οὐκ ἀναβαίνω.—9. ταῦτα δι-
 εἶπ. G. K. S. omit δι. So again in ver. 10.—16. ἀπεκρ. αὐτοῖς. K. S. insert οὖν.

Ver. 2. Σκηνοπηγία. *The feast of tabernacles*; or, literally, *pitching of tents*. It was held on the fifteenth day of the seventh month, to commemorate the passage of Israel through the wilderness, during which they lived in tents. See *Levit. xxiii. 34. 43*.

Ver. 4. ἐν παρρησίᾳ. *With publicity*: as opposed to ἐν κρυπτῷ, *secretly*. See on *Mark viii. 32*. The clause is probably proverbial, indicating the inconsistency of working miracles privately, with a view to attract general notice. It seems that our Lord's brethren, as well as his other followers, had imbibed the vulgar prejudice that the Messiah would be a temporal prince; and, disappointed in that expectation, they wished him to establish his claims before the Sanhedrim at Jerusalem. Their prejudices on this score were not removed till after his ascension. See *Acts i. 6, 7*.

Ver. 6. ὁ καιρὸς ὁ ἐμὸς. Some understand the time of his death; but since the term

would scarcely be employed in two different senses in the same verse, it must mean a convenient season, viz. for going to Jerusalem. It appears that our Lord, with a view to avoid, perhaps, the vast crowds then on the road, did not proceed to Jerusalem at the same time with his disciples. That δύναται (ver. 7) has a limited signification is evident. See on *Matt. ix. 18*.

Ver. 16. γράμματα. Not the *Scriptures*, which would be called distinctively τὰ ἱερὰ γράμματα, as in *2 Tim. iii. 15*; but learning generally, as in *Acts xxvi. 24*. That species of Jewish learning seems to be meant, which was taught by the scribes.

Ver. 17. θέλῃ. *Sincerely desires*. Thus *Senec. Epist. 34. Pars magna bonitatis est, velle fieri bonum*. In this verse Christ sets the proof of his mission upon the internal evidence of the excellence of his doctrine; and in the next upon the external argument of his own disinterestedness.

18 ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. Ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστίν, 19 καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ 20 οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; Τί με ζητεῖτε ἀποκτείνειν; Ἀπεκρίθη ὁ 21 ὄχλος, καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν; Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε 22 διὰ τοῦτο. Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε, ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; 24-25 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Ἐλεγον οὖν 26 τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτείνειν; 27 καὶ ἶδε, παρῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς 28 ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός; Ἀλλὰ τοῦτον οἶδαμεν, πόθεν ἐστίν· ὁ δὲ Χριστὸς, ὅταν ἔρχηται, οὐδεὶς γινώσκει 29 πόθεν ἐστίν. Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων, 30 Κάμε οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' 31 ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· ἐγὼ δὲ οἶδα αὐτὸν, 32 ὅτι παρ' αὐτοῦ εἰμὶ, κακεῖνός με ἀπέστειλεν. Ἐζήτουν οὖν αὐτὸν 33 πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει 34 ἡ ὥρα αὐτοῦ. Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὅτι ὁ Χριστὸς, ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει,

Ver. 22. R. S. διὰ τοῦτο Μωσῆς, pointing at θαυμάζετε.—26. ἀληθῶς ὁ Χρ. G. K. S. omit the adverb, which seems to have been interpolated.—29.—ἐγὼ δὲ οἶδα. G. K. S. omit δὲ.

Ver. 19. οὐ Μωσῆς κ. τ. λ. From this turn in our Lord's discourse, it should seem that the rulers had determined to make the miracle of the pool of Bethesda (ver. 21) the means of effecting his destruction, as being a violation of the law of the Sabbath. Of this determination, however, the multitude appears (ver. 20) to have been ignorant.—The phrase *δαιμόνιον ἔχειν* recurs in *John* x. 20, and it is there explained by *μαίνεσθαι*. Compare also *John* viii. 48, and see on *Matt.* xi. 18.

Ver. 22. οὐχ ὅτι κ. τ. λ. This is parenthetical. Circumcision was originally given to Abraham, and retained by Moses as the distinguishing mark of the Jewish people. See *Gen.* xvii. 10. *Levit.* xlii. 3.

Ver. 23. ὅλον ἄνθρωπον. Circumcision comprised not only the operation, but the cure; and our Lord's argument is well illustrated by a parallel passage from the Talmud:—*If circumcision, which is confined to one of the members of a man, vacates the sabbath; how much more the whole body?*

Ver. 24. κατ' ὄψιν. According to external

appearances; but according to the just acceptance of the law. See *Deut.* i. 16, 17. xvi. 19, and compare *Isa.* xl. 3. LXX. Thucyd. VI. 46.

Ver. 25. τινὲς ἐκ τῶν Ἱερ. These were clearly a different party from those in ver. 20, who were probably strangers at Jerusalem, brought thither by the custom of the feast.

Ver. 27. πόθεν ἐστίν. Of what parents. The Jews knew that Christ was to be born in Bethlehem, and to come of the lineage of David (ver. 42); but, from a rabbinical interpretation of *Isa.* liii. 8, it was imagined that no one would be able to discover his immediate parentage.

Ver. 30. πιάσαι. The verb *πιάζειν*, signifies *to take hold on another*, as by the hand (*Acts* iii. 7); and hence *to seize*, *to apprehend*. Compare *John* viii. 20. x. 39. xi. 57. *Acts* xii. 4. 2 *Cor.* xi. 32. It is applied to the catching of fish in *Cant.* ii. 15. LXX. *John* xxi. 3. 10. *Rev.* xix. 20. In sense it is closely allied to *πιάζειν*, and is possibly an old form of that verb.

ὧν οὗτος ἐποίησεν ; Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος 32
περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπη-
ρέτας, ἵνα πιάσωσιν αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν 33
χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με· ζητήσετε 34
με, καὶ οὐχ εὐρήσετε· καὶ, ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.
Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Πού οὗτος μέλλει πορεύεσθαι, ὅτι 35
ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων
μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; τίς ἐστὶν οὗτος ὁ 36
λόγος, ὃν εἶπε, Ζητήσατέ με, καὶ οὐχ εὐρήσετε· καὶ, ὅπου εἰμι ἐγὼ,
ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ, τῇ μεγάλῃ τῆς ἑορτῆς, εἰστήκει ὁ Ἰησοῦς, 37
καὶ ἔκραξε, λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω· ὁ 38
πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ
ρέουσιν ὕδατος ζῶντος. Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, οὐ ἐμελ- 39
λον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἅγιον,
ὅτι ὁ Ἰησοῦς οὐδέπω ἰδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ ὄχλου, ἀκού- 40
σαντες τὸν λόγον, ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι 41
ἔλεγον, Οὗτός ἐστιν ὁ Χριστός· ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς
Γαλιλαίας ὁ Χριστὸς ἐρχεται; οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρ- 42
ματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χρισ-
τὸς ἐρχεται; Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. Τινὲς δὲ 43-44
ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς
χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, 45

Ver. 33. αὐτοῖς. Wanting in G. K. S., and probably an interpolation; as our Lord seems to have addressed the people generally.—34. εἰμί. AL. εἴμι.—40. τὸν λόγον. AL. τῶν λόγων τούτων.

Ver. 33. αὐτοῖς. As here foretold, the Jews to this day seek their Messiah; and the last clause intimates exclusion from his kingdom, as the penalty of rejecting him.

Ver. 34. ζητήσετέ με, κ. τ. λ.

Ver. 35. εἰς τὴν διασπορ. γ. ἙΛΛ. Different interpretations have been given of this expression. The best is that which makes διασπορὰ the place of dispersion, so that the form is equivalent to εἰς τὰς τῶν ἙΛΛ. χώρας, ἃς διασπαρύντες Ἰουδαῖοι ἔχουσι. Compare James i. 1. 1 Pet. i. 1. Those Jews, who lived in Gentile countries, were held in disrepute; and the contempt implied in the supposition is heightened by joining the Gentiles with them, as the object of Christ's instruction.

Ver. 37. ἑσχάτῃ ἡμέρᾳ. The eighth day; which was, in fact, considered as a feast of itself. Its peculiar sanctity was of traditional origin; and did not form part of the Mosaic institution. See I. ev. xxiii. 36. Neh.

viii. 18. 2 Macc. x. 6. Joseph. Ant. III. 10. On this day it was customary to bring water from the fountain of Siloah, and offer it upon the altar; to which our Lord's invitation alludes, with a figurative application (ver. 39) to the effusion of the Holy Ghost on the day of Pentecost (John xvi. 7. Acts ii. 33). The precise words of v. 38 are not found in the O. T.; but they may be referred, among other places, to Isa. xii. 3. lviii. 11. Zach. xiv. 8. Compare John iv. 14. In ver. 39, the verb ἰδοξάσθη refers to the ascension of Christ; and so again in John xii. 16.

Ver. 40. ὁ προφήτης. Elias, perhaps, or Jeremiah. Compare John i. 21.

Ver. 43. σχίσμα. Properly a rent, or fissure; thence a difference of opinion, Anglicè, schism. Compare John ix. 16. x. 19. Acts xiv. 4. xxiii. 7. 1 Cor. i. 10. xi. 18. xii. 25. Xen. Symp. IV. 60. Diod. Sic. XII. 6. So also in Latin, Virg. Æn. II. 39. Scilicet incertum studia in contraria vulgus.

46 καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διατί οὐκ ἡγάγετε αὐτόν; Ἀπεκρίθησαν οἱ
 ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρω-
 47 πος. Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;
 48 μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων;
 49 ἀλλ' ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρatoi εἰσι.
 50 Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ
 51 αὐτῶν, Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ'
 52 αὐτοῦ πρότερον, καὶ γινῶ τί ποιῇ; Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ, Μὴ
 καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον, καὶ ἴδε, ὅτι προφῆτης ἐκ τῆς
 53 Γαλιλαίας οὐκ ἐγήγερται. Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.
 1-2 8. ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαίων· ὄρθρου δὲ
 πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν·
 3 καὶ καθίσας ἐδίδασκεν αὐτούς. Ἀγούσι δὲ οἱ γραμματεῖς καὶ οἱ Φα-
 ρισαῖοι πρὸς αὐτόν γυναῖκα, ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες
 4 αὐτὴν ἐν μέσῳ, λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη
 5 ἐπαντοφώρῳ μοιχευομένῃ· ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς
 6 ταιῖνας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις; Τοῦτο δὲ ἔλεγον πειρά-
 ζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ· ὁ δὲ Ἰησοῦς, κάτω κύψας,

Ver. 1. The eleven first verses of this chapter, containing the history of the woman taken in adultery, are wanting in a great number of MSS., and it has been thought that the narrative is an interpolation from some apocryphal gospel. The weight of evidence, however, both internal and external, is decisive in favour of its authenticity. It is, however, inclosed by G., together with the last verse of the preceding chapter, within brackets.—3. πρὸς αὐτόν. Omitted by S.; and bracketed by K.—ἐν μοιχείᾳ. S. ἐπὶ μ.—5. λιθοβολεῖσθαι. S. λιθάζειν.—τί λέγεις; S. adds περὶ αὐτῆς.—6. κατηγορεῖν αὐτοῦ. S. κατηγορίαν κατ' αὐτοῦ.

Ver. 49. ἐπικατάρatoi. The common people were not only treated by the Pharisees and rulers with contempt; but overawed by denunciations, founded upon their traditional misinterpretation of the law, into obedience to their dictates. Of the construction see Gr. § 37. 3.

Ver. 51. μὴ ὁ νόμος κ. τ. λ. See Exod. xiii. 1. Lev. xix. 15. Deut. xvii. 8. xix. 15; and compare Joseph. Ant. XIV. 9. 3.

Ver. 52. μὴ εἰ σὺ κ. τ. λ. Are you also a Jewer of this Galilean? It seems that the malice of these Pharisees either destroyed their memory or their honesty: for Jonas certainly was of Galilee. Compare *Jonah* i. 1, with 2 *Kings* xiv. 25. *Josh.* xix. 13. *Elijah*, *Elisha*, *Amos*, *Nahum*, and others of the prophets, were also, in all probability, Galileans.

CHAP. VIII. Ver. 2. ὄρθρου. See on *Luke* xxiv. 1.

Ver. 4. ἐπαντοφώρῳ. In the very act. A word, or rather phrase (ἐν αὐτῷ φώρῳ),

applied by the best Greek writers to detection in any flagrant crime, though the actual derivation is from φῶρον, *theft*. Compare *Eus. Jon.* 1214.

Ver. 5. λιθοβολεῖσθαι. Compare *Lev.* xx. 10. *Deut.* xxii. 22, with *Ezek.* xvi. 38. 40. See also on *Hom.* II. Γ. 57.

Ver. 6. ἵνα ἔχῃσι κ. τ. λ. Had he sanctioned the punishment, they would have accused him of invading the judicial authority of the Romans; and, had he mitigated the sentence, they would have represented him to the chief-priest as acting in contempt of the law of Moses. A like dilemma was again prepared for him in the matter of the tribute money. See on *Matt.* xxii. 15. There have been many idle conjectures respecting our Lord's writing on the ground: by which he seems to have intended nothing more than to manifest his aversion from moving in the business. There is a similar instance in *Ælian.* V. H. XIV. 19.

τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, 7 ἀνακύψας εἶπε πρὸς αὐτοὺς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. Καὶ πάλιν, κάτω κύψας, ἔγραφεν εἰς τὴν γῆν. 8 Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς 9 καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα. Ἀνακύψας δὲ 10 Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν; Ἡ δὲ εἶπεν, 11 Οὐδεὶς, κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ μηκέτι ἀμάρτανε.

Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ 12 κόσμου· ὁ ἀκολουθῶν ἐμοί, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σταυτοῦ μαρ- 13 τυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν 14 αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω, ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἐρχομαι καὶ ποῦ ὑπάγω. Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω 15 οὐδένα. Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μό- 16 νος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. Καὶ ἐν τῷ νόμῳ δὲ τῷ 17 ὑμετέρῳ γέγραπται, “Ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.” 18 Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰη- 19 σοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἂν. Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γα- 20 ζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐκ ἔληλύθει ἡ ὥρα αὐτοῦ.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, 21

Ver. 9. καὶ ὑπο τῆς σ. ἐλεγχ. K. brackets these words, as well as ἕως τῶν ἐσχάτων, and καὶ μηδένα θ. π. τ. γυναικὸς, in the next verse. S. omits them altogether.—ἐστῶσα. S. οὔσα.—14. ἐρχομ. κ. π. ὑπ. G. K. S. ἡ ποῦ ὑπάγω.—20. ὁ Ἰησοῦς. Omitted by G. S.; and enclosed in brackets by K. Some MSS. also omit the name in the next verse.

Ver. 7. ὁ ἀναμάρτητος κ. τ. λ. Cic. Verr. III. 1. Non est ferendus accusator is, qui, quod in altero vitium reprehendit, in eo ipse reprehenditur. Compare Rom. ii. 1. 23.

Ver. 9. εἰς καθ' εἷς. See on Mark xiv. 19.

Ver. 11. οὐδὲ ἐγὼ κ. τ. λ. That Christ did not palliate the crime is manifest from the ensuing clause. His office, however, was not that of an earthly judge, but of a heavenly teacher. See Luke xii. 14. John iii. 17.

Ver. 15. κατὰ σάρκα. According to the flesh; i. e. according to the carnal passions and prejudices of men. It is plain that κρίνω οὐδένα is a general expression, with a parti-

cular reference to Christ himself; as if he had said, You judge of me with prejudice; but I do not offer any judgment, i. e. testimony, which proceeds from myself alone; the judgment which I offer, &c. With ver. 17, compare Matt. xviii. 16.

Ver. 19. εἰ ἐμὲ ᾔδειτε, κ. τ. λ. If ye had estimated my claims impartially, you would have known that my mission was from God. Of γαζοφυλακίον (ver. 20), see on Mark xii. 41.

Ver. 21. πάλιν. Our Lord here repeats the warning which he had given before in John vii. 33, 34. In the expression ἐν ἀμαρ-

καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύ-
 22 νασθε ἐλθεῖν. Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μῆτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέ-
 23 γει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; καὶ εἶπεν αὐτοῖς,
 Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου
 24 τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. Εἶπον οὖν ὑμῖν, ὅτι
 ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ
 25 εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἐλεγον οὖν αὐτῷ, Σὺ τίς
 26 εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ, τι καὶ λαλῶ ὑμῖν. Πολ-
 27 λὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστί,
 28 καγὼ, ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. Οὐκ ἔγνω-
 29 σαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν
 ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ'
 ἑμαντοῦ ποιῶ οὐδὲν, ἀλλὰ, καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.
 30 Καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκέ με μόνον ὁ πατήρ, ὅτι
 ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ
 ἐπίστευσαν εἰς αὐτόν.

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους,
 Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ·
 32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. Ἀπεκρί-
 33 θσαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε·
 34 πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε; Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,
 Ἀμην, ἀμην λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δούλος ἐστί
 35 τῆς ἁμαρτίας. Ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς

τίς ἀποθανεῖσθαι, there is perhaps an allusion to *Ezek.* iii. 19. xviii. 26, and other like passages of the O. T.

Ver. 24. ἐὰν γὰρ μὴ πιστ. κ. τ. λ. On this verse the best commentary is *Heb.* x. 26, 27.

Ver. 25. σὺ τίς εἶ. Terent. And. IV. 1. 10. *Impudentiastima eorum oratio est, Quis tu es!* Compare ver. 53.—With τὴν ἀρχὴν supply κατὰ. I am, says our Lord, *that which I told you before*; viz. τὸ φῶς τοῦ κόσμου (ver. 12). In this sense the expression is used in *Gen.* xiii. 4. xli. 21. xliii. 18. 20. Thus Plaut. Capt. III. 4. 9. *Eheu! de mihi, quis igitur ille est? Quem dudum dixi a principio tibi.* Some render it *altogether*; et aliter alii. The whole passage is somewhat obscure from the energetic brevity of our Lord's discourse; but its purport is to censure the unbelief of the Jews, though the works of Christ proved his close connexion with the Father. He adds, that the circumstances attending his crucifixion would afford a proof so irrefragable (ver. 28), as to leave their rejection of it entirely without palliation. See on *John* iii. 14.

Ver. 32. ἐλευθερώσει ὑμᾶς. *Shall set you free*; viz. from the bondage of sin (ver. 34). The phrase πνεῖν ἁμαρτίαν implies a habit of sinning (*John* iii. 4. 8); and this habit is represented as a species of slavery in *Rom.* vi. 17. 2 *Pet.* ii. 19, and elsewhere. Thus Plato: τῶν ταῖς αἰσχροῖς ἐπιχειρεόντων ἐλευθερον μηδὲνα νόμιζε. Cic. Par. 5. *Quis negat omnes improbos esse servos?* Claudian. Cons. Hon. IV. 259. *Si metuis, si prava cupis, si ducaris ira, Servitii patiere jugum.*—With respect to the reply in ver. 33, it must be limited to the generation then in existence; and even then the Jews were tributaries of Rome, though living under their own religious and political institutions. It is clear that it did not proceed from those, whom Christ had just addressed; but from the multitude who rejected him. See vv. 37, 40.—Of the pride of the Jews in their descent from Abraham, see on *Matt.* iii. 9.

Ver. 35. ὁ δὲ δούλος κ. τ. λ. Our Lord probably alludes to the sending away of Ishmael (*Gen.* xxi. 10). Compare *Gal.* iv. 30, sqq. See also *Heb.* iii. 5, 6.

μένει εἰς τὸν αἰῶνα. Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι 36
 ἔσεσθε. Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, 37
 ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. Ἐγὼ, ὃ ἐώρακα παρὰ τῷ πατρί 38
 μου, λαλῶ· καὶ ὑμεῖς οὖν, ὃ ἐώρακατε παρὰ τῷ πατρί ὑμῶν, ποιεῖτε.
 Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστὶ. Λέγει 39
 αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ
 ἐποιεῖτε ἂν· νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀλήθειαν 40
 ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίη-
 σεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, 41
 Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν.
 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγαπάτε ἂν ἐμέ 42
 ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλή-
 λυθα, ἀλλ' ἐκείνός με ἀπέστειλε. Διὰ τὴν λαλίαν τὴν ἐμὴν οὐ γινώσ- 43
 κετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν. Ὑμεῖς ἐκ πατρὸς 44
 τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν.
 Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν·
 ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων 45
 λαλεῖ· ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν 46
 λέγω, οὐ πιστεύετέ μοι. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ 47
 ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι; Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ 47
 ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ
 οὐκ ἐστέ. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ, Οὐ καλῶς 48
 λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; Ἀπεκρίθη 49
 Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς

Ver. 39. ἦτε. G. ἴστε.—ἱποῖτε ἂν. G. K. S. omit ἂν.—42. G. S. omit οὖν.—44.
 ἐκ πατρὸς τ. δ. G. K. S. ἐκ τοῦ πατρὸς.—46. εἰ δὲ ἀλ. G. S. are without δὲ.—48
 ἀπεκρ. οὖν. G. S. omit. οὖν.

Ver. 37. οὐ χωρεῖ. Does not penetrate: as
 in Matt. xv. 17. So Wisd. vii. 24. I. XX.
 διήκει ἢ χωρεῖ διὰ πάντων. Xen. Anab.
 IV. 2. 16. τὰ τοξόματα ἔχωρει διὰ τῶν
 ἀσπίδων. In ver. 38, ποιεῖτε is generally
 taken for the indicative; but, perhaps, the
 imperative is preferable. "I admit," says
 Christ, "that you are the natural seed of
 Abraham. Do, therefore, the works which
 he would have done, as your filial duty should
 prompt you. As you do not act thus, the
 fair inference is, that you are 'bastards and
 not sons,' being really the children of the
 devil."

Ver. 43. γινώσκετε. This verb signifies
 to understand; and so in ver. 27. It seems
 preferable to take the last clause of the verse
 as an answer to the first: and δύνασθαι evi-
 dently implies here, as elsewhere, a moral, not
 a physical impossibility.—Of ἀκούειν, denot-
 ing obedience, examples abound.

Ver. 44. ἐκ πατρὸς τ. δ. Chrysostom:
 υἱὸς διαβόλου αὐτοὺς εἶπεν, οὐκ ἐπειδὴ
 εἰς τὴν οὐσίαν τὴν ἐκείνου μετέπεσον, ἀλλ'
 ἐπειδὴ τὰ ἔργα ἐκείνου ἐποιούουν.—ψεύστης,
 ἢ ὁ π. αὐτοῦ. E. T. He is a liar, and the
 father of it; viz. of lying, implied in ψεύστης.
 Perhaps, however, τὸς should be understood
 before λαλῇ, as it is with ἰδὼν ὑποστελλεται
 in Heb. x. 38. See Gr. Gr. §. 26. Obs. 5.
 Thus the sense will be:—If any of you speaks
 falsely, he speaks after the manner of his kin-
 dred; for he is a liar, and so also is his father.

Ver. 46. περὶ ἁμαρτίας. Of falsehood; as
 opposed to ἀλήθειαν. The verb ἐλέγχει is
 to convict, as in ver. 9, supra. So Xen. Apol.
 c. 18. μηδὲν δύναται ἂν ἐξελέγξει με, ὡς
 ψεύδομαι.

Ver. 48. Σαμαρείτης. The Samaritans
 regarded the Jews as opposed to the true re-
 ligion and worship of God.—Of the phrase
 δαιμόνιον ἔχειν, see on Matt. xi. 18; of

50 ἀτιμάζετέ με. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρι-
 51 νων. Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θά-
 52 νατος οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι,
 Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆ-
 ται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανά-
 53 του εἰς τὸν αἰῶνα. Μὴ σὺ μέζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις
 54 ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; Ἀπεκρίθη
 Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν· ἐστὶν ὁ
 55 πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ὑμῶν ἐστι· καὶ
 οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν· καὶ, ἐάν εἴπω ὅτι οὐκ
 οἶδα αὐτόν, ἔσομαι ὁμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ
 56 τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο,
 57 ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη. Εἶπον οὖν οἱ Ἰου-
 δαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὕτω ἔχεις, καὶ Ἀβραὰμ ἐώρακας;
 58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσ-
 59 θαι, ἐγὼ εἰμὶ. Πραν οὖν λίθους, ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ
 ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν διὰ μέσου αὐτῶν, καὶ πα-
 ρήγεν οὕτως.

1-2 9. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς· καὶ ἠρώ-
 τησαν αὐτόν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ
 3 οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε οὗτος
 ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ

Ver. 52. G. K. S. γέσθαι.—53. σὺ ποιεῖς; G. K. S. omit σὺ.—54. Αἱ θεός
 ἡμῶν.—59. διελθὼν κ. τ. λ. Wanting in Cod. D. Hence Kn. brackets the clause, and
 G. omits it.

θεοῦ τὸν θάνατον, and γέσθαι θανάτου
 (vv. 51, 52), see on *Matt.* xvi. 28.

Ver. 56. ἠγαλλιάσατο. He vehemently
 desired. Thus Cic. Off. l. 29. *Appetitus ejus*
languebat exultabat cupiendo. Compare *Matt.*
 xiii. 17. The clause ἃ εἶδε, ἃ ἐχάρη, must
 be referred to the faith of the Patriarch, by
 which he saw the Messiah afar off. See *Rom.*
 iv. 20. *Heb.* xi. 13.

Ver. 57. πενήκοντα ἔτη κ. τ. λ. The
 number fifty is merely used as a round num-
 ber, and affords no datum for any chronolo-
 gical calculation.

Ver. 58. πρὶν Ἀ. γενέσθαι, ἐγὼ εἰμὶ.
 This is a manifest declaration of the pre-ex-
 istence, and, consequently, of the divinity of
 Christ; and so the Jews evidently understood
 it, proceeding accordingly to stone him for
 blasphemy, on the authority of *Levit.* xxiv.
 15, 16. There is little doubt that our Lord
 alluded to the divine appellation announced
 to Moses in *Exod.* iii. 14; and the different
 verbs employed indicate a difference in the

existence of Abraham and Christ respectively.
 Compare *Ps.* xc. 2. LXX.

CHAP. IX. Ver. 2. τίς ἡμαρτεν, κ. τ. λ.
 The Jews believed in a doctrine of transmi-
 gration of souls, though not exactly in the
 Pythagorean *Metempsychosis*, since they sup-
 posed that the souls of the good alone passed
 into other bodies. *Joseph.* B. J. II. 8. 14.
 ψυχὴν πᾶσαν μὲν ἀφάρτον μεταβαίνειν
 εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μόνην.
 τὴν δὲ τῶν φαύλων αἰδίῳ τιμωρίᾳ κολάζει-
 θαι. See also *Wisd.* viii. 19, 20. *Joseph.*
Ant. XVIII. 1. 3. Possibly the present al-
 lusion is to a rabbinical notion, that unborn
 babes were capable of sin in the womb. That
 disease was looked upon as the temporal
 punishment of sin, compare *Matt.* viii. 17.
 ix. 2, *et alibi*: and that sins of parents were
 sometimes supposed to be visited on their
 children, see *Tobit.* iii. 3. 1 *Esd.* viii. 77.
 In the next verse *ἵνα* denotes result, not
 purpose; as in *Matt.* l. 22. So again in
 ver. 39.

ἐν αὐτῷ. Ἐμὲ δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐσ- 4
 τίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Ὅταν ἐν τῷ κόσμῳ 5
 ὦ, φῶς εἰμι τοῦ κόσμου. Ταῦτα εἰπὼν ἐπτυσσε χαμαὶ, καὶ ἐποίησε πη- 6
 λὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ
 τυφλοῦ, καὶ εἶπεν αὐτῷ, Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σι- 7
 λωᾶμ, ὃ ἐρμηνεύεται, Ἀπεσταλμένος. Ἀπῆλθεν οὖν, καὶ ἐνίψατο, καὶ
 ἦλθε βλέπων. Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι 8
 τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἀλ- 9
 λοι ἔλεγον, Ὅτι οὗτός ἐστιν· ἄλλοι δὲ, Ὅτι ὁμοιος αὐτῷ ἐστιν· ἐκεῖ-
 νος ἔλεγεν, Ὅτι ἐγὼ εἰμι. Ἐλεγον οὖν αὐτῷ, Πῶς ἀνεψύχθησάν σου οἱ 10
 ὀφθαλμοί; Ἀπεκρίθη ἐκεῖνος, καὶ εἶπεν, Ἄνθρωπος, λεγόμενος Ἰησοῦς, 11
 πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ὑπαγε
 εἰς τὴν κολυμβήθραν τοῦ Σιλωᾶμ, καὶ νίψαι· ἀπελθὼν δὲ, καὶ νιψά-
 μενος, ἀνέβλεψα. Εἶπον οὖν αὐτῷ, Πού ἐστιν ἐκεῖνος; Λέγει, Οὐκ 12
 οἶδα. Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ τυφλόν. Ἦν δὲ 13-14
 σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέψξεν αὐτοῦ τοὺς
 ὀφθαλμούς. Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλε- 15
 ψεν. Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ
 ἐνιψάμην, καὶ βλέπω. Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινες, Οὗτος ὁ 16
 ἄνθρωπος οὐκ ἐστὶ παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι
 ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιῆν;
 Καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν, Σὺ τί λέγεις 17
 περὶ αὐτοῦ, ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν, Ὅτι προ-
 φήτης ἐστίν. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς 18
 ἦν καὶ ἀνέβλεψεν, ἕως οὗτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέ-
 ψαντος· καὶ ἠρώτησαν αὐτοὺς, λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν 19
 ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; Ἀπεκρίθη- 20
 σαν αὐτοῖς οἱ γονεῖς αὐτοῦ, καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς
 ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἡ 21
 τίς ἡνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν
 ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. Ταῦτα εἶπον οἱ 22
 γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετίθειντο οἱ
 Ἰουδαῖοι, ἵνα, εἰάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένη-

Ver. 4. ἐμὲ δεῖ. Codd. B. D. L. ἡμᾶς δεῖ.—8. τυφλός. G. K. S. προσαιτῆς.—10.
 K. σοι.—11. G. εἰς τὸν Σιλωᾶμ.—15. AL. πηλὸν ἐπέθηκε μοι ἐπὶ τ. ὀφθ.

Ver. 4. ἕως ἡμέρα ἐστὶ· κ. τ. λ. Christ employs a similar proverb in John xi. 9. He means that the short duration of his ministry rendered it necessary to seize every opportunity of doing good, in order that the works of God might be made manifest.

Ver. 6. ἐπτυσσε χαμαί. See on Mark vii. 35.

Ver. 7. ὑπαγε, νίψαι κ. τ. λ. A similar test of faith was proposed to Naaman by Elisha (2 Kings v. 10).—Of the pool of Sikam, see on Luke xiii. 4.

Ver. 17. τῷ τυφλῷ. Subaud. πότε. See on Matt. xxvi. 6.

Ver. 22. ἀποσυνάγωγος. See on Luke vi. 92.

23 ται. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, "Οτι ἡλικίαν ἔχει, αὐτὸν ἐρωτή-
 24 σατε. Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ
 εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος
 25 ἁμαρτωλός ἐστιν. Ἀπεκρίθη οὖν ἐκεῖνος, καὶ εἶπεν, Εἰ ἁμαρτωλός
 26 ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι, τυφλὸς ὢν, ἄρτι βλέπω. Εἶπον δὲ αὐτῷ
 27 πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; Ἀπεκρίθη
 αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν;
 28 μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; Ἐλοιδόρησαν οὖν αὐτὸν, καὶ
 εἶπον, Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί.
 29 Ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν,
 30 πόθεν ἐστίν. Ἀπεκρίθη ὁ ἄνθρωπος, καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ
 θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἰδάτε πόθεν ἐστί, καὶ ἀνέφξέ μου τοὺς
 31 ὀφθαλμούς. Οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ', ἐάν τις
 32 θεοσεβῆς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. Ἐκ τοῦ αἰῶνος
 33 οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. Εἰ μὴ
 34 ἦν οὗτος παρὰ Θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν. Ἀπεκρίθησαν, καὶ
 εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;
 35 Καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω·
 καὶ, εὐρῶν αὐτὸν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;
 36-37 Ἀπεκρίθη ἐκεῖνος, καὶ εἶπε, Τίς ἐστί, κύριε, ἵνα πιστεύσω εἰς αὐτόν; Εἶπε
 δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ὥρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σου, ἐκεῖνος
 38-39 ἐστίν. Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. Καὶ εἶπεν
 ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέ-
 40 ποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. Καὶ ἤκουσαν ἐκ
 τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς
 41 τυφλοὶ ἐσμεν; Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε
 ἁμαρτίαν· νῦν δὲ λέγετε, "Οτι βλέπομεν" ἢ οὖν ἁμαρτία ὑμῶν μένει.

Ver. 28. εἰλοιδ. οὖν. G. K. S. omit οὖν.—30. Αἱ. Ἐν γὰρ τοῦτα.—36. G. K. S.
 καὶ τίς ἐστί;

Ver. 27. οὐκ ἠκούσατε. *Ye did not attend.* In the next clause the verb means simply to *hear*. It is not unusual thus to vary the meaning of words; as, for instance, in John ii. 23, 24. iii. 6, *et alibi*. In the parallel places of Acts ix. 7, xii. 9, this same verb ἀκούειν signifies simply to *hear* in the former, and to *understand* in the latter. Examples of this last sense occur in Gen. xi. 7. xiii. 23. Deut. xxviii. 49. LXX. *Matth.* xi. 15. *Mark* iv. 33. *John* vi. 60. 1 *Cor.* xiv. 2, and elsewhere.

Ver. 31. ὅτι ἁμαρτωλῶν κ. τ. λ. Compare *Prov.* xv. 29. xxviii. 9. *Ps.* xxxiv. 15. lxxi. 18. *Isa.* i. 16. So also *Hom.* II. A. 218. "Ὅς εἰ θεοῖς ἐπιπεισθῆται, μᾶλα ᾿εἰκλυνον αὐτοῦ.

Ver. 30. εἰς κρίμα. That κρίμα cannot here be *condemnation*, is plain from John iii. 17. xii. 47. It rather denotes *distinction*; viz. between those who use and abuse their religious privileges. Compare *Luke* vii. 43. *John* vii. 24.—By οἱ μὴ βλέποντες, of which the figurative sense was suggested by the recent miracle, are meant those, who are blind through ignorance; and by οἱ βλέποντες, or rather, οἱ λέγοντες ὅτι βλέπομεν (ver. 41), those who, boasting of a more accurate knowledge of the Scriptures, pervert the plainest revelations. See also on *Matth.* xiii. 13.

Ver. 41. εἰ τυφλοὶ ἦτε, κ. τ. λ. As natural blindness would have been an excuse for doubting the truth of a miracle; so ignorance,

10. 'ΑΜΗΝ, ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς 1
τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπ-
της ἐστὶ, καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ 2
τῶν προβάτων. Τοῦτο ὁ θυρωρὸς ἀντίγει, καὶ τὰ πρόβατα τῆς φωνῆς 3
αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.
Καὶ, ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται· καὶ 4
τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ· ἀλλοτρίῳ δὲ 5
οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν
ἀλλοτρίων τὴν φωνήν. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· 6
ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν, ἃ ἐλάλει αὐτοῖς.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ 7
εἰμι ἡ θύρα τῶν προβάτων. Πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται 8
εἰσὶ, καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Ἐγὼ εἰμι ἡ 9
θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύ-
σεται, καὶ νομὴν εὐρήσει. Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ, 10
καὶ θύσῃ, καὶ ἀπολέσῃ· ἐγὼ ἦλθον, ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχω-
σιν. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐ- 11
τοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, 12
οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι
τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ
πρόβατα. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μέλει αὐτῷ 13
περὶ τῶν προβάτων. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ 14

Ver. 8. πρὸ ἐμοῦ. These words are wanting in many MSS. They are nevertheless obviously genuine.—12. τὰ πρόβατα. Ὁ δὲ μ. φ. Omitted in Codd. B. D.

which is not wilful, is excusable: but perverse infidelity is not.

CHAP. X. Ver. 1. τὴν αὐλήν. A sheep-fold, as in Hom. Il. E. 138. In illustration of this parable, it may be observed, that in order to guard against the nightly attacks of wild beasts, it was necessary to leave a servant (θυρωρὸς) on watch, who remained within the fold during the night. The Eastern shepherds also gave names to their sheep, and trained them to follow at their call; to which customs there are allusions in *Psa.* xxiii. 2, 3. *1xxvii.* 20. *lxxx.* 1. Something of a similar nature may be observed in Hom. Il. B. 474. Δ. 433. Theoc. Id. IV. 44. V. 3. 100. VIII. 69. Long. Past. IV. 17. 19. Eur. Cyc. 49.

Ver. 6. παροιμίαν. Properly a proverb (2 Pet. ii. 22); also, as here, a parable. In John xvi. 25. 29, παροιμίαν λέγειν is opposed to παρρησίᾳ λέγειν.

Ver. 7. ἐγὼ εἰμι ἡ θύρα. Our Lord intimates, that through him only, and his doctrine and authority, can the true pastor enter

into the fold of his church; and that those who, like the Scribes and Pharisees, taught a doctrine very different from his, sought rather to scatter and destroy the flock, than to feed and protect them. Compare *Jer.* xxiii. 1.—In ver. 10, the phrase εἰσερχέσθαι καὶ ἐξερχέσθαι is a Hebrew formula, signifying continued intercourse (*Numb.* xxvii. 17. *Deut.* xxviii. 6. *xxxi.* 2. 1 *Sam.* xviii. 13. 2 *Chron.* i. 10. *Psa.* cxxi. 8. *Acts* i. 21); and to find abundant pasture, as applied to the office of the Christian ministry, implies success.

Ver. 11. ὁ ποιμὴν ὁ καλός. The figure is here changed; and, instead of the door, Christ calls himself the Shepherd, with a view to connect the parable with the subject of the atonement. Compare *Isai.* xl. 11. *Ezek.* xxxiv. 23. *xxxvii.* 24. One quality of a good shepherd was to risk his life for his sheep; but this idea is extended in the phrase ρίσκῃν τὴν ψυχὴν, which in this Evangelist always signifies absolutely to die. See John xiii. 37, 38. xv. 13. 1 John iii. 16.

- 15 ἔμα, καὶ γινώσκωμαι ὑπὸ τῶν ἐμῶν, καθὼς γινώσκω με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.
- 16 Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, 17 ἕς ποιμήν. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν 18 μου, ἵνα πάλιν λάβω αὐτήν. Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἑμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.
- 19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους· 20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ 21 ἀκούετε; ἄλλοι ἔλεγον, Ταῦτά τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;
- 22 ἘΓΕΝΕΤΟ δὲ τὰ Ἑγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν· 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ τοῦ Σολομῶντος. 24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν 25 ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρῥησίᾳ. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα, ἃ ἐγὼ 26 ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἴστε ἐκ τῶν προβάτων τῶν ἐμῶν. Καθὼς 27 εἶπον ὑμῖν, τὰ πρόβατα τὰ ἔμα τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω 28 αὐτά· καὶ ἀκολουθοῦσί μοι, καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.
- 29 Ὁ πατήρ μου, ὃς δέδωκε μοι, μεῖζων πάντων ἐστί· καὶ οὐδεὶς δύναται

Ver. 16. Codd. B. D. γενήσονται. So G. in marg.—23. G. K. S. Σολομώντος.

Ver. 16. Ἄλλα πρόβατα. *The Gentiles.* In ver. 18, the death of Christ is plainly stated to have been voluntary; nor, in any other case, could it have been a reason for his Father's love. The words ἐντολὴν ἔλαβον have reference to his mediatorial character. With the following verses compare *John* vii. 20. 43, viii. 48—52.

Ver. 20. δαίμ. ἔχει, καὶ μ. See on *Matt.* xi. 18.

Ver. 22. Ἑγκαίνια. *The feast of dedication;* from *καινός*. This festival was not of Mosaic appointment. It was instituted by Judas Maccabæus, in commemoration of the purifying of the second temple from the pollutions of Antiochus Epiphanes. Commencing on the twenty-fifth of the month *Casleu*, i. e. in the middle of December, it lasted eight days, and was celebrated with every kind of rejoicing. See *1 Macc.* iv. 59. *Joseph. Ant.* XII. 7. 7.

Ver. 23. τῇ στοᾷ τοῦ Σ. This porch or piazza was so called, because it stood upon the elevated terrace raised by Solomon, which

was the only portion of his work remaining in the second temple. It is mentioned again in *Acts* iii. 11. See *Joseph. B. J.* XV. 11. 2. *Ant.* XX. 9. 7.

Ver. 24. τὴν ψυχὴν αἶρεις. This phrase immediately above (ver. 18) signifies *to kill*; whence some would render it here metaphorically, as Terence frequently uses, in Latin, *cur me enecas?* Since, however, the verb αἶρειν also signifies *to hold in suspense*, such may be the sense in this place. So *Philost.* II. 4. *καμὲ πάνν αἶρει ὁ λόγος, δν εἰρηκε.*

Ver. 25. εἶπον ὑμῖν, κ. τ. λ. Our Lord refers to what he had said in *John* v. 38. In like manner in the next verse, καθὼς εἶπον ὑμῖν, which the E. T. joins with the preceding clause, should be carried forward to the succeeding. Compare ver. 3.

Ver. 28. οὐ μὴ ἀπόλωνται κ. τ. λ. That this promise is only conditional, is evident from the general tenor of Scripture, which continually intimates the possibility of falling from grace. See *Heb.* xii. 15.

ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου. Ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν. 30 Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. Ἀπε- 31-32 κρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετε με; Ἀπεκρίθησαν αὐτῷ οἱ Ἰου- 33 δαῖοι, λέγοντες, Περί καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν Θεόν. Ἀπεκρίθη 34 αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοὶ ἔστε; εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, 35 καὶ οὐ δύναται λυθῆναι ἡ γραφή· ὃν ὁ πατὴρ ἡγίασε, καὶ ἀπέστειλεν 36 εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι; Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι· εἰ 37-38 δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἔμοι ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ. Ἐζήτουν οὖν πάλιν 39 αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

ΚΑΙ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν 40 Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. Καὶ πολλοὶ ἤλθον 41 πρὸς αὐτόν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ, ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. Καὶ ἐπίστευσαν 42 πολλοὶ ἐκεῖ εἰς αὐτόν.

11. ἮΝ δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης 1 Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν 2 κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θρίξιν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν, λέ- 3 γουσαι, Κύριε, ἶδε, ὃν φιλεῖς, ἀσθενεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, 4 Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ,

Ver. 30. ἐν ἑσμεν. Euthymius: ἐν, κατὰ τὴν δύναμιν, ἤγουν, ταυτοδύναμοι· εἰ δὲ ἐν κατὰ τὴν δύναμιν, ἐν ἄρα ἐ κατὰ τὴν θεϊότητα, ἐ οὐσίαν, ἐ φύσιν. It appears from *ver. 33*, that the Jews understood the declaration in this sense; and Christ himself proceeds to establish it in the following verses, of which the reasoning is utterly subversive of the Unitarian hypothesis.

Ver. 34. ἐγὼ εἶπα, θεοὶ ἔστε. Ps. lxxxii. 6. Hence νόμος is here used for the Scriptures generally; and so again in *John* xii. 34. xv. 25. *Rom.* iii. 19. *1 Cor.* xiv. 21. The argument is this:—If persons appointed to any high office are called *gods*, and that in the Scriptures, of which you allow the authority to be indisputable, how is it that ye accuse me, whom the Father hath sent into the world on a special mission, of blasphemy, because I assume my proper title, as *the Son of God*?

Ver. 40. εἰς τὸν τόπον ὅπου κ. τ. λ. This was Bethabara (*John* i. 28). It should seem that Christ remained here for a consider-

able period of time; perhaps more than a month.

CHAP. XI. *Ver. 1. ἀπὸ Βηθανίας, κ. τ. λ.* See on *Matt.* xxi. 1; and compare *Luke* x. 38, *sqq.* The prepositions ἀπὸ and ἐκ are used indifferently to denote a place of habitation or of birth; and the second clause is probably added, because Mary and Martha were already known in the Gospel history. Thus also the anointing, which is described in the next chapter, is here mentioned by anticipation, as a fact of general notoriety. See *Matt.* xxvi. 13. Similar instances of *prolepsis* will be found in *Virg. Æn.* I. 2. IV. 43. *Sil. Ital.* II. 62. A. Gell. X. 16.

Ver. 4. οὐκ ἔστι πρὸς θάνατον. Not unto death, i. e. finally and irrevocably. The expression is found again in *1 John* v. 16; in which difficult passage, compared with the present, it is best explained with reference to those diseases, which are inflicted as punishments of sin, and were sometimes healed by the prayers of the elders. See *James* v. 14.

5 ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρ-
 6 θαν, καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον. Ὡς οὖν ἤκουσεν ὅτι
 7 ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. Ἐπειτα μετὰ τοῦτο
 8 λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. Λέγουσιν αὐτῷ
 9 οἱ μαθηταί, Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν
 10 ὑπάγεις ἐκεῖ; Ἀπεκρίθη ὁ Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας;
 11 ἴαν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου
 12 τοῦτου βλέπει· ἴαν δὲ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ
 13 φῶς οὐκ ἔστιν ἐν αὐτῷ. Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λά-
 14 ζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι, ἵνα ἐξυπνίσω αὐτόν.
 15 Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται. Εἰρήκει
 16 δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς
 17 κοιμήσεως τοῦ ὕπνου λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρη-
 18 σία, Λάζαρος ἀπέθανε· καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ
 19 ἦμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος
 20 Δίδυμος, τοῖς συμμαθηταῖς, Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ
 21 αὐτοῦ.
 22 Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν
 τῷ μνημείῳ. Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ στα-
 19 δίων δεκαπέντε· καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς
 20 περὶ Μάρθαν καὶ Μαρίας, ἵνα παραμυθῇσωνται αὐτὰς περὶ τοῦ ἀδελ-
 21 φοῦ αὐτῶν. Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντη-
 22 σεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθίζετο. Εἶπεν οὖν ἡ Μάρθα πρὸς
 τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει· ἀλλὰ

Ver. 19. Al. προς τὴν Μ. καὶ Μ.—21. ἡ Μάρθα. G. K. omitt the article.

Ver. 9. προσκόπτει. Scil. πῶδα λιθώ. Compare Matt. iv. 6. Some suppose that τὸ φῶς τοῦ κόσμου τοῦτου is applied by Christ to himself figuratively, as in John viii. 12, and elsewhere; but he seems here rather to indicate the duration of his ministry, by reference to an acknowledged maxim, similar to that in John ix. 4. His meaning is, that no obstruction was to be apprehended to his work on earth, until the night of his death should arrive, at the time appointed in the divine counsels.

Ver. 11. κεκοίμηται. See on Hom. II. A 241; and compare Mark v. 39.—With respect to the reply of the disciples, it may be remarked that sleep was regarded as a favourable symptom of recovery. Menander:—Ἵπνος δὲ πάσης ἐστὶν ὕψις νόσου. Eur. Orest. 211. ὦ φίλον ὕπνου θίλγητρον, ἐπι-
 κορον νόσου. Ach. Tat. IV. 10. ὕπνος πάντων νοσημάτων φάρμακον.

Ver. 16. μετ' αὐτοῦ. That is, with Christ, no: Λατρεύς. Thomas still entertained some

doubts of their safety in Jerusalem, though his affection for his Master would not allow him to remain behind.

Ver. 17. τέσσαρας ἡμέρας. See on ver. 39. v. 5, 6. The verb ἔχαιν is used as in John viii. 57.—In the next verse the preposition ἀπὸ imports at the distance of, subaud. γενομένη. Though rare, the same signification occurs in John xxi. 8. Rev. xiv. 20. Joseph. B. J. III. 8. 7. V. 2. 1. Diod. Sic. XIX. 25.

Ver. 19. τὰς περὶ Μ. καὶ Μ. That is, Martha and Mary only. It is true, the expression might include their friends also, as in Acts xiii. 13. Here, however, it is limited by the words περὶ τοῦ ἀδ. αὐτῶν. See Gr. Gr. § 68.

Ver. 20. ἐκαθίζετο. Sitting was the usual posture of mourners, as more especially indicative of grief. See Ezra ix. 3, 4. Job ii. 8. Ps. cxxxvii. 1. Isa. xlvii. 1. Ezek. viii. 14. Hom. Od. A. 539. 716. H. 163. Virg. Æn. XI. 349.

καὶ νῦν οἶδα ὅτι, ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός. Λέγει 23
 αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. Λέγει αὐτῇ Μάρθα, 24
 Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν 25
 αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ,
 κἂν ἀποθάνῃ, ζήσεται· καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀπο- 26
 θάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο; Λέγει αὐτῇ, Ναί, κύριε· ἐγὼ 27
 πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον
 ἐρχόμενος. Καὶ, ταῦτα εἰπούσα, ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν 28
 ἀδελφὴν αὐτῆς λάθρα, εἰπούσα, Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε.
 Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν. Οὕτως 29
 δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῇ τόπῳ ὅπου ὑπῆν-
 τησεν αὐτῇ ἡ Μάρθα. Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ 31
 καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ
 ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι ὑπάγει εἰς τὸ μνημεῖον,
 ἵνα κλαύσῃ ἐκεῖ. Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα 32
 αὐτόν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῇ, Κύριε εἰ ἦς ὦδε,
 οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίου- 33
 σαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο
 τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν, καὶ εἶπε, Ποῦ τεθείκατε αὐτόν; Λέ- 34
 γουσιν αὐτῇ, Κύριε, ἔρχου καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς. Ἐλεγον 35
 οὖν οἱ Ἰουδαῖοι, Ἴδε, πῶς ἐφίλει αὐτόν. Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ 37
 ἠδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ
 οὗτος μὴ ἀποθάνῃ; Ἰησοῦς, οὖν, πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχε- 38
 ται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῇ.
 Λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. Λέγει αὐτῇ ἡ ἀδελφὴ τοῦ τεθνη- 39
 κότες Μάρθα, Κύριε, ἥδη ὅχει· τεταρταῖος γάρ ἐστι. Λέγει αὐτῇ ὁ 40
 Ἰησοῦς, Οὐκ εἰπόν σοι, ὅτι, ἐὰν πιστεύσῃς, ὕψι τὴν δόξαν τοῦ Θεοῦ;
 Ἦσαν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκώς κείμενος· ὁ δὲ Ἰησοῦς ἦρε 41

Ver. 39. τεθνηκός. AL. τετελευτηκός.—41. οὗ ἦν ὁ τεθν. κείμενος. Omitted by G.S.; and bracketed by K.

Ver. 25. ἐγὼ εἰμι κ. τ. λ. I am the author of the resurrection, and the giver of life, temporal and eternal. The effect is here put for the cause, as in 1 Cor. i. 30, and elsewhere. With the declaration itself compare John iii. 36. v. 24. vi. 35. 57, 58. x. 28.

Ver. 33. ἐνεβριμήσατο τῷ πνεύματι. He groaned in the spirit, i. e. inwardly, mentally; and so in ver. 38. The expression is clearly synonymous with ἐτάραξεν ἑαυτὸν, which is added to mark more forcibly the intensity of his emotion. Compare John xii. 27. xiii. 31.

Ver. 38. ἐπέκειτο. Lay against it. See on Matt. xxvii. 60.

Ver. 39. τεταρταῖος γάρ ἐστι. E. T. He

has been four days dead; and adjectives of this form are frequently applied to the time of a person's death, as in Herod. II. 89. It appears, however, from ver. 17, that Lazarus had also been four days buried; and it was usual among the Jews to bury their dead the same day on which they died. Compare Acts v. 6. 10. It may be remarked that the interval which had elapsed since his death put the reality of that event beyond question, as it was a prevailing notion among the Jews that, after three days, every mark of corruption was manifest. Of the *syntax* see on Rom. II. A. 414. Gr. Gr. § 25. Obs. 15.

τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, Πάτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὕχλον τὸν περιεστυῶτα εἶπον, ἵνα πιστεῦσωσιν ὅτι σὺ με ἀπέστειλας. Καὶ, ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω. Καὶ ἐξηλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λυσάτε αὐτὸν, καὶ ἄφετε ὑπάγειν.

Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐτῶν ἀπηλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ· ἐὰν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Εἷς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν· οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόλῃται. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφῆτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους· καὶ οὐχ ὑπὲρ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι παρῤῥησία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπηλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ τῶν

Ver. 45. ὁ Ἰησοῦς. G. S. omit this nominative; and K. places it within brackets.

Ver. 44. ἡ ὄψις αὐτοῦ. *His face*; and so Gen. xxiv. 16. Jer. lli. 3. LXX. Rev. i. 16. Eilan. V. H. IV. 25.—Of σουδαρίον see on Luke xix. 20. After embalming, the Jews swathed the bodies of the dead with linen rolls, or bandages, similar to those still found about the mummies of the Egyptians. A separate napkin was wrapped about the head. Compare Matt. xxvii. 59. John xix. 40. xx. 7. Phavorinus explains κείρια by *κεντάριοι δαπνολ*.

Ver. 47. τί ποιοῦμεν; *What are we doing?* viz. in letting the popularity of Christ gain ground. The Jewish rulers, unable to resist the force of his miracles, seem to have been half disposed to admit the claims of Jesus, while the low condition in which he appeared, induced them to reject him. It was, therefore, necessary to destroy his popularity; which the Romans, they suggested, would construe into sedition, and put down by the suppression of their religious and political immunities.—

By τόπος is meant the temple, as in Hagg. ii. 9. LXX. Acts vi. 13, 14. Compare also Acts vii. 7. 49. There is an ellipsis of ἅγιος, which is supplied in Matt. xxiv. 15.

Ver. 49. Καϊάφας. See on Matt. xxvi. 3. Luke iii. 3. In former times the spirit of prophecy had rested upon the high-priest; and in that character, Caiaphas, unconsciously to himself, and in the utterance of a received maxim of political expediency, predicted the design of Christ's vicarious sacrifice, and its efficacy for the salvation of all mankind. *It is better, says the Talmud, to sacrifice one man, than to injure society at large.* So Virg. Æn. V. 815. *Unum pro cunctis dabitur caput.* Corn. Nep. in Milt. § 8. *Hæc populus respiciens, maluit eum innoxium plecti, quam se diutius esse in timore.*—By τέκνα τοῦ Θεοῦ (ver. 52) are intended mankind in general. Compare John x. 16.

Ver. 54. Ἐφραῖμ. A village about two miles from Jerusalem.

μαθητῶν αὐτοῦ. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν 55 πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῇ 56 ἱερῇ ἐστηκότες, Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτὴν; Δδῶκε· 57 σαν δὲ καὶ οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα, εἴαν τις γνῇ ποῦ ἐστὶ, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

12. Ὁ ΟΥΝ Ἰησοῦς, πρὸ ἑξ ἡμερῶν τοῦ πάσχα, ἦλθεν εἰς Βηθα- 1 νίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. Ἐποίησαν 2 οὖν αὐτῷ δειπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς τὴν τῶν συνανακειμένων αὐτῷ. Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου 3 πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσ- 4 καριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; Εἶπε δὲ τοῦτο, οὐχ 6 ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. Εἶπεν οὖν ὁ 7 Ἰησοῦς, Ἀφες αὐτὴν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε 8 ἔχετε.

Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ· καὶ ἦλθον, 9 οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. Ἐβουλευσάντο δὲ οἱ ἄρχιερεῖς, ἵνα καὶ τὸν Λάζαρον 10 ἀποκτείνωσιν· ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπίσ- 11 τευον εἰς τὸν Ἰησοῦν.

Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι 12

Ver. 2. G. K. 8. ἀνακειμένων σὺν αὐτῷ.

Ver. 55. ἵνα ἀγνίσωσιν ἑαυτούς. Purification was required of every Jew before the passover; varying in degree according to circumstances. The feast here mentioned was the third passover in our Lord's ministry. See John ii. 13. vi. 4.

CHAP. XII. Ver. 1. πρὸ ἑξ ἡμερῶν τ. π. Six days before the passover. So Amos i. 1. LXX. πρὸ δύο ἡρῶν τοῦ σιαιμοῦ. Compare also 2 Macc. xv. 36. Joseph. Ant. XV. 14.

Ver. 3. λίτραν. Probably this word corresponds with the Latin *libra*. Some, indeed, understand it of a piece of money so called; but, as Hebraized by the Rabbins, it always denotes weight.

Ver. 6. γλωσσόκομον. A purse, or rather, perhaps, a money-box. The word signifies

properly a case in which were kept the tongues (γλῶσσαι) of musical instruments. Hesych. γλωττόκομον ἐν ᾧ οἱ ἀλήται ἀπετίθεισαν τὰς γλωσσίδας. Hence, any chest or coffer generally. In the Talmud it denotes a coffin. —There is no authority for rendering βασιλεύειν, to manage, as some propose. It signifies rather to steal or purloin, as in John xi. 15. Thus in Joseph. Ant. XII. 5. 4, συλῆν and βασιλεύειν are joined as synonymous; and *ferre* occurs in the same sense in Virg. Eclog. IX. 51. Judas, it seems, received and dispensed the donations of those who contributed to the support of Christ and his disciples. See Luke viii. 3. Acts ii. 44.

Ver. 11. ὑπήγον. Withdrew themselves; subaud. ἑαυτούς.

- 13 ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαῖτα τῶν φοινίκων, καὶ ἐκῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστὶ γεγραμμένον, “Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.” Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ', ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος, ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν· διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. Οἱ οὖν Φαρισαῖοι εἶπον πρὸς αὐτοὺς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.
- 20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλθον Φιλίππῳ τε ἀπὸ Βηθσαῖδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν, λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. Ἐρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων, Ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου, πεσὼν εἰς τὴν γῆν, ἀπρὸ θάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει. Ὁ φιλὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ, ὅπου ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμός ἐσται· καὶ, ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.
- 27 Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; πατέρ, σῶσόν με ἐκ τῆς

Ver. 13. ὁ βασιλεὺς. K. omits the article.—17. ὅτι. AL ὅτε, less correctly.—

18. G. K. S. ἤκουσαν.—Ver. 26. καὶ ἰδὼν τις G. K. S. omit καὶ.

Ver. 13. βαῖτα. A word of Egyptian origin. It is used to denote a *palm-brach*, without the addition of φοινίκων, in 1 Macc. xiii. 51.

Ver. 16. ἰδοξάσθη. That is, after his ascension. Compare John vii. 39.

Ver. 19. ὀπίσω αὐτοῦ ἀπῆλθεν. See on Matt. iv. 19.

Ver. 20. Ἕλληνες. Probably, *Gentile proselytes*. In Acts xiii. 42, 43. τὰ ἔθνη καὶ σιβόμενοι προσήλυτοι seem to be convertible. Compare also Acts xvii. 4; and see on John vii. 35.

Ver. 23. ἐλήλυθεν. *Is coming*; i. e. is close at hand. The perfect is here used for the future, as in John iv. 38. v. 24, and other places, where the event is as vividly impressed upon the speaker's mind, as if it had already

happened. It should seem that these persons desired to see Christ under a wrong notion of the nature of his kingdom. Accordingly he tells his disciples that his approaching exaltation could only be attained by his death; he illustrates the effect which his death and resurrection would produce by the similitude of a grain of corn sown in the earth; and warns them that his suffering would only be a prelude to their own. Compare Matt. x. 39. Mark viii. 35.

Ver. 24. μόνος. *Alone*, and unproductive. The same similitude is employed in 1 Cor. xv. 36.

Ver. 26. τιμήσει. *Will reward*. The verb has the same sense in Xen. Cyr. II. 3. 6. Anab. VIII. 8. 9. See also on Matt. xv. 4.

Ver. 27. νῦν ἡ ψυχὴ μου κ. τ. λ. Under

ώρας ταύτης. Ἄλλα διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. Πάτερ, 28
δοξάσόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα,
καὶ πάλιν δοξάσω. Ὁ οὖν ὄχλος, ὁ ἐστὼς καὶ ἀκούσας, ἔλεγε βροντὴν 29
γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν. Ἀπεκρίθη ὁ 30
Ἰησοῦς, καὶ εἶπεν, Οὐ δὲ ἰμέ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.
Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τού- 31
του ἐκβληθήσεται ἔξω· καὶ ἐγὼ, εἰς ὑψωθὼς ἐκ τῆς γῆς, πάντας ἐλύσω 32
πρὸς ἑμαυτόν. Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀπο- 33
θνήσκειν. Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, 34
ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψο-
θῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;
Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν 35
ἐστὶ. Περιπατεῖτε, ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ·
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. Ἔως τὸ φῶς 36
ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γέννησθε. Ταῦτα ἐλάλησεν
ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίσ- 37
τευον εἰς αὐτόν· ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν 38
εἶπε, “Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίτι
ἀπεκαλύφθη;” Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν 39

Ver. 28. Cod. B. μου τὸ ὄνομα. Al. σου τὸν υἱόν.—34. δεῖ δεῖ. K. omitts δεῖ.
35. μεθ' ὑμῶν. G. K. S. ἐν ὑμῖν.

the prospect of his sufferings, our Lord exhibits the feelings of his human nature in praying to be released from them; but the recollection of the purpose for which he came into the world led him to conclude the prayer in a tone of pious resignation.

Ver. 28. εἰς ἰδοῦσα, εἰ π. δ. God had already manifested his glory through the miracles of Christ; and was about to extend it by his death, resurrection, and ascension, by the effusion of the Holy Ghost, and by the wonderful propagation of the Gospel.

Ver. 31. κρίσις. The judgment awaiting the Jews for their rejection of Christ; unless indeed the noun will bear the sense of the English word *crisis*. In the rabbinical writings the *devil* is frequently called the *prince of this world*; and it seems to have been a current opinion that the world, and especially the air (Eph. ii. 2), was filled with his agents, Irenæus also speaks of διαβόλον, ὃν εἰς κοσμοκράτορα καλοῦσι. Compare also John xiv. 30. xvi. 11. 2 Cor. iv. 4. Eph. vi. 12; and see on Luke x. 18.

Ver. 32. ἰδὼν ὑψωθῶ. See on John iii. 14. The adverb ἰδὼν must be rendered *when*; as in Deut. vii. 1. Judg. vi. 3. 2 Sam. vii. 12. Job vii. 4. LXX. John xiv. 3. 1 John iii. 2.

et alibi.—Of the sense, to which the verb *ἐλύσω* must be limited, see on John vi. 37.

Ver. 34. ἐκ τοῦ νόμου. See on John x. 34. It is nowhere said in Scripture that Christ should not die; but the multitude allude to the several prophecies which speak of the glory and perpetuity of his kingdom. See Ps. lxxix. 29. 36. ex. 4. Isa. ix. 7. Ezech. xxxvii. 25. Dan. ii. 44. vii. 14. 27. Our Lord, instead of replying directly to their question, admonishes them to profit by the light of his doctrine, during the short period of his presence among them. In illustration of vv. 35, 36, see on Matt. v. 14. Luke xvi. 8. John i. 9. ix. 4.

Ver. 38. ἵνα πληρωθῇ. See on Matt. i. 22. The citation from Isa. liii. 1, indicates the disregard which the Jews evinced for the evidence both of prophecy and miracle to the truth of Christianity. Properly ἀκοή is the act of hearing (Rom. x. 17); but it also denotes the thing heard, and thence a report. Thus Eur. Phæn. 826. βάρβαρον ὡς ἀκοὴν ἰδάν. Schol. ἀκοήν· τὸ ἀκουσόμενον. Compare also 1 Thess. ii. 13. Heb. iv. 2. Thucyd. i. 20. Eur. Iph. T. 818.

Ver. 39. οὐκ ἠδύναντο. Augustin. In D. Johan. Tr. 53. *Quare autem non poterant ei se*

40 Ἡσαΐας, “Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν
τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ,
41 καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.” Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε
42 τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν
ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτὸν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ
43 ὡμολόγουν, ἵνα μὴ ἀποσυναγάγωι γένωνται· ἡγάπησαν γὰρ τὴν δό-
ξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ.

44 Ἰησοῦς δὲ ἔκραξε, καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ,
45 ἀλλ’ εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά
46 με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ,
47 ἐν τῇ σκοτίᾳ μὴ μείνῃ. Καὶ ἴαν τις μου ἀκούσῃ τῶν ῥημάτων, καὶ μὴ
πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον,
48 ἀλλ’ ἵνα σώσω τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥή-
ματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος, ὃν ἐλάλησα, ἐκεῖνος
49 κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ὅτι ἐγὼ ἐξ ἑμαντοῦ οὐκ ἐλάλησα,
ἀλλ’ ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω, καὶ τί λα-
50 λήσω· καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. Ἀ οὖν λαλῶ
ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

1 13. ΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν
αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγα-
2 πῆσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἡγάπησεν αὐτούς. Καὶ
δείκνυσι γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν
3 Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ, εἰδὼς ὁ Ἰησοῦς, ὅτι
πάντα δίδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε
4 καὶ πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμά-
5 τια, καὶ, λαβὼν λέντιον, διέζωσεν ἑαυτόν· εἴτα βάλλει ὕδωρ εἰς τὸν

Ver. 47. πιστ. ΑΙ. φυλάξῃ.

ne quaeratur, cū respōdeo, quia nolebant :
malem quippe eorum voluntatem praevidit Deus,
et per prophetam praenuntiavit.—Of the cita-
tion following, see on Matt. xiii. 13 ; and of
the verb πωροῦσθαι see on Mark vi. 52.

Ver. 41. δόξαν αὐτοῦ. That is, of Christ.
But in Isa. vi. 1, the glory is that of Jehovah.
Hence Athanasius justly remarks, that St.
John identifies Christ with the Lord of Hosts ;
and, by a similar argument, St. Paul (Acts
xxviii. 26) confirms the divinity of the Holy
Ghost. With vv. 42, 43, compare John v.
44. ix. 22.

Ver. 44. Ἰησοῦς δὲ κ. τ. λ. These con-
cluding verses of the chapter contain a brief
summary of the doctrines which Christ had
previously delivered. Compare John i. 5. 9.
iii. 17, 18. v. 45. vi. 63. vii. 16. viii. 12. 28.
ix. 5. Of ver. 47, see on John ix. 30 ; and
compare Mark xvi. 16.

CHAP. XIII. Ver. 1. εἰς τέλος ἡγάπησεν.
For διτίλει ἀγαπῶν. Eur. Troad. 1061.
οὐδεὶς ἰράσσης, ὅστις οὐκ αἶψα φιλεῖ. Com-
pare Prov. xvii. 7.

Ver. 2. δείκνυσι γενομένου. That is,
during supper ; as it appears from vv. 4. 12.
26. The E. T. has supper being ended ; and
so also the Vulgate and some other versions.

Ver. 3. ὅτι πάντα κ. τ. λ. Compare
Matt. xxviii. 18. John iii. 35. See also John
xvii. 9.

Ver. 4. τὰ ἱμάτια. His pallium, or outer
garment. Compare Matt. v. 40. Mark xv.
20.—The word λέντιον is the Hellenistic
form of the Latin *linteum*, signifying a nap-
kin or towel. Arrian has used it, and the
rabbins have Hebraized it.—Of ἀρχιεσθαι
used pleonastically (ver. 5), see on Matt. iv.
17.

νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ 6 λέγει αὐτῷ ἐκεῖνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας; Ἀπεκρίθη Ἰη-7 σοὺς, καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν 8 αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μό-9 νον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ 10 λειουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίφασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθарοὶ ἐστε, ἀλλ' οὐχὶ πάντες. Ἦιδει γὰρ τὸν παρα-11 δίδοντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθарοὶ ἐστε.

Ὅτε οὖν ἐνίψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀνα-12 πεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; Ὑμεῖς φωνεῖτε 13 με, Ὁ διδάσκαλος, καὶ ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. Εἰ οὖν 14 ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, 15 ἵνα, καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. Ἀμήν, ἀμήν λέγω ὑμῖν, 16 οὐκ ἔστι δούλος μέζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μέζων τοῦ πέμψαντος αὐτόν. Εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἐὰν ποιῆτε αὐτά. Οὐ 17-18 περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ. “Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.” Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πτω-19 τεύσητε ὅτι ἐγὼ εἰμι. Ἀμήν, ἀμήν λέγω ὑμῖν, Ὁ λαμβάνων, ἐάν τινα 20 πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ 21 εἶπεν, Ἀμήν, ἀμήν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με. Ἐβλε-22 πον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. Ἦν 23 δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν

Ver. 23. εἰς τῶν μαθητῶν. G. K. R. εἰς εκ. τ. μ.

Ver. 7. μετὰ ταῦτα. See vv. 12, sqq. Peter's character is strongly marked in his conduct upon this occasion. His affection and respect for his Lord first led him to reject, and then more earnestly to desire, the proffered service.

Ver. 10. ὁ λειουμένος κ. τ. λ. The meaning is, that as the act of washing was merely emblematical of an inward purification of the mind and heart, its application to the feet would be equally significant as if it were extended to the whole body.

Ver. 16. ἀπόστολος. A messenger, simply; as in 2 Cor. viii. 23. The same proverb is used in Matt. x. 24. Luke vi. 40. John xv. 20. Its import is obvious.

Ver. 17. εἰ ταῦτα κ. τ. λ. Hesiod. Op. D. 62. εὐδαίμων τε ἢ δαίσιος, δεῖ τάδε πάντα

Εἰδὼς ἐργάζηται. Senec. Epist. 75. Non est beatus, qui scit illa, sed qui facit. Compare Matt. vii. 21. Luke vi. 46.

Ver. 18. ἐγὼ οἶδα κ. τ. λ. Christ anticipates the objection against his selection of Judas as an apostle, knowing him to be a traitor. The choice was in accordance with the prediction in Ps. xli. 9. Compare also John vi. 64. 70. Theodoret explains πτέρνα by δόλος, and the verb περιτίθειν denotes treachery in Gen. xxvii. 36. Jer. ix. 4. LXX. The metaphor is variously interpreted.

Ver. 20. ὁ λαμβάνων, κ. τ. λ. Compare Matt. x. 40.

Ver. 21. ἐταράχθη. See on John xi. 33.

Ver. 23. ἀνακείμενος ἐν τῷ κόλπῳ. See on Luke xvi. 22. The disciple whom Jesus

- 24 ἡγάπα ὁ Ἰησοῦς· νεύει οὖν τούτῳ Σίμων Πέτρος, πυθέσθαι τίς ἂν εἴη,
 25 περὶ οὗ λέγει. Ἐπιπεσὼν δὲ ἐκείνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγε
 26 αὐτῷ, Κύριε, τίς ἐστιν; Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν, ᾧ ἐγώ,
 27 Ἰούδας Σίμωνος Ἰσκαριώτῃ. Καί, μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς
 28 αὐτὸν ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς, ποίησον τά-
 29 χιον. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων, πρὸς τί εἶπεν αὐτῷ·
 30 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει
 31 αὐτῷ ὁ Ἰησοῦς, Ἀγώρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς
 32 πτωχοῖς ἵνα τὶ δῶ. Λαβὼν οὖν τὸ ψωμίον ἐκείνος, εὐθέως ἐξῆλθεν·
 33 ἦν δὲ νύξ, ὅτε οὖν ἐξῆλθε.
 34 Λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς
 35 ἐδοξάσθη ἐν αὐτῷ. Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει
 36 αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ'
 37 ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου
 38 ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἔλθειν· καὶ ὑμῖν λέγω ἄρτι. Ἐντολὴν
 39 καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἡγάπησα ὑμᾶς, ἵνα
 40 καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γινώσκονται πάντες, ὅτι ἐμοὶ
 41 μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. Λέγει αὐτῷ Σίμων Πέ-
 42 τρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ
 43 δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. Λέγει
 44 αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν
 45 ψυχὴν μου ὑπὲρ σοῦ θήσω. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου
 46 ὑπὲρ ἐμοῦ θήσεις; ἀμὴν, ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως
 47 οὗ ἀπαρνήσῃ με τρίς.

Ver. 25. ἐπιπεσὼν δὲ. K. οὖν. Some omit δὲ, and add οὕτως, after ἐκείνος. Compare ch. iv. 6.—26. Codd. B. C. βάψω τὸ ψωμίον, καὶ δώσω αὐτῷ: Βάψας οὖν τὸ ψ. λαμβάνει, καὶ δίδωσιν. I. Σ. I.—30. ὅτε οὖν ἐξ. G. K. S. omit οὖν. K. joins the clause with what follows.

loved was St. John, who thus designates himself, modestly withholding his name throughout his Gospel. Compare *John* xx. 2. xxi. 7. 20. It appears from ver. 28, that the conversation between him and Jesus was not heard by the rest of the apostles.

Ver. 26. ψωμίον. E. T. a *vor*; i. e. a piece of bread, dipped in the dish before him. Properly it denotes food generally; and the verb ψωμίζω, *to feed*. Hesych. ψωμιῖ· τρέφει.

Ver. 27. ὁ ποιῖς, π. τάχιον. A proverbial phrase, expressive of submission to an act, mingled with contempt for the agent. So Mart. Epigr. I. 47. 2. *Fac, si facis*. The comparative τάχιον is used for the superlative. See on Matt. xl. 11; and compare 1 Tim. iii. 14. Of γλωσσόκομον (ver. 29), see on *John* xii. 6.

Ver. 31. ἐδοξάσθη. The aorist is here used prophetically, as was the perfect in *John*

xii. 23. Compare also *John* xv. 6. Hence the future δοξάσει is immediately substituted in the next verse. See Gr. Gr. § 50. Obs. 5. 8.—With ver. 33, compare *John* vii. 34. viii. 21. See also ver. 36.—The diminutive τεκνία conveys the idea of the most endearing affection; and so *Gal.* iv. 19. 1 *John* ii. 1. 12. iv. 4. v. 21. In the same manner παῖδιον is used in *John* xxi. 5. 1 *John* ii. 18.—There is an ellipsis of χρόνον with the adjective μικρόν, which is supplied in *John* vii. 33. xii. 35.

Ver. 34. ἐντολὴν καινὴν. Not absolutely a new commandment; since the Mosaic law has enforced the duty of mutual love (*Levit.* xix. 18); but new in relation to its extent and degree, and as being the distinctive badge of the Christian profession. Compare 1 *John* ii. 7, 8.

Ver. 38. οὐ μὴ ἀλέκτωρ κ. τ. λ. Com-

νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ 6 λέγει αὐτῷ ἐκεῖνος, Κύριε, σύ μου νίπτεις τοὺς πόδας; Ἀπεκρίθη Ἰη-7 σοὺς, καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν 8 αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, 9 ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ 10 λελουμένος οὐ χρειαν ἔχει ἢ τοὺς πόδας νίβασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες. Ἦιδει γὰρ τὸν παρα- 11 δίδοντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ ἐστέ.

Ὅτε οὖν ἐνίψῃ τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀνα- 12 πεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; Ὑμεῖς φωνεῖτέ 13 με, Ὁ διδάσκαλος, καὶ ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. Εἰ οὖν 14 ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, 15 ἵνα, καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε. Ἀμὴν, ἀμὴν λέγω ὑμῖν, 16 οὐκ ἔστι δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτόν. Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. Οὐ 17-18 περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ. “Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.” Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πισ- 19 τεύσητε ὅτι ἐγὼ εἰμι. Ἀμὴν, ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων, ἐὰν τινα 20 πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ 21 εἶπεν, Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. Ἐβλε- 22 πον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. Ἦν 23 δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν

Ver. 23. εἰς τῶν μαθητῶν. G. K. & εἰς εκ. τ. μ.

Ver. 7. μετὰ ταῦτα. See vv. 12, sqq. Peter's character is strongly marked in his conduct upon this occasion. His affection and respect for his Lord first led him to reject, and then more earnestly to desire, the proffered service.

Ver. 10. ὁ λελουμένος κ. τ. λ. The meaning is, that as the act of washing was merely emblematical of an inward purification of the mind and heart, its application to the feet would be equally significant as if it were extended to the whole body.

Ver. 16. ἀπόστολος. A messenger, simply; as in 2 Cor. viii. 23. The same proverb is used in Matt. x. 24. Luke vi. 40. John xv. 20. Its import is obvious.

Ver. 17. εἰ ταῦτα κ. τ. λ. Hesiod. Op. D. 62. εὐδαίμων τε ἢ δόλιος, δεῖ τάδε πάντα

Εἰδὼς ἰργάζηται. Senec. Epist. 75. Non est beatus, qui scit illa, sed qui facit. Compare Matt. vii. 21. Luke vi. 46.

Ver. 18. ἐγὼ οἶδα κ. τ. λ. Christ anticipates the objection against his selection of Judas as an apostle, knowing him to be a traitor. The choice was in accordance with the prediction in Ps. xli. 9. Compare also John vi. 64. 70. Theodoret explains πτέρνα by δόλος, and the verb περιερίξεν denotes treachery in Gen. xxvii. 36. Jer. ix. 4. LXX. The metaphor is variously interpreted.

Ver. 20. ὁ λαμβάνων, κ. τ. λ. Compare Matt. x. 40.

Ver. 21. ἐταράχθη. See on John xi. 33.

Ver. 23. ἀνακείμενος ἐν τῷ κόλπῳ. See on Luke xvi. 22. The disciple whom Jesus

24 ἡγάπα ὁ Ἰησοῦς· νεύει οὖν τούτῳ Σίμων Πέτρος, πυθέσθαι τίς ἂν εἴη,
 25 περὶ οὗ λέγει. Ἐπιπεσὼν δὲ ἐκείνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγε
 26 αὐτῷ, Κύριε, τίς ἐστίν; Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν, ᾧ ἐγὼ,
 βάψας τὸ ψωμίον, ἐπιδώσω. Καὶ, ἐμβάψας τὸ ψωμίον, δίδωσιν
 27 Ἰούδα Σίμωνος Ἰσκαριώτῃ. Καὶ, μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς
 ἐκείνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς, ποιήσον τὰ
 28 χιον. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων, πρὸς τί εἶπεν αὐτῷ.
 29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει
 αὐτῷ ὁ Ἰησοῦς, Ἀγύρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς
 30 πτωχοῖς ἵνα τί δῷ. Λαβὼν οὖν τὸ ψωμίον ἐκείνος, εὐθέως ἐξῆλθεν·
 ἦν δὲ νύξ, ὅτε οὖν ἐξῆλθε.
 31 Λέγει ὁ Ἰησοῦς, Νῦν ἰδοξάσθῃ ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς
 32 ἰδοξάσθῃ ἐν αὐτῷ. Εἰ ὁ Θεὸς ἰδοξάσθῃ ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει
 33 αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ'
 ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου
 34 ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν· καὶ ὑμῖν λέγω ἄρτι. Ἐντολὴν
 κατὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἡγάπησα ὑμᾶς, ἵνα
 35 καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γινώσκονται πάντες, ὅτι ἐμοὶ
 36 μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. Λέγει αὐτῷ Σίμων Πέ-
 τρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ
 37 δύνασαί μοι νῦν ἀκολουθεῖσαι· ὕστερον δὲ ἀκολουθήσεις μοι. Λέγει
 αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθεῖσαι ἄρτι; τὴν
 38 ψυχὴν μου ὑπὲρ σου θήσω. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου
 ὑπὲρ ἐμοῦ θήσεις; ἀμὴν, ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως
 οὐ ἀπαρνήσῃ με τρίς.

Ver. 25. ἐπιπεσὼν δὲ. K. οὖν. Some omit δὲ, and add οὕτως, after ἐκείνος. Compare ch. iv. 6.—26. Codd. B. C. βάψω τὸ ψωμίον, καὶ δώσω αὐτῷ: Βάψας οὖν τὸ ψ. λαμβάνει, καὶ δίδωσιν. I. Σ. I.—30. ὅτε οὖν ἐξ. G. K. S. omit οὖν. K. joins the clause with what follows.

loved was St. John, who thus designates himself, modestly withholding his name throughout his Gospel. Compare *John* xx. 2. xxi. 7. 20. It appears from ver. 28, that the conversation between him and Jesus was not heard by the rest of the apostles.

Ver. 26. ψωμίον. E. T. a sop; i. e. a piece of bread, dipped in the dish before him. Properly it denotes food generally; and the verb ψωμιζειν, to feed. Hensch. ψωμιεῖ τρέφει.

Ver. 27. ὁ ποιεῖς, π. τάχιον. A proverbial phrase, expressive of submission to an act, mingled with contempt for the agent. So Mart. Epigr. I. 47. 2. *Fac, si facis*. The comparative τάχιον is used for the superlative. See on *Matt.* xl. 11; and compare 1 *Tim.* iii. 14. Of γλωσσόκομον (ver. 29), see on *John* xii. 6.

Ver. 31. ἰδοξάσθῃ. The aorist is here used prophetically, as was the perfect in *John*

xii. 23. Compare also *John* xv. 6. Hence the future δοξάσει is immediately substituted in the next verse. See Gr. Gr. § 50. Obs. 5. 8.—With ver. 33, compare *John* vii. 34. viii. 21. See also ver. 36.—The diminutive τεκνία conveys the idea of the most endearing affection; and so *Gal.* iv. 19. 1 *John* ii. 1. 12. iv. 4. v. 21. In the same manner παιδίον is used in *John* xxi. 5. 1 *John* ii. 18.—There is an ellipsis of χρόνον with the adjective μικρὸν, which is supplied in *John* vii. 33. xii. 35.

Ver. 34. ἐντολὴν κατὴν. Not absolutely a new commandment; since the Mosaic law has enforced the duty of mutual love (*Levit.* xix. 18); but new in relation to its extent and degree, and as being the distinctive badge of the Christian profession. Compare 1 *John* ii. 7, 8.

Ver. 38. οὐ μὴ ἀλέκτωρ κ. τ. λ. Com-

14. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ 1
 εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσὶν· εἰ 2
 δὲ μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν· καὶ, ἐὰν πο- 3
 ρευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι, καὶ παραλήψομαι ὑμᾶς
 πρὸς ἐμαυτόν· ἵνα, ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ᾔητε. Καὶ ὅπου ἐγὼ ὑπά- 4
 γω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδα- 5
 μεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; Λέγει αὐτῷ ὁ 6
 Ἰησοῦς, Ἐγὼ εἰμὶ ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται
 πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. Εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου 7
 ἐγνώκετε ἂν· καὶ ἅπ' ἄρτι γινώσκετε αὐτόν, καὶ ἑώρακατε αὐτόν. Λέ- 8
 γει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.
 Λέγει αὐτῷ ὁ Ἰησοῦς. Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώ- 9
 κάς με, Φίλιππε; Ὁ ἑωρακὴς ἐμὲ ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέ-
 γεις, Δεῖξον ἡμῖν τὸν πατέρα; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ 10
 ὁ πατὴρ ἐν ἐμοὶ ἐστι; Τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἅπ' ἐμαυτοῦ οὐ
 λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. Πιστεύετε 11
 μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μὴ, διὰ τὰ ἔργα
 αὐτὰ πιστεύετε μοι. Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ 12
 ἔργα, ἃ ἐγὼ ποιῶ, κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι
 ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. Καὶ ὁ τι ἂν αἰτήσητε ἐν τῷ 13
 ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. Ἐάν τι 14
 αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

Ver. 4. Some MSS. omit ἐγώ, others the word οἴδατε.—7. ἰγν. ἂν. AL ἂν ᾔδειτε.—
 11. ἐν ἐμοί. R. adds ἐστιν.

pare Matt. xxvi. 34. Mark xiv. 30. Of the phrase *τιθέναι τὴν ψυχὴν*, see on John x. 11.

CHAP. XIV. Ver. 1. *μὴ ταρασσέσθω κ. τ. λ.* In the discourse, which occupies this and the two following chapters, our Lord suggests various sources of consolation to the apostles, under the trials to which they would be exposed after his departure; and, as the only solid basis upon which to ground their hopes, he recommends a steadfast faith in God, and in himself as the Redeemer of the world. The E. T. renders *πιστεύετε* first in the indicative, and then in the imperative; but it is rather the imperative in both cases.

Ver. 2. *μοναί*. Happily rendered by the English word *mansions*, of which the etymology is the same. Most of the ancient Fathers understood a reference to different degrees of happiness in heaven; and it certainly could afford no especial comfort to the apostles merely to know that heaven was large enough for all men.

Ver. 4. *τὴν ὁδὸν οἴδατε*. Some understand by *ὁδὸν*, the doctrine of Christ; but it

was by his merits and mediation alone that heaven was to be opened to all believers. This indeed our Lord himself declares in ver. 6. The expression *ἡ ὁδὸς, ἢ ἡ ἀλήθεια, ἢ ἡ ζωὴ*, is a Hebraism, denoting the true and living way; i. e. the true way which leadeth unto life. Compare Acts iv. 12. 1 Cor. xv. 22. Heb. x. 19. See also on John xi. 25.

Ver. 10. *οὐ πιστεύεις κ. τ. λ.* These expressions clearly mark a distinction of persons in the Godhead. At the same time, our Lord declares that the perfection of divinity is the same in himself as in the Father; and that the works which he did, proceeding from the same divine essence, were proofs of the union subsisting between them.

Ver. 12. *μείζονα τούτων*. In consequence of the effusion of the Holy Ghost, the number of converts to Christianity by means of the preaching of the apostles, was greater than Jesus had made before his ascension. It should be remembered, however, that it was only by the name of Christ, and by the power which they derived from him, that these *μει-*

- 5-16 Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε· καὶ ἐγὼ ἐρω-
τήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ'
17 ὑμῶν εἰς τὸν αἰῶνα· τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται
λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε
18 αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. Οὐκ ἀφήσω ὑμᾶς ὀρφα-
19 νούς· ἔρχομαι πρὸς ὑμᾶς. Ἐτι μικρὸν καὶ ὁ κόσμος με οὐκ ἐτι θεωρεῖ,
20 ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. Ἐν ἐκείνῃ τῇ
ἡμέρᾳ γνώσεσθε ὑμεῖς, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, κα-
21 γὰρ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολὰς μου, καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν
ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου·
22 καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἑμαυτόν. Λέγει αὐτῷ
Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφα-
23 νίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐ-
τῷ, Ἐὰν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγα-
πήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσο-
24 μεν. Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν
ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός.
- 5-26 Ταῦτα λελάληκα ὑμῖν, παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ
πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς
27 διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα, ἃ εἶπον ὑμῖν. Εἰρήνην ἀφί-
νημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος διδωσιν,
ἐγὼ δίδωμαι ὑμῖν· μὴ ταρασσέσθω ὑμῶν ἡ καρδιά, μηδὲ δειλιάτω.
- 28 Ἰκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς· εἰ
ἡγαπᾷτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ
29 πατήρ μου μεῖζων μου ἐστί. Καὶ νῦν εἴρηκα ὑμῖν, πρὶν γενέσθαι ἵνα,

Ver. 22. G. K. S. καὶ τί γέγονεν.—28. εἶπον. Omitted by G. K. S.

John's *ἔργα* were performed. Compare *Acts* iii. 6.

Ver. 15. τὰς ἐντολὰς κ. τ. λ. From *faith* Christ turns to *obedience*, the other condition of the Christian covenant; and he enforces it upon a principle of love to himself.

Ver. 16. παράκλητον. The verb *παράκαλιν* has three significations, viz. to *advocate* (*Acts* xxviii. 20), to *teach*, or *exhort* (*Acts* ii. 40), to *comfort* (*Matt.* v. 4). This last is most common in the N. T. Hence the E. T. has translated *παράκλητος*, the title of the Holy Spirit, by *Comforter*. At the same time the office of the Christian *Paraclete* includes a variety of functions, which take in every acceptation of the word. Compare *ver.* 26. x. 26. xvi. 7. 13. In 1 *John* ii. 1, the word is very properly rendered *advocate*.

Ver. 17. κόσμος. The wicked portion of mankind; as in 1 *Cor.* xi. 32, and elsewhere.

Phavorinus: κόσμον· τοὺς ἐν ἀπιστίᾳ καὶ ἐν ἁμαρτίᾳ ἀνθρώπους. By the verbs *θεωρεῖν* and *γινώσκειν*, *mental discernment* is intended; and even in *ver.* 19 this is included, though the direct reference may be to Christ's death, and his appearance to his disciples after his resurrection. Compare *ver.* 23. The present tense is used for the future; and, indeed, interchanged with it.

Ver. 18. ὀρφανούς. *Destitute*: not, as the E. T. renders it, *comfortless*.

Ver. 27. οὐ καθὼς ὁ κόσμος κ. τ. λ. Compare *John* xvi. 33.

Ver. 28. ὁ π. μ. μεῖζων μ. ἐστί. Since Christ was both *perfect God* and *perfect man*, this declaration is not at variance with *John* x. 30. He is here speaking in his *mediatorial* character, and with reference to his *human* nature.

ὅταν γένηται, πιστεύσῃτε. Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· ἅλ' 31 ἵνα γνῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ, καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεύθεν.

15. ΕΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός 1 ἐστι. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ 2 καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. Ἦδη ὑμεῖς 3 καθαροὶ ἐστέ, διὰ τὸν λόγον, ὃν λελάληκα ὑμῖν· μέinate ἐν ἐμοὶ, καὶ γὰρ 4 ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, εἰ μὴ 5 μέινῃ ἐν τῇ ἁμπέλῳ· οὕτως οὐδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μέινήτε. Ἐγὼ 6 εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα· ὁ μένων ἐν ἐμοὶ, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἐὰν 7 μὴ τις μέινῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ 8 συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται. Εἰ μὴ 9 μέινήτε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ εἰ μὴ θέλητε αἰτήσεσθε, καὶ 10 γένησεται ὑμῖν. Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολύν 11 φέριτε, καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ 12 ἠγάπησα ὑμᾶς· μέinate ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν τὰς ἐντολάς μου 13 τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς 14 μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν, 15 ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Αὕτη 16 ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ 17 τῶν φίλων αὐτοῦ· ὑμεῖς φίλοι μου ἐστέ, εἰ μὴ ποιῇτε ὅσα ἐγὼ ἐντέλλομαι 18

Ver. 30. τοῦτου. Also wanting in G. K. S.—ἔχει G. in marg., εὐρίσκει. AL. εὐρίσκει. CHAP. XV. Ver. 6. αὐτά. Some few MSS. have αὐτὸ, but κλῆμα being used in a collective sense, the latter is preferable.—K. S. εἰς τὸ πῦρ.

Ver. 30. ὁ τοῦ κ. τ. ἄρχων. See on John xii. 31. Our Lord probably alludes to his approaching conflict with the arch-enemy in the garden of Gethsemane. The expression ἔχει οὐδέν ἐν ἐμοὶ, most probably means, *he has no power over me*; i. e. he will not prevail against me.

Ver. 31. ἅλ' ἵνα γνῶ κ. τ. λ. To complete the sense, some remove the point after ποιῶ. The construction, however, is elliptical, and the meaning is, that the failure of Satan's attempt would tend to establish Christ's mission. It is clear that the words ἐγείρεσθε, ἄγωμεν ἐντεύθεν, are parenthetical, and indicate his intention to remove forthwith from the city. See John xviii. 1.

CHAP. XV. Ver. 1. ἐγὼ εἰμι ἡ ἄμπελος κ. τ. λ. Probably this parable was suggested by what Christ had just been saying in Matt. xxvi. 29. He employs the image to urge upon his disciples the necessity of continuing

steadfast in the faith and practice of his religion, in order to derive from him that spiritual support which was essential to the success of their labours. Separated from him, they were as fruitless branches severed from the vine, and destined to be burned. The general term γεωργός is put for ἁμπελοργός, and so it is employed sometimes by other writers.

Ver. 2. καθαίρει. Prunes. In a like sense *purgare* is used in Hor. Ep. I. 7. 51. Hence καθαροὶ (ver. 3) implies the pruning away of those erroneous ideas and prejudices which the gift of the Spirit would enable them to eradicate. There is evidently a *paronomasia* in the use of the verbs αἶρειν and καθαίρειν. See Gr. Gr. § 69. V. 3.

Ver. 6. ἐβλήθη ἢ ἐξηράνθη. These aorists are put for the future, as in John xiii. 31; and the plural verbs which follow are used impersonally, as in Luke xvi. 4.

- 15 *μαὶ ὑμῖν.* Οὐκ ἐτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα, ἃ ἤκουσα παρὰ
 16 τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν. Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέ-
 17 ρητε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα, ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν
 17 τῷ ὀνόματί μου, δῶ ὑμῖν. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλή-
 18 λους.
 18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.
 19 Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσ-
 20 μου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ
 20 ὑμᾶς ὁ κόσμος. Μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἐστι
 21 δούλος μεῖζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν·
 21 αὐτὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. Ἀλλὰ ταῦτα
 22 πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά
 22 με. Εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ
 23 πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. Ὁ ἐμὲ μισῶν, καὶ τὸν
 24 πατέρα μου μισεῖ. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος
 25 πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασι, καὶ μεμισήκασι
 25 καὶ ἐμὲ καὶ τὸν πατέρα μου· ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμέ-
 26 νος ἐν τῷ νόμῳ αὐτῶν, “Ὅτι ἐμίσησάν με δωρεάν.” Ὅταν δὲ ἔλθῃ ὁ
 26 παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς
 27 ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ
 27 ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.
 1-2 16. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. Ἀποσυναγώ-
 3 γους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς
 3 δόξῃ λατρείαν προσφέρειν τῷ Θεῷ· καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι

Ver. 22. εἶχον. *Al. εἶχσαν.* See *Gr. Gr.* § 19. *Obs. 6.* *CHAR. XVI. Ver. 3.*
G. K. S. omit ὑμῖν, which is probably an interpolation.

Ver. 15. οὐκ ἐτι ὑμᾶς λέγω δούλους. See *John xiii. 13.* His discourses respecting his Messiahship had hitherto been comparatively obscure.

Ver. 16. οὐχ ὑμεῖς με ἐξ. Among the Jews each selected a favourite rabbi; but Christ had chosen his disciples: and that, not from any merit on their part, but as being most fit, on account of their humble condition, to be the means of propagating the Gospel.

Ver. 20. μνημ. τοῦ λόγου κ. τ. λ. See *Matt. x. 24. Luke vi. 40. John xiii. 16.*

Ver. 22. ἁμαρτίαν. The particular sin of rejecting Christ in the face of the most convincing proof, afforded by his works, to the truth of his religion. Compare *John xvi. 9.* The word *πρόφασις* denotes generally any excuse, whether good or bad. Phavorinus:

πρόφασις· ἢ ἡ ἀληθῆς, ἢ ἡ ψευδὴς αἰτία. Thus *Hos. x. 4. LXX.,* *πρόφασις ψευδεῖς.* *Xen. Anab. VII. 6. 16. πρόφασις δίκαια.* With *ἑωράκασι* (*ver. 24*) supply *αὐτὰ, καὶ τὰ ἔργα.*

Ver. 25. ὅτι ἐμίσησάν με δωρεάν. From *Ps. xxxv. 19. lxi. 4.* Elsewhere *δωρεάν* signifies *freely* (*Matt. x. 8*); but the corresponding Hebrew word is rendered *ἀδίκως* in *Prov. i. 11. LXX.*

Ver. 26. ἐκεῖνος. Since *πνεῦμα* is neuter, the masculine gender here plainly indicates the personality of the Holy Ghost.

CHAR. XVI. Ver. 1. σκανδαλισθῆτε. See on *Matt. v. 29. xi. 6.*

Ver. 2. λατρείαν προσφέρειν. To offer sacrifice. Compare *Exod. vii. 16. LXX.* So in the Talmud:—*He that slayeth the wicked is as one who offereth sacrifice.* Our Lord's

οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. Ἄλλα ταῦτα λελάληκα ὑμῖν, ἵνα, 4
 ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα δὲ
 ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. Νῦν δὲ ὑπάγω πρὸς 5
 τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; ἀλλ', ὅτι 6
 ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἄλλ' 7
 ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ
 μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ,
 πέμψω αὐτὸν πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περ 8
 ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως· περὶ ἁμαρτίας μὲν, 9
 ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα 10
 μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ 11
 κόσμου τούτου κέκριται.

Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι 12
 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν 13
 τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλή-
 σει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ 14
 ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Πάντα, ὅσα ἔχει ὁ πατήρ, ἐμά ἐστὶ 15
 διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν, 16
 καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω
 πρὸς τὸν πατέρα. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, 17
 Τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν, Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μι-
 κρὸν, καὶ ὄψεσθέ με; καὶ, Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; Ἐλεγον 18
 οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. Ἐγὼν 19
 οὖν ὁ Ἰησοῦς, ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου

Ver. 7. ἐὰν γὰρ μὴ ἀπέλθω. S. inserts ἐγὼ after γὰρ.—15. λήψεται. G. K. S.
 λαμβάνει.—19. ἔγνων οὖν. G. omits οὖν.

prophecy is verified by Acts vii. 58. viii. 1.
 ix. 1. xxiii. 14.

Ver. 4. ἐξ ἀρχῆς οὐκ εἶπον. The cau-
 tions in Matt. v. 11, and elsewhere, refer to
 those minor deprivations which the apostles
 were to suffer before the death of their Mas-
 ter; and our Lord's observation in the next
 verse, compared with John xiii. 36. xiv. 8,
 must be confined to the present effects of their
 sorrow, which prevented any further enquiries
 upon the subject. Thus Seneca:—*Curæ levēs
 loquuntur, ingentes stupent*. Compare Herod.
 VII. 147. Eurip. Troad. 698. So also
 Shakspeare:—*Light sorrows speak; great
 griefs are dumb*.

Ver. 8. ἐλέγξει. Will convince; i. e. will
 furnish a convincing proof. The points to be
 proved were, *ἀμαρτία*, the sin of the Jews in
 rejecting Christ, of which many thousands
 were convinced on the first descent of the
 Holy Ghost (Acts ii. 37, *sqq.*); *δικαιοσύνη*,

the innocence of Christ, without which he
 could not have returned to the Father (Acts
 ii. 22, *sqq.*); and *κρίσις*, the judgment of God
 against those who persist in opposing the
 Messiah's kingdom, against which Satan will
 never prevail. See on John xli. 31.

Ver. 12. βαστάζειν. To comprehend.
 Epict. Ench. 38. *τὴν σταντοῦ φύσιν κατὰ-
 μαθε, εἰ δύνασαι βαστάσαι*. Very similar
 is the use of *ferre* in Hor. A. P. 39. Our Lord
 alludes to those doctrines, which their national
 prejudices would not allow them to compre-
 hend; such as the abrogation of the Mosaic
 law, the rejection of the Jews, and justification
 by faith.

Ver. 13. τὰ ἐρχόμενα. Present for future.
 For instances of the fulfilment of this promise,
 see Acts xi. 28. xx. 26. 29. xxi. 11. 1 Tim.
 iv. 1. 2 Tim. iii. 1. 2 Pet. i. 14. It will be
 remarked that the terms here employed fully
 establish the doctrine of the Trinity.

ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν
 20 μικρὸν, καὶ ὄψισθέ με; ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρη-
 νήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ
 21 λύπη ὑμῶν εἰς χαρὰν γενήσεται. Ἡ γυνὴ, ὅταν τίκτη, λύπην ἔχει, ὅτι
 ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει
 τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.
 22 Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσε-
 23 ται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν· καὶ ἐν
 ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν, ἀμὴν λέγω ὑμῖν,
 24 ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Ἔως
 25 ἄρτι οὐκ ᾔτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ
 26 χαρὰ ὑμῶν ᾗ πεπληρωμένη. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
 ἀλλ' ἔρχεται ὥρα, ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρ-
 26 ῥησία περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-
 ματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα
 27 περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε,
 28 καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. Ἐξῆλθον παρὰ τοῦ
 πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον, καὶ
 29 πορεύομαι πρὸς τὸν πατέρα. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε,
 30 νῦν παρῥησία λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις· νῦν οἶδαμεν
 ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ
 31 πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι
 32 πιστεύετε; ἰδοὺ, ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇ ἕκασ-
 τος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ
 33 μετ' ἐμοῦ ἐστί. Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν
 τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε· ἐγὼ νενίκηκα τὸν κόσμον.
 1 17. ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ
 εἰς τὸν οὐρανόν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν
 2 υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σέ· καθὼς ἔδωκας αὐτῷ ἐξουσίαν

Ver. 25. ἀλλ' ἔρχεται. G. K. S. omit the conjunction.—31. R. K. πιστεύετε, without an interrogation.—33. ἔξετε. G. K. S. ἔχετε.

Ver. 21. ἡ γυνή, κ. τ. λ. See on Hom. II. A 270. The verb *τίκτειν* in the sense of parturire and *γεννᾶν*, applied to females, are occasionally found both in sacred and profane authors.

Ver. 23. οὐκ ἐρωτήσετε. That is, ye will have no need to ask; since the Spirit will reveal it to you. Our Lord alludes to ver. 19; as do the disciples also in ver. 30. His knowledge of a wish, which they had not expressed, convinced them of his divinity.

Ver. 26. ἃ οὐ λέγω κ. τ. λ. Christ does not say that he will not intercede; but that it was unnecessary to re-assure the disciples of his intercession, which he had already pro-

mised (John xiv. 16), and of its acceptance by the Father.

Ver. 32. εἰς τὰ ἴδια. Scil. *οἰκήματα*. See on John I. 11. For the accomplishment of this prediction see Matt. xxvi. 56.

CHAP. XVII. Ver. 1. δόξασόν σου· κ. τ. λ. That is, Restore thy son to that state of glory, which he had in heaven from all eternity; that thine own glory may thereby be more abundantly manifested in the propagation of the gospel, and the knowledge of salvation.

Ver. 2. καθὼς. Since; inasmuch as. So in Rom. i. 28, *et alibi*. Of the construction following, see on John vi. 39.

πάσης σαρκὺς, ἵνα πᾶν, ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινόν 3 Θεόν, καὶ ὃν ἀπέστειλας, Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδόξασα ἐπὶ τῆς 4 γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι, ἵνα ποιήσω· καὶ νῦν δόξασόν 5 με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ, ἣ εἶχον προ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφάνέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδω- 6 κάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι. Νῦν ἐγνώκαν ὅτι πάντα, ὅσα δέδωκάς μοι, 7 παρὰ σοῦ ἐστὶν· ὅτι τὰ ρήματα, ἃ δέδωκάς μοι, δέδωκα αὐτοῖς, καὶ 8 αὐτοὶ ἔλαβον, καὶ ἐγνώσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξηλθον, καὶ ἐπίστευ- σαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσ- 9 μου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσὶ· καὶ τὰ ἐμὰ πάντα 10 σὰ ἐστί, καὶ τὰ σὰ, ἐμὰ· καὶ διδόξασμαι ἐν αὐτοῖς. Καὶ οὐκ ἐτι εἰμὶ ἐν 11 τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πά- τερ ἁγίε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὦσιν ἐν, καθὼς ἡμεῖς. Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν 12 αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. Νῦν 13 δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χα- ρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον 14 σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσ- 15 μου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ· Ἐκ τοῦ κόσμου οὐκ εἰσὶ, 16 καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ· ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ 17 σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσ- 18

Ver. 4. Codd. A. B. C. τελειώσας.—11. οὗς ᾤ. Al. ὧς.

Ver. 3. ἵνα γινώσκωσι κ. τ. λ. Herein are stated the fundamental doctrines of the Christian faith, as opposed to the principles of Judaism and Pagan idolatry; viz. belief in the unity of the Godhead, and in the Gospel of Christ. In ver. 5, there is a decisive assertion of Christ's pre-existence, and, therefore, of his divinity.

Ver. 6. σοὺ τὸ ὄνομα. See on Matt. vi. 9. In this place, and in vv. 11. 26, the expression may signify, by an easy extension of its usual import, the *will of God*, as revealed by Jesus Christ.

Ver. 9. οὐ περὶ κ. τ. λ. The negation is not here absolute, but comparative. Christ's first prayer was for the apostles; but he afterwards (ver. 20,) intercedes for all believers. See on Matt. ix. 13.

Ver. 11. ἵνα ὦσιν ἐν, καθὼς ἡμεῖς. The union for which Christ prays, is a unity of profession, of purpose, and of love; and that

so complete as to be fitly represented by the unity of the divine essence. So again in ver. 23.

Ver. 12. ὁ υἱὸς τῆς ἀκ. See on Matt. xxiii. 15. The Scripture to which Christ alludes, is that cited in John xiii. 19. With the following verses compare John xv. 11. 18, 19.

Ver. 15. ἐκ τοῦ πονηροῦ. See on Matt. v. 37. Our Lord did not pray that his disciples should be separated from unbelievers, but, that being proof against the *evil one*, they might preach the Gospel with effect.

Ver. 17. ἀγιάσον αὐτοὺς κ. τ. λ. Consecrate them to thy service in the Gospel. After ἀγιάσον there is an ellipsis of σοί. Compare Exod. xiii. 2. I. XX. In ver. 19, the sense is, *I dedicate myself, for their sakes, to the work which I have undertaken, that they also may be set apart to the propagation of the truth.* Of ἀγιάζειν, see on Matt. vi. 9.

19 μου, καὶ ἐπέστελα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν ἐγὼ
 20 ἀγιάζω ἑαυτὸν, ἵνα καὶ αὐτοὶ ὥσιν ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ
 τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου
 21 αὐτῶν εἰς ἐμὲ, ἵνα πάντες ἐν ὧσι· καθὼς σὺ, πάτερ, ἐν ἐμοί, καὶ ἐγὼ ἐν
 σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με
 22 ἀπέστειλας. Καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα
 23 ὥσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμέν· ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὥσι
 τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας,
 24 καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμὲ ἡγάπησας. Πάτερ, οὓς δέδωκάς μοι,
 θέλω ἵνα, ὅπου εἰμι ἐγὼ, κακεῖνοι ὥσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν
 τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με, πρὸ καταβολῆς κόσμου.
 25 Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι
 26 ἔγνωσαν ὅτι σὺ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ
 γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐγὼ ἐν αὐτοῖς.
 1 18. ΤΑΥΤΑ Εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν
 τοῦ χειμάρρου τοῦ Κεδρὼν, ὅπου ἦν κῆπος· εἰς ὃν εἰσῆλθεν αὐ-
 2 τὸς καὶ οἱ μαθηταὶ αὐτοῦ. Ἦιδει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν,
 τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν
 3 αὐτοῦ. Ὁ οὖν Ἰούδας, λαβὼν τὴν σπιῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ
 Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.
 4 Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν
 5 αὐτοῖς, Τίνα ζητεῖτε; Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον.
 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας, ὁ παραδι-
 6 δούς αὐτὸν, μετ' αὐτῶν. Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγὼ εἰμι, ἀπήλ-
 7 θον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. Πάλιν οὖν αὐτοὺς ἐπρώτησε,
 8 Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον. Ἀπεκρίθη ὁ Ἰη-
 9 σοῦς, Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπά-
 10 λιστα ἐξ αὐτῶν οὐδένα. Σίμων οὖν Πέτρος, ἔχων μάχαιραν, εἵλκυσεν
 αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ
 11 ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. Εἶπεν οὖν ὁ Ἰη-

Ver. 20. G. K. 8. πιστευσόντων.—23. Cod. D. ἡγάπησα αὐτούς. CHAP. XVIII.
 Ver. 1. τοῦ. K. R. τῶν Κεδρῶν. See note.

Ver. 21. ἵνα πάντες ἐν ὧσι κ. τ. λ. In Jerusalem, at the foot of the Mount of
 this passage the doctrine of the communion of
 saints is clearly indicated.

Ver. 25. Πάτερ δίκαιε, κ. τ. λ. The prayer
 now reverts to the apostles.

CHAP. XVIII. Ver. 1. τοῦ χειμ. τοῦ
 Κεδρῶν. The brook not of cedars, but of
 blackness; or the black brook. Though al-
 ways undeclined in the N. T. and the LXX.,
 the genitive Κεδρῶνος occurs in Joseph.
 Ant. IX. 7. 3. It was situated eastward of

Ver. 3. τὴν σπιῖραν. See on Matt. xxvii.
 27. The article shows that a particular body
 of men is intended.

Ver. 6. ἔπεσον χαμαί. The effect pro-
 duced upon the guards by our Lord's reply
 was undoubtedly miraculous; and so the early
 Fathers always regarded it.

Ver. 8. τούτους. The disciples. In the
 next verse the reference is to John xvii. 12.

σοὺς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην· τὸ ποτήριον, ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;

Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέ-
λαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν, καὶ ἀπήγαγον αὐτὸν πρὸς Ἀν-
ναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυ-
τοῦ ἐκείνου. Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμ-
φέρει. ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. Ἠκολούθει δὲ τῷ
Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής· ὁ δὲ μαθητής ἐκεῖνος ἦν
γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ
ἀρχιερέως· ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Εξῆλθεν οὖν
ὁ μαθητής ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῷ θυρωρῷ,
καὶ εἰσήγαγε τὸν Πέτρον. Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ
Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει
ἐκεῖνος, Οὐκ εἰμί. Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρα-
κιὰν πεποικηκότες, ὅτι ψύχος ἦν, καὶ θερμαίνοντο· ἦν δὲ μετ' αὐτῶν
ὁ Πέτρος ἐστῶς καὶ θερμαινόμενος. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν
Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς αὐτοῦ.
Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ
πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ
Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· τί με ἐπερωτᾷς;
ἐπερωτήσῃς τοὺς ἀκηκόοντας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν
ἀ εἶπον ἐγώ. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρῆστη
κὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;
Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ
κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; Ἀπέστειλεν αὐτὸν ὁ Ἄννας
δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ,
Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν,
Οὐκ εἰμί. Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὐ 26

Ver. 11. τὴν μ. σου. G. K. S. omit the pronoun as spurious.—14. ἀπολέσθαι. AL. ἀποθανεῖν.—15. K. omits the article before ἄλλος.—20. ἐν τῇ συναγ. G. K. S. are without τῇ.—ὅπου πάντοτε. S. παντόθεν.—24. R. ἀπέστειλεν οὖν. κ. τ. λ. The verse is parenthetical; unless it has been inadvertently transposed by the copyists. Its proper place is after ver. 14.

Ver. 11. τὸ ποτήριον. See on Matt. xx. 22. Matthew (xxvi. 53,) and John have related two different expressions of our Lord, which were both spoken by him. Compare, however, Matt. xxvi. 42.

Ver. 13. Ἄνναν. See on Luke iii. 2.—Of ver. 14, see on John xi. 40.

Ver. 15. ὁ ἄλλος μαθητής. The article is clearly definite. It is generally supposed that St. John himself is meant; and the great friendship which subsisted between him and Peter will easily account for his being

called the other of two disciples, Peter being one. Compare also John xx. 2, 3, 4, 8.

Ver. 18. ἀνθρακιάν. A fire of coals: as in Eccles. xi. 32. LXX. Hom. Π. I. 213. Arist. Eq. 777. About the season of the Passover the nights are cold in Palestine. As here used, ψύχος occurs in Xen. Cyr. IV. 9. 15. Men. IV. 3. 8.

Ver. 23. εἰ κακῶς ἐλάλησα. Christ refers to the nature of his doctrines, respecting which the high-priest had made enquiry (ver. 19). Of the verb δέρεις, see on Matt. xxi. 35.

ἀπέκοψε Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτόν ;
 27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
 28 ἈΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον
 ἦν δὲ πρώτη· Καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶ-
 29 σιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς,
 30 καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου ; Ἀπεκρί-
 θησαν, καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώ-
 31 καμεν αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν ὑμεῖς, καὶ
 κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι,
 32 Ἡμῖν οὐκ ἐξέστιν ἀποκτεῖναι οὐδένα· ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρω-
 33 θῇ, ὃν εἶπε σημαίνων ποῖον θάνατον ἤμελλεν ἀποθνήσκειν. Εἰσῆλθεν
 οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ
 34 εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων ; Ἀπεκρίθη αὐτῷ ὁ Ἰη-
 35 σοὺς, Ἀφ' ἐαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ ; Ἀπε-
 κρίθη ὁ Πιλάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι ; τὸ ἔθνος τὸ σὸν καὶ οἱ
 36 ἄρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας ; Ἀπεκρίθη ὁ Ἰησοὺς, Ἡ
 βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τού-
 του ἦν ἡ βασιλεία ἣ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ
 παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.
 37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ ; Ἀπεκρίθη ὁ Ἰη-
 σοὺς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι,
 καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ·
 38 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. Λέγει αὐτῷ ὁ Πι-
 λάτος, Τί ἐστὶν ἀλήθεια ; καὶ, τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς
 Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ·

Ver. 28. πρώτη. G. πρωτή.—ἀλλ' ἵνα φαγ. G. ἀλλὰ φ.

Ver. 28. ἵνα φάγωσι τὸ πάσχα. Contact with Gentiles was regarded as a defilement, which would render them unfit to partake of the paschal feast, in accordance with *Numb. xix. 32*. The passage supports the hypothesis that Christ had celebrated the Passover before the generality of the Jews. See on *Matt. xvii. 17*.

Ver. 31. ἡμῖν οὐκ ἐξέστιν κ. λ. Pilate claims to himself the power of life and death in *John xix. 10*. From his telling the Jews, however, to judge Jesus according to their own laws, it is clear that the laws regulating capital punishment were still in force, and sometimes executed (*Acts vii. 57. xii. 2*) ; subject, it should seem, to the sanction of the governor. Still, had Jesus been put to death by the Jewish law, he would not have died by *crucifixion*, which was a Roman punishment. For his prophetic declarations on this

point (ver. 32), see *Matt. xx. 19. Luke xviii. 32. John iii. 14. xii. 32*.

Ver. 37. σὺ λέγεις, κ. τ. λ. See on *Matt. xxvi. 25*. This is the *good confession* which our Lord is said by St. Paul (1 *Tim. vi. 13*) to have made before Pilate. By claiming a *spiritual*, not an *earthly*, kingdom, he repelled the charge of sedition, which had been brought against him, and which gave rise to Pilate's question. See on *Matt. xxvii. 11*.

Ver. 38. τί ἐστὶν ἀλήθεια. It is observable that ἀλήθεια wants the article, which is prefixed to the word as used by our Lord in the preceding verse, who clearly meant *the Gospel*. Pilate possibly imagined that he alluded to the conflicting opinions which prevailed among the philosophers respecting *Truth* ; and, though he put the question, he did not think it of sufficient importance to wait for a reply.

ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε 39
οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; Εκραύγασαν οὖν πά- 40
λιν πάντες, λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. Ἦν δὲ ὁ Βα-
ραββᾶς ληστής.

19. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἑμαστίγωσε. 1
Καὶ οἱ στρατιῶται, πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ 2
τῇ κεφαλῇ. καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, καὶ ἔλεγον, 3
Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ράπισματα.
Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν 4
αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. Ἐξῆλθεν 5
οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν
ἱμάτιον· καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος. Ὅτε οὖν εἶδον αὐτὸν οἱ 6
ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύ-
ρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ σταύ-
ρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. Ἀπεκρίθησαν αὐτῷ οἱ 7
Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει
ἀποθανεῖν, ὅτι αὐτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ 8
Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ 9
πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σύ; Ὁ δὲ Ἰησοῦς
ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ 10
οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν
ἔχω ἀπολύσαί σε; Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν 11
κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ-
σοι μείζονα ἁμαρτίαν ἔχει. Ἐκ τούτου ἐζητεῖ ὁ Πιλάτος ἀπολύσαι 12
αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραζόν, λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ
εἰ φίλος του Καίσαρος· πᾶς ὁ βασιλεὺς αὐτὸν ποιῶν ἀντιλέγει τῷ
Καίσαρι. Ὁ οὖν Πιλάτος, ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω 13
τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον

Ver. 4. G. K. omit οὖν.—6. αὐτόν. Wanting in R.—7. τοῦ Θεοῦ. G. K. S. have not the article; and K. reads υἱὸν Θ. αὐτὸν ἐκ.—10. λέγει οὖν. K. encloses οὖν within brackets.—13. τοῦτον τὸν λ.—AL. τῶν λόγων τούτων.

CHAP. XIX. Ver. 5. Ἴδε, ὁ ἄνθρωπος. In uttering these words, Pilate seems to have pointed to Jesus in the hope of exciting commiseration, and effecting his release. Disgust and irritation at the malice of the Jews is strongly marked in his reply to their persevering demands for his crucifixion.

Ver. 7. νόμον. Either the law against false prophets (Deut. xviii. 20), or rather, that against blasphemy (Lev. xxiv. 16). Compare Matt. xxvi. 65. Luke xii. 71.

Ver. 9. πόθεν εἰ σύ; Since Pilate knew that Jesus was a Galilean, his fear, which dictated this question, probably arose from the apprehension that he might be, after all,

no ordinary person; but possibly some god or demigod, whom, as a Pagan, he might suppose to have visited the earth in human form. See Acts xiv. 12.

Ver. 11. ἄνωθεν. From heaven. See on John iii. 3. Christ allows the authority of Pilate to have been legitimate; and, therefore, he was less guilty even in the improper exercise of it, than were those who forced him to sanction their murderous designs. The term ὁ παραδιδούς is used of the Jewish rulers collectively.

Ver. 13. βήματος. The tribunal, or judgment-seat. It was situated upon an elevated stage, called Gabbatha (from an Hebrew verb

- 14 Λιθόστρωτον, Ἐβραϊστὶ δὲ, Γαββαθά. Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν.
- 15 Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, σταύρωσον αὐτὸν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς,
- 16 Οὐκ ἔχομεν βασιλεία, εἰ μὴ Καίσαρα. Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.
- 17 Παρέλαβον δὲ τὸν Ἰησοῦν, καὶ ἀπήγαγον· καὶ, βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται
- 18 Ἐβραϊστὶ Γολγοθᾶ· ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους
- 19 δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένος, Ἰη-
- 20 σοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένος Ἐβραϊστὶ,
- 21 Ἑλληνιστὶ, Ῥωμαιστὶ. Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκείνος
- 22 εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων. Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα,
- 23 γέγραφα. Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῃ στρατιῳτῇ μέρος· καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου·
- 24 εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, “ Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.” Οἱ μὲν
- 25 οὖν στρατιῶται ταῦτα ἐποίησαν. Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ
- 26 Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοῦ,

Ver. 14. ἕκτη. Cod. D. τρίτη. Gr. Gr. in marg. Compare Mark. xv. 25.—
16. ἀπήγαγον. G. K. S. ἤγαγον.—26. ἰδοῦ. G. K. ἰδε.—Some MSS. also in the
next verse.

signifying to raise); and the floor was λιθόστρωτον, covered with a tessellated pavement. The word Γαββαθά is not, therefore, synonymous with λιθόστρωτον, with which ἰδαφος is understood.

Ver. 14. παρασκευὴ τοῦ πάσχα. The eve of the Passover. Taken absolutely παρασκευὴ is the eve of a Sabbath; as in vv. 31. 42. See on Matt. xxvii. 62.

Ver. 19. τίτλον. This word is the Latin stilius, which was used to denote an inscription attached to a criminal, and indicating the cause of his punishment. It is so used in Sueton. Calig. c. 34. Domit. c. 10.

Ver. 22. δ γέγραφα, γέγραφα. There are analogous forms both in the rabbinical and classical writings, implying that what is done

shall not be altered. Pilate, in so saying, was moved by a mingled feeling of indignation and contempt.

Ver. 23. χιτῶν ἄρραφος. Aaron's vest is similarly described in Joseph. Ant. III. 7. 4. It is also stated in the Talmud, that the priests' garments were not made with the needle, but by the weaver.

Ver. 25. M. ἡ τοῦ Κλωπᾶ. Scil. γυνή. This Cleopas must not be confounded with Cleophas mentioned in Luke xxiv. 18. His other name was Alphaeus, Matt. x 3; and his wife, Mary, seems to have been the mother of our Lord's brethren, as they are called. See on Matt. xiii. 55.

Ver. 26. γύναι. See on John ii. 4. This is the last we hear of the Virgin Mary, ex-

νιὸς σου. Εἶτα λέγει τῷ μαθητῇ, Ἰδοὺ, ἡ μήτηρ σου. Καὶ ἀπ' 27
ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. Μετὰ τοῦτο 28
εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέ-
γει, Διψῶ. Σκευὸς οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλησαντες σπόγ- 29
γον ὄξους, καὶ ὑσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.
“Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται· καὶ, κλίνας τὴν 30
κεφαλὴν, παρέδωκε τὸ πνεῦμα.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ 31
σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ
σαββάτου) ἠρώτησαν τὸν Πιλάτον, ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη,
καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν 32
τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν 33
ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,
ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξε, καὶ εὐθὺς 34
ἐξῆλθεν αἷμα καὶ ὕδωρ. Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐ- 35
τοῦ ἐστὶν ἡ μαρτυρία, κακεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύ-
σητε. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφή πληρωθῇ, “Ὅσοῦν οὐ 36
συντριβήσεται αὐτοῦ.” Καὶ πάλιν ἑτέρα γραφὴ λέγει, “Ὅψονται 37
εἰς ὃν ἐξεκέντησαν.”

ΜΕΤΑ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, 38
ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,
ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν,

Ver. 31. *ἐκείνου*. Al. *ἐκείνη*.—35. *ἵνα ὑμεῖς*. G. K. S. *ἵνα καὶ ὑμ.*

cept the record in *Acts* i. 14. She is said to have accompanied St. John to Ephesus, and to have died there in extreme old age. With τὰ ἴδια (ver. 27) supply *οἰκήματα*, as in *John* i. 11.

Ver. 28. *πάντα ἤδη τετέλεσται*. All the prophecies respecting Christ's death were now accomplished, with the exception of *Psa.* lxi. 21. The context clearly points to this sense; but the verb *τετέλεσται*, repeated in ver. 30, may include the completion of the work of atonement for the sins of the world. See *John* xvii. 4. Of what follows, see on *Matt.* xxvii. 34.

Ver. 31. *ἵνα μὴ μείνῃ κ. τ. λ.* See *Deut.* xxi. 23. *Josh.* x. 27. Crucifixion being a lingering death, it was customary to hasten it by breaking the legs of the sufferer. See *Cic. Phil.* XIII. 12. *Plaut. Pœn.* IV. 2. 64. *Lactant. Op.* IV. 26. The particular sanctity of the day, which rendered the removal of the bodies more immediately necessary, involved three considerations:—It was not only the Sabbath, but the day of offering the first-

fruits (*Levit.* xxiii. 10), and of general convocation (*Exod.* xlii. 16).

Ver. 34. *ἐξῆλθεν αἷμα & ὕδωρ*. Medical writers speak of the presence of water in the pericardium as a proof of death; and the circumstance, as here so emphatically recorded by St. John, not only fulfilled the prophecy cited in ver. 37, but is a clear refutation of the Docetæ, who maintained that Jesus was a man in appearance only, and had no real body. An opinion has been offered that the blood and water were emblematic of the two sacraments; but see on *1 John* v. 6.—There is a tradition that the soldier who pierced our Lord's side became afterwards a convert and a martyr. His recorded name is *Longinus*, and the following epitaph is said to have been inscribed upon his tomb:—*Qui saluatoris latus in cruce cuspidis fixit, Longinus hic jacet*. The Scriptures cited in ver. 37, are *Exod.* xii. 46. *Numb.* ix. 12. *Zech.* xii. 10. Compare also *Psa.* xxii. 16. xxxiv. 20. There is a variation in the LXX. version of *Zech.* xii. 10.

39 καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς
τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης, ὡσεὶ
40 λίτρας ἑκατόν. Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθο-
νίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.
41 Ἦν δὲ ἐν τῇ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῇ κήπῳ μνημεῖον
42 καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτίθη. Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν
Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

1 20. Τῇ δὲ μὲ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ,
σκοτίας ἐτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ
2 μνημεῖου. Τρέχει οὖν, καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν
ἄλλον μαθητὴν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύ-
3 ριον ἐκ τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. Ἐξῆλθεν οὖν
4 ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἦρχοντο εἰς τὸ μνημεῖον· ἔτρεχον
δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρον,
5 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας βλέπει κείμενα τὰ
6 ὀθόνια· οὐ μέντοι εἰσῆλθεν. Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν
7 αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ
τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κεί-
8 μενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. Τότε οὖν εἰσῆλθε καὶ
ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίσ-
9 τευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν
10-11 ἀναστῆναι. Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. Μαρία δὲ
ἰστήκει πρὸς τὸ μνημεῖον, κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκλυεν
12 εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθέζομένους, ἓνα
πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ
13 Ἰησοῦ. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς,
14 Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. Καὶ, ταῦτα

Ver. 39. G. K. S. ὡς λίτρας ἑκ.—40. K. S. ἐν ὀθονίοις.—CHAP. XX. Ver. 11. K.
πρὸς τῷ μνημείῳ.—14. καὶ ταῦτα. G. K. S. omit the copula.

Ver. 39. ὡσεὶ λίτρας ἑκατόν. See on John
xii. 3. A vast preparation of spices were
used in the obsequies of persons of distinction.
At Herod's funeral there were fifty ἀρωματό-
φοροι. Of the next verse, see on Matt. xxvii.
59.

CHAP. XX. Ver. 1. τῇ δὲ μὲ τῶν σαβ-
βάτων. See on Matt. xxviii. 1. It appears
from the other Evangelists that the other
Mary accompanied Mary Magdalene. Hence,
perhaps, though not necessarily, the plural
οἶδαμεν in ver. 2. In the removal of the
stone there is an undesigned coincidence with
Matt. xxvii. 60.

Ver. 3. ὁ ἄλλος μαθητὴς. John himself.
See on John xviii. 15.

Ver. 7. χωρὶς ἐντετυλιγμένον. This or-

derly disposition of the grave-clothes was a
proof that the body had not been stolen, or
removed in a hurried manner. The preposi-
tion εἰς indicates motion, and may imply that
the napkin had been folded up, and removed to
a separate place. See on Matt. ii. 23. Of the
word σουδάριον, see on Luke xix. 20.

Ver. 8. ἐπιστευσεν. Namely, what Mary
had reported, respecting the removal of the
body. The Scripture alluded to in the next
verse is Ps. xvi. 9, 10.

Ver. 10. πρὸς ἑαυτοὺς. To their home.
See on Luke xxiv. 12.

Ver. 12. ἐν λευκοῖς. Scil. ἱματίοις. So
Arist. Plut. 1200. Ἰχουσα δ' ἡλθεις ποικίλα.
Arrian. Epict. III. 12. ἐν κοκκίνοις περιπα-
τοῦντα.

εἰπούσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστὶ. Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; 15 τίνα ζητεῖς; Ἐκείνη, δοκούσα ὅτι ὁ κηπουρός ἐστὶ, λέγει αὐτῇ, Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκες· καγὼ αὐτὸν ἄρῶ. Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῇ, Ῥαββουνί· 16 ὃ λέγεται, διδάσκαλε. Λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μου ἅπτου, οὐκ ἔχω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. Ἐρχεται Μαρία ἡ Μαγδαληνὴ 18 ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν 19 θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. Καὶ, τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν 20 πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταί, ἰδόντες τὸν κύριον. Εἶπεν 21 οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καγὼ πέμπω ὑμᾶς. Καὶ, τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς, 22 Λάβετε πνεῦμα ἅγιον· ἃν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· 23 ἃν τινων κρατῆτε, κεκρατήνται. Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα, ὁ λε- 24 γόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἐλεγον 25 οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν 26 ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν, Εἰρήνη ὑμῖν. Εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς 27 μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, 28

Ver. 16. λέγει αὐτῇ. S. adds Ἐβραϊστὶ—25. εἰς τὸν τύπον. Cod. A. τόπον.—28. καὶ ἀπεκρ. G. K. omit καὶ.

Ver. 17. μὴ μου ἅπτου. That is, at present. There would be abundant time for any mark of affection, or for the proof of his corporeal presence, before his ascension; and it was now important that his disciples should be immediately informed of his resurrection.

Ver. 19. τῶν θ. κεκλεισμένων. The door having been shut; scil. διὰ τὸν φόβον τῶν Ἰουδαίων. This is the connexion, the intermediate clause being parenthetical.

Ver. 22. ἐνεφύσησε. Breathed upon them; thereby signifying the effusion of the Spirit,

which was about to take place after his ascension. See on *Matt.* xviii. 5. There are also instances of communicating ideas by signs in *Iou.* xx. 3. *Jer.* xxvii. 1, 2; and elsewhere. With ver. 23, compare *Matt.* xvi. 19. xviii. 18.

Ver. 27. πιστός. As opposed to ἄπιστος, this word has an active signification in 2 *Cor.* vi. 16. So also in *Acts* x. 45. xvi. 1. 1 *Tim.* iv. 3. 10. 12. v. 16. vi. 2; and frequently in the Attic writers.

- 29 Ὁ κύριός μου, καὶ ὁ Θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι εἰδράκας με, Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.
- 30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῇ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε, ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα, πιστεύοντες, ζωὴν ἔχητε ἐν τῇ ὀνόματι αὐτοῦ.
- 1 21. ΜΕΤΑ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθη-
2 ταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσε δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μα-
3 θητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. Λέ-
4 γουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον, καὶ ἀνέβησαν
5 εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. Πρωῖτας δὲ ἦδη γενομένης, ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ
6 μαθηταὶ ὅτι Ἰησοῦς ἐστί. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι
7 προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε
8 εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὕρησете. Ἐβαλον
9 οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.
- 7 Λέγει οὖν ὁ μαθητὴς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ, Ὁ κύριος ἐστί. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστί, τὸν ἐπενδύτην
8 διεξώσατο, (ἦν γὰρ γυμνός·) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ
9 δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γᾶς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων;) σύροντες τὸ δίκτυον τῶν ἰχθύων.
- 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψά-

Ver. 29. Θωμᾶ. Omitted by G. K. S. CHAP. XXI. Ver. 8. G. K. S. ἐνέβησαν.

—4. Codd. A. C. D. ἐπὶ τὸν αἰγιαλόν.

Ver. 31. ταῦτα. Scil. σημεῖα, which must be supplied from the last verse, and interpreted of the proofs of our Lord's resurrection, as opposed to his miracles *generally*, to which reference is made in the conclusion of the Gospel. It has been thought that the Evangelist terminated his history at this place, and that the succeeding chapter was added from prevailing traditions, by the church of Ephesus; but this opinion is contradicted by the universal consent of MSS. and versions, and by the unvarying testimony of the primitive Fathers.

CHAP. XXI. Ver. 2. ἄλλοι δύο. Probably Philip and Andrew. It seems that the apostles had returned to their ordinary occupations.

Ver. 3. τῇ νυκτί. Arist. H. An. VIII. 19. ἀλισκοῦνται δὲ μάλιστα οἱ ἰχθύες πρὸ ἡλίου ἀνατολῆς, ἃ μετὰ τὴν δύσιν.—Of the verb πιάζειν, see on John vii. 30; and of

παῖδια (ver. 5), on John xiii. 31. The word προσφάγιον is used, perhaps, more particularly of *fish*, as ὀψάριον in ver. 9; so that our Lord's question might appear to be that of one wishing to purchase. Thus the Scholiast on Arist. Nub. 731. τοῖς ἀλιεῦσιν ἡ ὀρνιθαγωγιστῆς οὕτω φασιν, Ἐχεις τι. See on ch. vi. 9.

Ver. 7. γυμνός. Peter was already clad in his ὑποδύτης, or *peter garment*, but had thrown off his upper one, which it was usual to lay aside when engaged in any active employment. See on Matt. xxiv. 17. xxv. 36. On recognising Jesus he resumed the latter also, and waded through the water, which was too shallow to admit of his swimming to the shore. In the next verse there is an ellipse, elsewhere sufficiently common, of μετόν. It is supplied in ver. 11.

Ver. 9. βλέπουσιν ἀνθρακιὰν κ. τ. λ. This was evidently miraculous.

ριον ἐπικείμενον, καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ 10
τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν. ἀνέβη Σίμων Πέτρος, καὶ εἰλκυσε τὸ 11
δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν
καὶ, τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. Λέγει αὐτοῖς ὁ Ἰησοῦς, 12
Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, Σὺ
τίς εἶ; εἰδότες ὅτι ὁ κύριος ἐστίν. Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμ- 13
βάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦτο 14
ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγεροθεὶς ἐκ
νεκρῶν.

Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰω- 15
νᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ, Ναί, κύριε· σὺ οἶδας ὅτι
φιλῶ σε. Λέγει αὐτῷ, Βόσκει τὰ ἄρνία μου. Λέγει αὐτῷ πάλιν δεῦτε- 16
ρον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ, Ναί, κύριε· σὺ οἶδας ὅτι
φιλῶ σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου. Λέγει αὐτῷ 17
τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν
αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα
οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρό- 18
βατά μου. Ἀμὴν, ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, ἐξῴκνηες σταν- 19
τὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς
σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. Τοῦτο δὲ εἶπε, ση- 19
μαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν· καὶ, τοῦτο εἰπὼν, λέγει αὐτῷ,
Ἀκολουθεῖ μοι. Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν 20
ἡγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δαίμνῳ ἐπὶ τὸ
στῆθος αὐτοῦ, καὶ εἶπε, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; Τοῦτον ἰδὼν 21
ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί; Λέγει αὐτῷ ὁ Ἰησοῦς, 22
Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σὺ ἀκολουθεῖ μοι.
Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος 23

Ver. 13. Ἐρχεται οὖν ὁ Ἰ. G. K. omit οὖν.

Ver. 12. ἀριστήσατε. See on Hom. II. B. 381.—The verb *τολμᾶν* seems here to have the somewhat milder sense *to venture*, rather than *to dare*.

Ver. 14. τρίτον. This must be understood with reference to the appearance recorded by St. John.

Ver. 15. πλεῖον τούτων. Peter had boasted of his superior love for his Master (*Math.* xvi. 33), and it was in allusion to this boast, that Christ now proposed this question; and *thrice* repeating it with reference to his three denials immediately subsequent thereto, he formally restored him to the apostleship which he had renounced, but without giving him any superiority over his colleagues. In illustration of this commission thus renewed, compare *1 Pet.* v. 2, *sqq.*

Ver. 18. ἐκτενεῖς τὰς χεῖρας κ. τ. λ. Arrian *Epict.* III. 36. ἐκτείνας σαυτὸν, ὡς εἰ σταυρωμένοι. According to this prediction, Peter was crucified at Rome, with his head downward, in the reign of Nero. Compare *2 Pet.* i. 14.

Ver. 21. οὗτος δὲ τί; Scil. ποιήσει. The verb *ποιεῖν*, in the sense of *πάσχειν*, is of frequent occurrence.

Ver. 22. ἕως ἔρχομαι κ. τ. λ. Our Lord here speaks of his coming to the destruction of Jerusalem, which St. John survived about thirty years. See on *Math.* xvi. 28. The ambiguity of expression contained a mild rebuke of Peter's curiosity; though the supposed contingency did actually take place.

οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει,
ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;

24 ὍΥΤΟΣ ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας
25 ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. Ἔστι δὲ
καὶ ἄλλα πολλὰ, ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται
καθ' ἑν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.
Ἀμήν.

Ver. 25. οὐδὲ τὸν κόσμον κ. τ. λ. A strong unrecorded, all that is essential to our salva-
hyperbole. See Gr. Gr. § 70. II. Suffice it tion has been preserved. More would have
to observe, that, however numberless the been superfluous, and therefore inexpedient.—
actions of our blessed Saviour which were left Of the verb χωρεῖν, see on Mark ii. 2.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

[It is manifest from the introduction to the *Acts of the Apostles*, in which the book is dedicated to the same individual (*Luke* i. 3,) as a *former treatise* to which reference is made, that St. Luke was the author; and its genuineness and authenticity are established by the concurrent testimony of the early Fathers. From the frequent use of the first person plural, it appears that the writer was present at most of the transactions which he relates. As the history is continued to the end of the second year of St. Paul's first imprisonment at Rome, and no mention is made of his second imprisonment and death, it must have been published in the interval between those events; and, consequently, in or about the year 63.]

1. ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὃ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας, ἐντετα-
μενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, οὗς ἐξελέξατο, ἀνελήφθη·
οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν, ἐν πολλοῖς
τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων
τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν
αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελί-
αν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν
ὑδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύ-

CHAP. I. Ver. 1. τὸν πρῶτον λόγον. *The former narrative*: πρῶτος being used for πρότερος. So in Cic. de Invent. II. 3. *primus liber* for prior. The reference, which is clearly to St. Luke's Gospel, is precisely similar to that in Philo. Jud. II. p. 445. ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὃ Θεώδοτε, κ. τ. λ. —In the sense of a written narrative, the word λόγος occurs in Xen. Anab. I. 1, et passim: and λόγον ποιῆσαι is to write a history in Dion. Laert. VII. 1. 21. Hence historians are called λογοποιοὶ in Herod. II. 143. Xen. Cyr. VIII. 5. 28.—Of ἀρχεσθαι, used pleonastically, see on Matt. iv. 17. The expression, however, may mean from the beginning to the end of Christ's ministry.

Ver. 2. διὰ πν. ἁγίου. These words must be construed with ἐντεταμένος, not with ἐξελέξατο or ἀνελήφθη, as some have supposed. See Gr. Gr. § 59. Obs. 8. Christ was endued with the Spirit above measure, and his final commission was attended with a promise of its communication to the apostles. See John xx. 22; and compare Heb. ix. 14. With ἀνελήφθη supply εἰς τὸν οὐρανόν, as in Mark xvi. 19.

Ver. 3. παρέστησεν ἑαυτὸν ζῶντα. Joseph. Ant. XVIII. 3. 3. ἰφάνη γὰρ αὐτοῖς ζῶν. This testimony is very important. By τεκμήρια are meant such proofs of our Lord's resurrection, as eating and conversing with the disciples, and the like.

Ver. 4. συναλιζόμενος. *Collecting them together*: scil. τοὺς ἀποστόλους. Other significations have been assigned to this participle, but the above is confirmed by συναλίσκειν in ver. 6, and by the use of the verb in other places. Xen. Cyr. I. 4. 14, πείρους πολλοὺς ἐκ ἰκτίας συναλίσας. See also Herod. I. 62. V. 15. Xen. Anab. VII. 3.—In the words ἣν ἠκούσατέ μου, there is a transition from the third to the first person, or from the *oratio recta* ad *obliquam*. See Gr. Gr. § 69. II. 5. Before μου supply παρὰ, as in Herod. II. 55. ταῦτα τῶν ἐν Θήβῃσι ἱρίων ἤκουον.—The promise alluded to was made Matt. x. 20. Luke xxiv. 49. John xiv. 16. 26. xv. 26.

Ver. 5. οὐ πολλὰς. Ten. The precise number was not specified in order to exercise their faith. Chrysostom: οὐτε ἰδὼσι πότι, ἵνα αἰετὶ γρηγορῶσιν· ἀλλ' ὅτι μὲν ἰγγής

- 6 τας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, λέγοντες, Κύ-
 ρι, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;
 7 Εἶπε δὲ πρὸς αὐτοὺς, Οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς, οὐς
 8 ὁ Πατὴρ ἐθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος
 τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσα-
 λὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.
 9 Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν, ἐπῆρθη, καὶ νεφέλη ὑπέλαβεν αὐ-
 10 τὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐ-
 ρανόν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρειστήκεισαν αὐτοῖς
 11 ἐν ἑσθῇτι λευκῇ, οἱ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἰμβλέ-
 ποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς
 τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον
 12 εἰς τὸν οὐρανόν. Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ κα-
 λουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.
 13 Καί, ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶν, οὗ ἦσαν καταμένοντες
 ὁ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ
 Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ
 14 Ζηλωτῆς, καὶ Ἰούδας Ἰακώβου. Οὗτοι πάντες ἦσαν προσκαρτεροῦντες
 ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μη-
 τρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

Ver. 10. *ἐσθῇσειν λευκαῖς*.—14. *καὶ τῇ δεήσει*. Wanting in G.; and bracketed by K.

ἵνα μὴ ἐκλυθῶσι. For the rest, see on Matt. iii. 11.

Ver. 7. *οὐχ ὑμῶν ἐστὶ κ. τ. λ.* Compare Matt. xxiv. 36. It was not until the descent of the Holy Ghost that the apostles were enabled to throw off their national prejudices respecting the temporal nature of the Messiah's kingdom, with the establishment of which the deliverance of Judaea from the dominion of Rome was supposed to coincide. In the next verse, the erection of his spiritual kingdom, by the gradual propagation of the Gospel, is foretold in connexion with the duties which they would be forthwith empowered to perform. With ver. 9, compare Mark xvi. 19. Luke xxiv. 51.

Ver. 10. *ἀτενίζοντες*. Lucian. Fugit p. 791. *ὀφθαλμοῖς ἀτενίσαι καθορᾶν*. The word recurs in Luke iv. 20. Acts iii. 4. vi. 15. vii. 55; *ἀτενίσαι*.

Ver. 12. *σαββάτου ἔχον ὁδόν*. See on Matt. xxi. 1. xxiv. 20. It should seem that *ἔχον* is here used in the sense of *ἀπὸ τοῦ*, to be distant; though it must be admitted that the instances adduced in support of such usage (Hom. II. N. 747. Soph. El. 224. Xen. Cyr. VII. 1. 38.) are not to the pur-

pose. II. N. 129, is more in point. Schol. *ἰχώμαδα· ἀπὸ τοῦ ἰχώμαδα*.

Ver. 13. *εἰσῆλθον*. Scil. *εἰς οἶκον*, or *εἰς Ἱερουσαλὴμ*. Some have inferred from Luke xxiv. 53, that the *upper room* (*ὑπερῶν*), in which the apostles were in the habit of assembling, was one of the chambers in the Temple: but there is a tradition, which is highly probable, that it was the same room, called by Mark (xiv. 15,) and Luke (xxii. 12,) *ἀνάγειον*, in which our Lord celebrated the last Passover, and instituted the Eucharist; and in which the Holy Ghost descended upon the day of Pentecost (Acts ii. 1). Here also the seven deacons are said to have been ordained, and the apostolic councils held; and upon its site, as recorded by Epiphanius, a Christian church was afterwards erected.

Ver. 14. *ὁμοθυμαδόν*. With one mind; with one accord. Demosth. Phil. IV. *ὁμοθυμαδὸν ἐκ μιᾶς γνώμης*. The adverb recurs in Acts ii. 1. 46. iv. 24. v. 12. vii. 57. viii. 6. xix. 29. Rom. xv. 6. Compare also Herodian VIII. 8. Arist. Av. 1016. Joseph. Ant. XV. 8. 2.—*γυναῖξί*. The women who waited on Jesus. See Luke xxiii. 49. Beza would render it *with their wives*; nor would

ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν 15 εἶπεν, (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν) Ἄν- 16 δρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα, τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· ὅτι καθριθμημένος ἦν σὺν ἡμῖν, 17 καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. Οὗτος μὲν οὖν ἐκτίησάτο 18 χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος, ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. Καὶ γνωστὸν ἐγένετο 19 πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, Ἀκελδαμὰ, τουτέστι χωρίον αἵματος. Γέγραπται 20 γὰρ ἐν βίβλῳ Ψαλμῶν, “Γενηθήτω ἡ ἑπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,” καὶ, “Τὴν ἐπισκοπὴν αὐτοῦ λάβει ἕτερος.” Δεῖ οὖν 21 τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ’ ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰω- 22 ἀννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ’ ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων. Καὶ ἕστησαν δύο, Ἰωσήφ τὸν 23 καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν. Καὶ προσ- 24 ευξάμενοι εἶπον, Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα, ὃν ἐξελέξω λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης 25 καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν

Ver. 17. σὺν ἡμῖν, G. S. K. ἐν ἡμῖν.—18. ἐκ τοῦ μισθοῦ. The article is wanting in G. K. S.—25. Αἱ τὸν τόπον τ. δ. τ. καὶ ἀποστολῆς ἀφ’ ἧς κ. τ. λ.

the article be required after the preposition. But some at least of the apostles were unmarried; nor, if married, is it likely that all would have their wives there. Of our Lord's brethren, see on Matt. xiii. 55.

Ver. 15. ἐν ταῖς ἡμ. ταύταις. In the interval between the ascension and the day of Pentecost. With ἐπὶ τὸ αὐτὸ supply χωρίον, as in Matt. xxii. 34. Of ὄνομα, signifying a person, there are examples in Rev. iii. 4. xi. 13. So also nomen is used in Ovid. Amor. II. i. 36. Idv. I. 10. Longin. Sublim. c. 23.

Ver. 16. γραφὴν ταύτην. The scripture is cited in ver. 20, after a parenthetical observation of St. Luke himself: and it is made up of Ps. lxi. 26. cix. 8. Primarily the allusion is to David's personal foes, including a prophetic reference to the fate of Judas.

Ver. 17. κλῆρον τῆς διακονίας. So again in ver. 25. Properly κλῆρος is a pebble, used in casting lots; thence the lot itself (ver. 26); and possibly from the manner of electing Matthias, κλῆρος τῆς διακονίας became the usual term for appointment to the Christian ministry. On the subject of casting lots it may be well to subjoin the observation of Je-

rome:—*Non statim debemus sub exemplo sortium sortibus credere, vel illud in Actibus Apostolorum huic testimonio copulare, ubi sortie in Apostolatam Matthias eligitur; cum privilegia singulorum non possunt facere legem communem.* Of vv. 18, 19, see on Matt. xvii. 5. Hence ἐκτίησάτο must be referred to the means, not the act, of the purchase.

Ver. 21. εἰσῆλθε καὶ ἐξῆλθεν. See on John x. 7. The order of the sentence is, δεῖ οὖν ἕνα τούτων τῶν συνελθόντων ἡμῖν ἀνδρῶν . . . γενέσθαι κ. τ. λ. There is a like construction in Herod. III. 118. τῶν δὲ τῷ μάγῳ ἱκαναστάτων ἑκτα ἀνδρῶν, ἵνα αὐτῷ κατέλαβε.

Ver. 24. Βαρσαβᾶν. As James the Less was also called Barsabas, Joseph was possibly the same with James, one of our Lord's cousins. See Acts xv. 22.

Ver. 25. εἰς τὸν τόπον τὸν ἴδιον. The place appointed for him among the wicked in Hades. Similar expressions are frequent in the rabbinical writers, and in the primitive Fathers. Thus Ignat. Ep. ad Magna. c. 5. ἐπεὶ οὖν τίλος τὰ πράγματα ἔχει, ἕστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. Compare Barnab. Epist. c. 18. Polycarp. Ep. ad

26 ἰδιον. Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεισεν ὁ κλῆρος ἐπὶ Ματθίαν· καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

1 2. ΚΑΙ ἐν τῇ συμπληρουσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν 2 ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον, 3 οὗ ἦσαν καθήμενοι· καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι, ὥσπερ 4 πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέrais γλώσσαις, καθὼς τὸ 5 πνεῦμα ἐδίδου αὐτοῖς ἀποφθίγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν 6 οὐρανόν. γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

Phil. c. 9.—The words *διακονίας* εἰς ἀποστολῆς are an *Hencladism* for *διακονίας ἀποστολικῆς*.

CHAR. II. Ver. 1. Πεντηκοστῆς. This was the second of the three great Jewish festivals, called the *Feast of Weeks* (*Exod. xxxiv. 22. Deut. xiv. x. 16*), because it was celebrated at the end of seven weeks, or a week of weeks, after the Passover. The Greek name is derived from its being kept on the *fiftieth* day after the first day of unleavened bread. It was instituted in commemoration of the delivery of the law on Mount Sinai, which took place on the fiftieth day after the Exodus; and it was typical of the effusion of the Holy Ghost on the fiftieth day after the resurrection of Jesus Christ.—It should seem that ἅπαντες include *all* the hundred and twenty mentioned in *Acts i. 15*; among whom were, doubtless, many of the seventy disciples, who were forthwith employed in preaching the Gospel in countries where their native tongue was unknown.

Ver. 2. φερομένης πνοῆς β. So Diog. L. X. 104. 25. διὰ τοῦ πνεύματος πολλοῦ φερόμενον. *Ælian. Hist. An. VII. 24. ἰσχυρὰν τὸ πνεῦμα βίαιον ἐκέρχεται*. Compare *Virg. Æn. I. 57. 86*. Either οἶκος is used in the sense of ὑπερῶν (*Acts i. 13*), or the whole house, in which the chamber was situated, is meant. Tradition has variously reported it to have belonged to Mary, the mother of John, to Simon the leper, to Nicodemus, and to Joseph of Arimathea. See on ch. i. 13.

Ver. 3. διαμεριζόμεναι. E. T. *Cloven*: rather distributed among them. Compare *Heb. ii. 4*. Thus *μία τῶν γλῶσσων* will be understood before ἐκάθισαι, which is otherwise without a nominative. Some, however, supply πνεῦμα from the next verse. It may be observed that a *tongue of fire* is mentioned in

Isa. v. 24. (Heb.); and thus we say, a *tongue of land*, &c. Compare *Cms. B. G. III. 12*. In the present miracle such a form was peculiarly appropriate. The wind and the fire correspond with the circumstances under which the Law was given on Mount Sinai. *Exod. xix. 16*. Compare also *1 Kings xix. 11, 12*; and see on *John iii. 8. xx. 22*.

Ver. 4. ἀποφθίγγεσθαι. To declare aloud; more especially with reference to weighty and important truths. Hence *apophthegm*.

Ver. 5. ἀπὸ παντὸς ἔθνους κ. τ. λ. This is an *hyperbole*, similar to *Deut. ii. 36*; and elsewhere. At this time, however, Jews were dispersed in almost every part of the then known world; who flocked to Jerusalem in vast numbers at great festivals. See *Joseph. B. J. II. 16. 4. VII. 3. 3*. Hence, in this verse, and in *ver. 14*, the *foreign* Jews, sojourning in Jerusalem, are distinguished from the natives of Judæa. On the Eastern side of Jerusalem were the Parthians, Medes, and Elamites, or *Persians* (*Isa. xxi. 2*); on the South, Arabia, Egypt, Lybia, and the province of Cyrene; on the North, Mesopotamia, Cappadocia, Pontus, Pamphylia, Phrygia, and proconsular Asia; and on the West, Cyprus, Crete, and the other islands, as far as Rome itself. The *ἰσχυροῦντες* *Ρωμαῖοι* (*ver. 10*) were residents in Judæa for commercial purposes, and were such as had either been made citizens of Rome, or Roman proselytes to Judaism. See *Tacit. Ann. II. 85. Hor. Sat. I. 4. 143. Juv. Sat. XIV. 96. Pers. Sat. V. 179*. Although the religion of all these people was the same, they used the languages of the respective countries, into which they had been naturalized.

Ver. 6. φωνῆς ταύτης. That is, the sound above mentioned (*ver. 2*), which was heard by the people generally. See *ver. 33*. In the N. T. *φωνή* never means a *report*.

ἐξίσταντο δὲ πάντες, καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ, 7
 ἰδοὺ, πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκού- 8
 ομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν, ἐν ᾗ ἐγεννήθημεν; Πάρθοι καὶ 9
 Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν
 τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυ- 10
 λίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ
 ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀρα- 11
 βες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλῆα
 τοῦ Θεοῦ. ἐξίσταντο δὲ πάντες, καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέ- 12
 γοντες, Τί ἂν θέλοι τοῦτο εἶναι; ἕτεροι δὲ χλευάζοντες ἔλεγον, Ὅτι 13
 γλεύκους μεμεστωμένοι εἰσὶ.

Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφ- 14
 θέγξατο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ
 ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου.
 Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη 15
 τῆς ἡμέρας· ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ, 16
 “Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ 17
 πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ
 αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ
 πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται· καὶ γε ἐπὶ τοὺς δού- 18
 λους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις, ἐκχεῶ ἀπὸ
 τοῦ πνεύματός μου, καὶ προφητεύσουσι· καὶ δώσω τέρατα ἐν τῇ οὐ- 19
 ρανῇ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπ-
 νοῦ· ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν 20
 ἢ ἔλθῃ τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ· καὶ ἔσται, πᾶς, 21

Ver. 7. ἐξίσταντο δὲ π. K. S. omit πάντες—18. G. K. S. διαχλευάζοντες—
 17. G. K. S. ἐνυπνίους.

Ver. 8. ἀκούομεν. Supply αὐτῶν λα-
 λούντων, as in vv. 6, 11.

Ver. 13. χλευάζοντες. *Scorning*: and so
 again in Acts xvii. 32. Compare Aesch.
 Socr. Dial. II. 16. Polyb. IV. 3. 13. Diod.
 Sic. I. 93. The noun χλευασμός occurs in
 Psal. lxxix. 4. Jer. xx. 8. LXX.—Hesychius
 explains γλεύκος by τὸ ἀποστάλαγμα τῆς
 σταφυλῆς πρὶν πατῆθῃ. Pliny mentions a
 method of preserving this inebriating juice for
 a considerable time. Compare Job xxxii. 19.
 LXX.

Ver. 14. ἐνωτίσασθε. *Listen attentively*:
 from οὖς, ὠτος, an ear. Chrysostom on Ps.
 xlii. ἐνωτίζεσθαι μετὰ σπουδῆς ἀκούειν ἢ
 συντεταμένῳ διανοίᾳ.

Ver. 15. ὥρα τρίτη. This was the
 hour of morning sacrifice, which it was re-

quired to attend fasting. See also on ch. iii.
 1.

Ver. 17. ἐσχάταις ἡμέραις. The last days
 are the days of Christianity, which will be the
 final scheme of divine revelation. Compare
 1 Tim. iv. 1. 2 Tim. iii. 1. Heb. i. 1. James v.
 3. 1 Pet. i. 20. 2 Pet. iii. 3. 1 John ii. 18.
 Jude 18. The prophecy is from Joel ii. 28,
 sqq. With vv. 19, 20, compare Matt. xxiv.
 29. For prophecies and visions see Acts ix.
 10. xvi. 9. xxi. 9.

Ver. 19. τέρατα ἢ σημεῖα. So again in
 Heb. ii. 4; and elsewhere frequently. Com-
 pare Eilian. V. H. XII. 57. Ecclesiastical
 writers explain the former by τὸ παρὰ φύσιν,
 ὅλον το ἀνοίξαι δαδάλμους τυφλῶν, ἢ ἰγύ-
 ραι νεκρῶν, and the latter by τὸ οὐκ ἐξ
 τῆς φύσεως.

22 ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σωθήσεται." Ἄνδρες Ἰσραηλιταί, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς
23 ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε· τοῦτον, τῇ ὥρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες,
24 διὰ χειρῶν ἀνόμων προσπῆξαντες ἀνείλετε· ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὥδιναις τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ'
25 αὐτοῦ. Δαβὶδ γὰρ λέγει εἰς αὐτὸν, "Προωρώμην τὸν Κύριον ἐνὶ ὠκίον
26 μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ· διὰ τοῦτο ἐψφράνθη ἡ καρδία μου, καὶ ἠγαλλίασατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ
27 σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι· ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν
28 μου εἰς ᾄδου, οὐδὲ δώσεις τὸν ὀσιόν σου ἰδεῖν διαφθοράν. Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου."
29 Ἄνδρες ἀδελφοί, ἔξον εἶπεν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μῆμα αὐτοῦ ἐσ-
30 τιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. Προφῆτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὁρκῶ ὤμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ,
31 προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη
32 ἡ ψυχὴ αὐτοῦ εἰς ᾄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. Τοῦτον τὸν
33 Ἰησοῦν ἀνέστησεν ὁ Θεός, οὗ πάντες ἡμεῖς ἐσμέν μάρτυρες. Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν

Ver. 23. λαβόντες. Wanting in some copies.—χειρῶν. Al. χειρὸς. K. S. ἀνείλατε.—
24. τοῦ θανάτου. Cod. D. ᾄδου.—27. Al. εἰς ᾄδην.—30. τὸ κατὰ σάρκα ἀναστήσειν τὸν Χρ. Omitted by G. K.—31. ἡ ψυχὴ αὐτοῦ. Wanting in G.; and bracketed by K.

Ver. 21. ὃς ἂν ἐπικαλέσῃται κ. τ. λ. See on 1 Cor. i. 2.

Ver. 23. ἔκδοτον. Given up: i. e. to his enemies. Compare Eur. Ion. 1250. Polyb. III. 20. 8. Be it observed, however, that God's foreknowledge of the fact did not necessarily lead the Jews to crucify Jesus. In the same sense with ὥρισμένη βουλή we have κατὰ τὸ ὥρισμένον in Luke xxii. 22. See also on Luke vii. 29.—διὰ χειρῶν ἀνόμων. By Gentle hands. See Matt. xx. 19. xxi. 45; and compare 2 Sam. xii. 9.—With προσπῆξαντες there is an ellipsis of σταυροῦ.

Ver. 25. εἰς αὐτόν. For περὶ αὐτοῦ, compare Eph. v. 32. Heb. i. 7, 8. The citation is from Ps. xvi. 8, sqq. The verbs προοράσθαι and σαλεύειν imply confidence and distrust respectively. Of the verb κατασκηνῶν (ver. 26), see on Matt. viii. 20. It is here applied metaphorically.

Ver. 27. εἰς ᾄδου. Subaud. οἶκον, as in Hom. Il. H. 330. et passim. Of the

meaning of the word ᾄδης, see on Matt. xi. 23.

Ver. 29. ἔξον. Supply ἴστω, and compare Virg. Æn. II. 157. Jerome (Epist. 17) mentions the sepulchre of David as still in existence in the time of Adrian. It became a ruin, however, before Adrian's war. See Dio. c. LXIX. 14.—St. Paul has a similar argument in Acts xiii. 34, sqq.

Ver. 30. ὤμοσεν αὐτῷ. See 2 Sam. vii. 12. Ps. lxxkix. 3. cxkxii. 11. It should be observed that ἀναστήσειν is not to be interpreted, as ἀνάστασις in the next verse, and the verb itself in ver. 32, of the resurrection of Christ; but of God's raising him up to sit upon the throne of David: i. e. to appear as the Messiah of the Jews. Compare Acts iii. 22. 26. vii. 37. xiii. 33. The words τὸ κατὰ σάρκα have reference to Christ's human nature.

Ver. 33. τῇ δεξιᾷ τ. Θ. ὑψωθείς. See on Matt. xx. 21. With vv. 34, 35, compare Matt. xxii. 44.

παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο, ὁ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, “Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσομεν, ἄνδρες ἀδελφοί; Πέτρος δὲ ἔφη πρὸς αὐτοὺς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψετε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία, καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσεται κύριος ὁ Θεὸς ὑμῶν. Ἐτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσπερ τρισχίλια. Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς. Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλὰ τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε· καθ’ ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ’ οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, αἰνοῦντες τὸν Θεόν,

Ver. 33. G. is without νῦν.—36. G. K. S. ὅτι καὶ κύριον αὐτὸν καὶ Χρ. δ Θ. ἐπ.—
40. K. διεμαρτύρατο.—41. ἀσμένως. Frequently omitted.

Ver. 37. κατενύγησαν τῇ καρδίᾳ. So Ps. cix. 16. LXX. Properly the verb signifies to pierce, to stab.

Ver. 39. πᾶσι τοῖς εἰς μακρὰν. Scil. χώραν ὅσην. The term denotes the *Gentiles*; as in Eph. ii. 13. 17. Hence the invitation to embrace the Gospel extends generally to all mankind.

Ver. 40. σώθητε. Passive for middle. Exhortation plainly involves the necessity and the power of exertion, in order to obtain salvation. The adjective σκολιός, as applied metaphorically, implies *perverse*: and so Phil. ii. 15. 1 Pet. ii. 18.

Ver. 41. προσετέθησαν. Scil. τῇ ἐκκλησίᾳ. Compare ver. 47. The pretended conversions of the Jesuits and others, have been impudently compared with this accession to the church. The noun ψυχῇ, signifying a person, occurs in Acts iii. 23. vii. 14. Rom. xiii.

1. Soph. Aj. 154. Eur. Hel. 26. Andr. 611.

Ver. 42. τῇ διδαχῇ. The teaching: as in Mark iv. 2. Compare Acts v. 42. Chrysostom unites κοινωνία καὶ κλάσει τοῦ ἄρτου into a *hendiadys*; but it should rather seem that the latter alone refers to the *Eucharist*, and κοινωνία implies *Christian fellowship* generally.—What is said of a community of goods (ver. 44) is not, perhaps, to be taken literally, but merely as intimating an obligation, by which the early Christians thought themselves bound to assist those who were in need. Compare Acts iv. 32. v. 4. At all events the custom, arising out of the exigencies of the infant church, was necessarily of a temporary character.

Ver. 46. κατ’ οἶκον. In the house, or houses, where religious meetings were held. See on Acts i. 13; and compare Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15.

καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

- 1 3. ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν,
2 ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἑννάτην. Καί τις ἀνὴρ, χωλὸς ἐκ
3 κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν
4 πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην
5 παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν· ὃς, ἰδὼν Πέτρον καὶ Ἰωάννην
6 μέλλοντας εἰσεῖναι εἰς τὸ ἱερόν, ἠρώτα ἐλεημοσύνην λαβεῖν. Ἀτε-
7 νίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, Βλέψον εἰς ἡμᾶς. Ὁ
8 δὲ ἐπέτεχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. Εἶπε δὲ Πέτρος,
9 Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι.
10 Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἐγείραι καὶ περιπατεῖ.
11 Καί, πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς, ἤγειρε· παραχρῆμα δὲ ἑστερῶ-
12 θησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, καὶ ἐξαλλόμενος, ἕστη καὶ περι-
13 πατεῖ, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν, καὶ ἀλλόμενος,
καὶ αἰνῶν τὸν Θεόν. Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα, καὶ
αἰνοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε αὐτὸν, ὅτι οὗτος ἦν ὁ πρὸς τὴν
ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν
θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.
- 11 Κρατοῦντος δὲ τοῦ ἰαθίντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέ-
δραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος,
12 ἐκθαμβοί. Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσρα-
ῆλται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ
13 ἐνσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ

Ver. 11. τοῦ ἰαθίντος χωλοῦ. G. K. S. αὐτοῦ.

Ver. 47. χάριν. Goodwill. See on Luke ii. 40. It is clear from the use of the present tense, that σωζομένους can only mean persons in a state of salvation. Into this state Christians are admitted by baptism; but their continuance therein depends upon their fulfilment of the conditions of the covenant. See Tit. iii. 7. Heb. x. 14.—Of the word ἐκκλησία, see on ch. vii. 38.

CHAP. III. Ver. 1. ὥραν γ. κ. τ. ἑννάτην. At the third and ninth hour were offered the morning and evening sacrifice, which were stated hours of prayer; but the more devout Jews worshipped three times a day. See Ps. lv. 17. Dan. vi. 10. Acts ii. 15. x. 3. 9. 80.

Ver. 2. θύραν λεγ. ὠραίαν. There were nine gates to the Temple; of which one, more beautiful than the rest, was covered with Corinthian brass. See Joseph. B. J. V. 5. 3.—With τοῦ αἰτεῖν there is an ellipsis of ἵνακα. In the cognate expression in the next verse,

λαβεῖν is redundant; and similar pleonasm occur also with λαχεῖν, εὐρεῖν, τυχεῖν, πορεῖν, after verbs of asking. Compare Acts vii. 46. Soph. Aj. 836. Eur. Hec. 40. So Virg. Æn. V. 262. *Donat habere.*

Ver. 5. ἐπέτεχεν. Scil. τοὺς ὀφθαλμούς. See, however, on Luke xiv. 7.

Ver. 7. βάσεις. Feet; as in Soph. Phil. 692. Aj. 9. Trac. 339. 964. Properly (Arist. Thes. 93) the word signifies a step. In Sueton. Vesp. 7. *Confirmatum crui.* Though Mr. Hume regards Vespasian's miracle as the best attested of profane wonders, it is differently related, as of the *hand*, in Tacit. Hist. IV. 81. See Tughillon. ap. Dion. Cap. LXXVI. 8.

Ver. 11. στοᾷ Σολομῶντος. See on John x. 23.—The plural adjective ἐκθαμβοί agrees with the collective noun λαός, and the same construction is employed in Acts v. 16, *et æripus.* So Xen. Ephes. I. 4. ἤλθον δὲ εἰς τὸ ἱερόν θύσαντες πᾶν τὸ πλῆθος.

Ver. 12. πεποιηκόσι τοῦ περιπατεῖν.

καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰη-
σοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πι-
λάτου, κρίναντος ἐκείνου ἀπολύειν. Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον 14
ἡρνήσασθε, καὶ ᾗτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν 15
τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν· οὐ ἡμεῖς μάρτυρες
ἐσμεν. Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον, ὃν θεωρεῖτε καὶ 16
οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δὲ αὐτοῦ ἔδωκεν αὐ-
τῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. Καὶ νῦν, ἀδελφοί, 17
οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ὁ δὲ 18
Θεὸς, ὃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ πα-
θεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. Μετανοήσατε οὖν, καὶ ἐπιστρέψατε, 19
εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύ- 20
ξεως ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀποστείλῃ τὸν προκεκηρυγμένον
ὑμῖν Ἰησοῦν Χριστόν· ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀπο- 21
καταστάσεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων
αὐτοῦ προφητῶν ἀπ' αἰῶνος. Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας 22
εἶπεν, “Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελ-
φῶν ὑμῶν, ὡς ἐμεῖ· αὐτοῦ ἀκούσεσθε κατὰ πάντα, ὅσα ἂν λαλήσῃ πρὸς
ὑμᾶς. Ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, 23
ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.” Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σα- 24
μουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ προκατήγγειλαν τὰς ἡμέρας
ταύτας. Ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο 25
ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, “Καὶ τῷ σπέρ-
ματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατρίαι τῆς γῆς.” Ὑμῖν πρῶτον ὁ 26

Ver. 13. G. K. S. ὑμεῖς μὲν παρεδ. Some MSS. omit αὐτον.—18. Many MSS. transpose αὐτοῦ after Χριστόν.—20. προκεκηρυγμένον. G. K. S. προκεχειρισμέ-
νον.—21. Αἱ τῶν ἁγίων. K. brackets ἀπ' αἰῶνος.—22. Μ. μὲν γάρ. G. K. S.
omit γάρ. Many MSS. also omit πρὸς τοὺς π.—24. G. K. S. κατήγγειλαν.—
25. G. K. S. οἱ υἱοί. Also ἐν τῷ σπέρματι.

There is a similar construction in Acts xxvii. 1. In this place the commentators would resolve πεποιημένοι into ποιήτας οὐς, and, in the other, ἐκρίθη into ἔγινετο κρίμα, comparing Acts xx. 8. Perhaps, it is sufficient to understand *perit* in both cases. See Gr. Gr. § 57. Obs. 9. There is a reference, in the following verses, to what is related in Matt. xxvii. 20, *sqq.*

Ver. 14. τὸν ἅγιον ὃ δίκαιον. Compare Acts vii. 52. xxii. 14. James v. 6. 1 Pet. iii. 18. The Jews seem to have used the term ὁ δίκαιος of their Messiah, as the *Just One* κατ' ἐξοχήν.

Ver. 15. ἀρχηγὸν τῆς ζωῆς. This title, which coincides with Acts v. 31. Heb. ii. 10, is amply illustrated by John v. 21, *sqq.*

Ver. 19. ἐξαλειφθῆναι. Properly ἐξαλεί-
φειν signifies to *obliterate*, as in Xen. Hell. II.

3. 20. Θηραμένην ἐξαλείφω ἐκ τοῦ καταλό-
γου. Hence, metaphorically, *to pardon*. Com-
pare Ps. li. 9. cix. 14. Isa. xliii. 25. So
Lysias: ὅπως ἐξαλειφθῇ αὐτῷ τὰ ἁμαρτή-
ματα ἄλλα. See also Col. ii. 14.—The ex-
pression καιροὶ ἀναψύξεως is generally sup-
posed to refer to the peaceful and happy effects
which will attend the general establishment of
Christianity, and the same period is indicated
by the term χρόνοι ἀποκαταστάσεως, in ver.
21. See on Matt. xvii. 11. This last, how-
ever, may also include a reference to the final
judgment.

Ver. 22. Μωσῆς μὲν γάρ κ. τ. λ. Deut.
xviii. 18, 19. Stephen also applies this pro-
phesy to Christ in Acts vii. 37.

Ver. 24. πάντες δὲ οἱ προφῆται. Scil.
εἰπον οὕτω, *speak to the same purpose.*

Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

- 1 4. ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ
2 ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονούμενοι
3 διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν
4 ἀνάστασιν τὴν ἐκ νεκρῶν· καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο
5 εἰς τήρησιν εἰς τὴν αὐριον· ἣν γὰρ ἐσπέρα ἦδη. Πολλοὶ δὲ τῶν
6 ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγεννήθη ὁ ἀριθμὸς τῶν ἀν-
7 ὄρων ὥσπερ χιλιάδες πέντε. Ἐγένετο δὲ ἐπὶ τὴν αὐριον συναχθῆναι
8 αὐτῶν τοὺς ἀρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ,
9 καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ
10 ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ· καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ,
11 ἐκυνθάνοντο, Ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι, ἐποιήσατε τοῦτο
12 ὑμεῖς; Τότε Πέτρος, πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτοὺς,
13 Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, εἰ ἡμεῖς σήμερον
14 ἀνακρινόμεθα ἐπὶ ἐνεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσ-
15 ται, γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ
16 ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ
17 Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν
18 ὑγιής. Οὗτός ἐστιν “ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ’ ὑμῶν τῶν οἰκοδομούν-
19 των, ὁ γενομένος εἰς κεφαλὴν γωνίας.” Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ
20 ἡ σωτηρία· οὔτε γὰρ ὄνομα ἔστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομέ-
21 νον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.
- 13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ κατα-
14 λαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον· ἐπεγί-
15 νασκόν τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν· τὸν δὲ ἄνθρωπον βλέπον-
16 τες σὺν αὐτοῖς ἐστώτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν.

26 G. S. omit Ἰησοῦν, and K. encloses the name with brackets. CHAP. IV. Ver. 5. Al ἐν Ἱερουσαλὴμ. But see note on Matt. ii. 23.—7. ἐν τῷ μέσῳ, G. K. S. omit the article.—11. Al οἰκοδόμων.—12. Very many MSS. read οὐδὲ for οὐτε.

Ver. 26. ἀναστήσας. See on Acts ii. 30.
CHAP. IV. Ver. 1. στρατηγὸς τοῦ ἱεροῦ. See on Luke xxii. 4.

Ver. 3. τήρησιν. Properly *custody*; hence, by metonymy, a *prison*. Schol. ad Thucyd. VII. 86. τήρησιν ἡγουν φυλακήν. Compare ch. v. 18.

Ver. 4. χιλιάδες πέντε. The verb is here *ἐγεννήθη*, not *προσετίθη*, as in Acts ii. 41. It may be, therefore, that the two thousand mentioned in that place are included in the present number.

Ver. 6. Ἄνναν τ. ἀ καὶ Καϊάφαν. See on Luke iii. 2. Annas had five sons, who succeeded him in the high-priesthood. Conjec-

ture has identified the John here mentioned, with a celebrated disciple of Hillel, and Alexander with the brother of Philo-Judæus. See Joseph. Ant. XVIII. 7. XIX. 5. Both were evidently persons of considerable influence.

Ver. 9. ἀνθρώπου ἀσθ. The gen. of the object. See Gr. Gr. § 44. 2.

Ver. 11. οὗτός ἐστιν ὁ λίθος κ. τ. λ. See on Matt. xxi. 42.

Ver. 13. παρρησίαν. See on Mark viii. 32. The word *ἰδιώτης* does not mean *foolish*, but *one of ordinary capacity*; i. e. *uninstructed, unlearned*. Compare 1 Cor. xiv. 16. 23, 24. 2 Cor. xi. 6. Xen. Anab. VI. 1. 31. Pausan. VI. 1. 1. Ælian. V. H. IV. 15.

Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς 15 ἀλλήλους, λέγοντες, Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν 16 γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· ἀλλ' ἵνα μὴ ἐπὶ πλεῖον 17 διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. Καί, καλέσαντες αὐτοὺς, πα- 18 ρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. Ὁ δὲ Πέτρος καὶ Ἰωάννης, ἀποκριθέντες πρὸς 19 αὐτοὺς, εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε· οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἶδομεν καὶ ἤκού- 20 σαμεν, μὴ λαλεῖν. Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν 21 εὐρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξ- αζον τὸν Θεὸν ἐπὶ τῷ γεγονότι· ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα 22 ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς 23 αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. Οἱ δὲ, ἀκούσαντες, ὁμο- 24 θυμαδὸν ἤραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον, Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπὼν, “Ἴνα τί ἐφρούαζαν 25 ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ 26 οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτό, κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.” Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδα 27 σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ σου προῦρρισε 28 γενέσθαι. Καὶ τὰ νῦν, Κύριε, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς 29 δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ τῇ 30 χειρὰ σου ἐκτείνειν σέ, εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι, διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. Καί, δεηθέντων αὐτῶν, ἔσα- 31

Ver. 18. AL παρήγγειλαν καθόλου κ. τ. λ.—25. τοῦ παιδός. G. K. S. omit the article.—27. G. K. S. ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ κ. τ. λ.—30. τὴν χειρὰ σου. Many MSS. omit σου, which is probably an interpolation.

Ver. 17. διανεμηθῇ. Scil. τὸ σημεῖον. Here the Christians are intended; and so Of the emphatic formula ἀπειλῇ ἀπειλεῖν, again in Acts xxiv. 23.

Ver. 19. εἰ δίκαιον κ. τ. λ. Socrates ap. Plat. Apol. c. 29. ἰγὺ ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι ἢ φιλῶ· κτεῖσομαι δὲ τῷ Θεῷ μᾶλλον ἢ ὑμῖν. Compare Acts v. 29. Herod. V. 63. Epictet. I. 9. Liv. XXXIX. 37. The verb ἀκούειν signifies to obey; as in Luke x. 16. John viii. 43, and elsewhere.

Ver. 21. τὸ, πῶς κολάσωνται αὐτούς. Some supply αἰτιον. The article seems rather to be put absolutely, with reference to the ensuing clause, as in Matt. xix. 18.

Ver. 23. τοὺς ἰδίους. See on John i. 11.

Ver. 24. Δέσποτα, σὺ κ. τ. λ. Compare Isa. xxxvii. 16, *agg.* Either the εἰς is understood, or the sense is suspended, as commonly in the commencement of a prayer, at the end of ver. 26.

Ver. 25. παιδός. See on Matt. viii. 5. The citation is from Ps. ii. 1, 2.—Properly φουάσσειν is applied to high-mettled horses, as in Callim. L. P. 2, 3. Compare *Æsch. Theb.* 27; and Blomfield in *loc.* Hence it is transferred, metaphorically, to insolent and overbearing men. Thus 3 Macc. ii. 2. θράσι· ἢ σθῆναι πεφρουγμένον.

λείθη ὁ τόπος, ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

32 ΤΟΥ ΔΕ ΠΛΗΘΟΥΣ ΤΩΝ ΠΙΣΤΕΥΣΑΝΤΩΝ ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τί τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐ-
33 τοῖς ἅπαντα κοινά. Καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀποστόλοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ
34 πάντας αὐτούς. Οὐδὲ γὰρ ἐνδέης τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς
35 τῶν πιπρασκομένων, καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων·
36 διεδίδοτο δὲ ἐκάστῳ, καθότι ἂν τις χρεῖαν εἶχεν. Ἰωσῆς δὲ ὁ ἐκκληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὃ ἐστὶ μεθερμηνευόμενον,
37 υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χοῦμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

1 5. Ἀνὴρ δὲ τις, Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ, ἐνέγκας μέρος τι, παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. Εἶπε δὲ Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανῆς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, καὶ ἠνοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; οὐχὶ μένον, σοὶ ἔμενε; καὶ, πρᾶθὲν, ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος μέ-
6 γας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. Ἀναστάντες δὲ οἱ νεώτεροι

Ver. 36. Ἰωσῆς. Codd. A. B. D. Ἰωσήφ. Also ἀπὸ τῶν ἀποστ. CHAP. V. Ver. 2. γυναικὸς αὐτοῦ. Many MSS. omit the pronoun.

Ver. 32. καρδιά ἢ ἡ ψ. μία. An expression proverbial of the most cordial affection. Hom. Od. Γ. 128. ἓνα θυμὸν ἔχειν. Ovid. Trist. II. 4. 72. Qui duo corporibus, mentibus unus erant. See also Arist. Eth. Nicom. IX. 8.—With what follows, compare Acts ii. 44, 45.

Ver. 35. ἐτίθουν π. τ. πόδας. Placed at their disposal. So ponere ante pedes in Latin. Compare Cic. Off. III. 14.

Ver. 36. υἱὸς παρακλήσεως. Chrysostom: ὡσεὶ ἀπὸ τῆς ἀρετῆς ἐκληφέναι τὸ ὄνομα, ὡς πρὸς τοῦτο ἱκανός, ὃν ἢ ἐπισημείωσεν. Eusebius (Hist. Eccl. I. 12,) supposes that Barnabas was one of the seventy disciples; but there is nothing more than conjecture in favour of the opinion. He was a native of Cyprus, where probably his estate lay. Elian. Nat. An. var. 56. λέγουσι Κύπριοι εἶγαίν οὐκ εἶν χωρὸν, ἢ ταῖς Αἰγυπτίων ἀρούραις τολμᾶσιν ἀντικρίνειν τὰς σφετέ-

ρας. The Syriac derivation of the name is not very apparent.

CHAP. V. Ver. 2. ἐνοσφίσατο ἀπὸ τῆς τιμῆς. A part of the purchase-money: subaud. τῷ. See on Matt. xv. 27. xxv. 8. Such acts as that of Ananias were peculiarly calculated to injure the progress of the Gospel in its infancy; and an awful display of divine vengeance was, therefore, directed against it.

Ver. 3. ψεύσασθαι τὸ πν. This verb has the same construction in Deut. xxxiii. 29. I. XX. In the next verse it governs a dative. See Gr. Gr. § 45. Obs. 14.

Ver. 4. τί ὅτι. See Luke ii. 49; and again in ver. 9. The entire expression would have been τί γέγονεν, ὅτι.

Ver. 5. ἐξέψυξε. Scil. βίον. Compare Soph. Aj. 1656. Eur. Orest. 496. So ἐσθλάρε vitam, in Virg. Æn. II. 562. See also on Matt. xxvii. 50.

Ver. 6. οἱ νεώτεροι. Probably certain in-

συνέστειλαν αὐτὸν, καὶ, ἐξενέγκαντες, ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων 7
τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ, μὴ εἰδυῖα τὸ γεγονός, εἰσῆλθεν·
ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; 8
Ἡ δὲ εἶπε, Ναί· τοσούτου. Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, Τί ὅτι συνε- 9
φωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδού, οἱ πόδες τῶν θαψάν-
των τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. Ἐπεσε δὲ παρα-10
χρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεα-
νίσκοι εὗρον αὐτὴν νεκράν, καὶ, ἐξενέγκαντες, ἔθαψαν πρὸς τὸν ἄνδρα
αὐτῆς. Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ 11
πάντας τοὺς ἀκούοντας ταῦτα.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν 12
τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶ-
τος. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν 13
αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη 14
ἀνδρῶν τε καὶ γυναικῶν· ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς 15
ἀσθενεῖς, καὶ τιθεῖναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου
Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὲ αὐτῶν. Συνήρχετο δὲ καὶ τὸ 16
πλῆθος τῶν περὶ πόλεω εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ
ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο
ἅπαντες.

Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις 17
τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν 18
ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος 19
δὲ κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε
αὐτοὺς εἶπε, Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ 20
πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν 21
ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ

Ver. 15. Αἱ ὥστε καὶ εἰς τὰς πλατείας κ. τ. λ. This seems to connect with the first clause of ver. 12; and some suppose that the whole passage has been transposed by the copyists.

ferior officers attached to the Christian assemblies. In ver 10, it is νεανίσκοι. Compare Luke xxii. 26. The verbs συστήλλειν and περιστέλλειν denote, the latter more generally, to wind in burial-clothes. Hom. Od. Ω. 293. οὐδέ τι μήτηρ Κλαῦσε περιστειλᾶσα. Eustath. καιρῶνά τῃ λίξις ἐστίν, εὐκοσμίαν δηλοῦσα νῦν μὲν ἐπὶ νεκροῦ, παρ' ἄλλοις δὲ ἐπὶ ζώντων. Compare Soph. Aj. 1096. Philoct 422. Eur. Troad. 376. See also Ezek. xxix. 5. LXX. See on Luke vii. 12.

Ver. 9. οἱ πόδες τῶν θ. This is an Eastern idiom. Compare Isa. lli. 7. Nahum i. 15. See also on Hom. Il. I. 519.

Ver. 13. τῶν λοιπῶν. That is, of those who, like Ananias, would have sought the

company of the disciples from worldly motives.—Of the verb κολλᾶσθαι, see on Matt. xix. 5.

Ver. 17. αἵρεσις. A sect or party. The word, however, was not yet employed as a term of reproach. Compare Acts xv. 5. xxvi. 5. Joseph. Ant. XIII. 5. 9. Arrian. Epict II. 19.

Ver. 20. τῆς ζωῆς ταύτης. Namely, as opposed to the doctrine of the Sadducees. Compare John xii. 50. xvii. 3. There is a similar expression in Acts xiii. 26.

Ver. 21. ἀπίστειλαν. Supply τινας. See on Matt. ii. 16; and of the words γενοῦσιν and πρσβυτέριον, on Matt. v. 22.

- οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.
- 22 Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀνα-
- 23 στρέψαντες δὲ ἀπήγγειλαν, λέγοντες, Ὅτι τὸ μὲν δεσμωτήριον εὖρο-
μεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἔξω ἐστῶτας
- 24 πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὗρομεν. Ὡς δὲ ἤκουσαν
τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἄρ-
- 25 χιεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. Παραγενόμενος
δὲ τις ἀπήγγειλεν αὐτοῖς, λέγων, Ὅτι ἰδοὺ, οἱ ἄνδρες, οὐς ἔθεσθε ἐν
- 26 τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες, καὶ διδάσκοντες τὸν λαόν. Τότε
ἀπειλθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ
- 27 βίας· ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. Ἀγαγόντες δὲ
αὐτοὺς, ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπρώτησεν αὐτοὺς ὁ ἀρχιερεὺς,
- 28 λέγων, Οὐ παραγγελία πυρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνό-
ματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν,
- 29 καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. Ἀπο-
κριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ Θεῷ μᾶλ-
- 30 λον ἢ ἀνθρώποις. Ὁ Θεὸς τῶν πατέρων ἡμῶν ἡγείρεν Ἰησοῦν, ὃν ὑμεῖς
- 31 διεχειρίσασθε, κρεμάσαντες ἐπὶ ξύλον· τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ
σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφε-
- 32 σιν ἁμαρτιῶν. Καὶ ἡμεῖς ἐσμέν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων,
καὶ τὸ πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.
- 33 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.
- 34 Ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομο-
διδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποσ-
- 35 τολοὺς ποιῆσαι· εἰπὶ τε πρὸς αὐτοὺς, Ἄνδρες Ἰσραηλῖται, προσέχετε
- 36 ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. Πρὸ γὰρ
τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἑαυτὸν, ὃ προσε-

Ver. 23. *ἔξω ἐστῶτας*. G. K. S. omit *ἔξω*.—24. *ἱερεὺς καὶ ὁ*. Omitted in many MSS., and probably an interpolation. Some would read *ἀρχιερεὺς*, as in ver. 27.—
25. *λέγων*. Omitted by G. S.; and bracketed by K.—24. *βραχύ τι*. Many MSS. omit *τι*.—36. *ἑαυτὸν*. Cod. D. adds *μέγαν*. See note.—K. *ἐκολλήθη*. Al. *προσετεθῇ*.

Ver. 33. *διεπρίοντο*. Scil. *ἐν καρδίαις*, have also the opposite, *ἐντος ποιῖν*, in *Acts vii. 54*. The metaphor is borrowed Thucyd. V. So in Apul. Met. V. 27. *Intra Amen se fecit*.

Ver. 36. *εἶναι τινα*. Compare 1 Cor. iii. 7. Gal. vi. 3. Soph. Elect. 939. So Jun. Sat. I. 73. *Si vis esse aliquis*. See also Cic. Att. III. 15. Pers. Sat. I. 129. In *Acts viii. 9*, *μέγαν* is added. The phr *se γίνεσθαι εἰς οὐδέν, to fail*, is also pure Greek. So Eur. Hec. 622. *εἰς τὸ μηδὲν ἤκομεν*.—*Theudas*, here mentioned, could not be the leader of the

insurrection of which Josephus speaks (Ant. XX. 5), since it occurred at a subsequent period; but Judæa was at this time fre-

Ver. 34. Γαμαλιήλ. See on Luke II. 25. Josephus (Vit. §. 38.), describes Gamaliel as πόλιμος μὲν Ἱεροσολύμων, γένους δὲ σφόδρα λαμπροῦ, τῆς τῶν φαρισαίων ἀρέσεως, ὡς περὶ τὰ πατρία νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβεῖα διαφέρειν. Compare *Acts xxvi. 5*. With *βραχύ τι* there is an ellipsis of *διδασκαλία*. The phrase *ἔξω ποιῖν, to exclude*, occurs in Xen. Cyr. IV. 1. 3. We

κολλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῆρθη, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. Μετὰ τοῦτον³⁷ ἀνίστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διεσκορπίσθησαν. Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε³⁸ ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἑάσατε αὐτούς· ὅτι, εἴ ἂν ᾗ ἐξ ἀνθρώπων ἡ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ³⁹ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὐρεθῇτε. Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δέξαν-⁴⁰τες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνε-⁴¹δρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἀτιμασθῆναι· πᾶσάν⁴² τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες, καὶ ἐναγγелиζόμενοι Ἰησοῦν τὸν Χριστόν.

6. ἘΝ δὲ ταῖς ἡμέραις ταύταις, πληθυνόντων τῶν μαθητῶν, ἐγένετο¹ γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. Προσκαλεσάμενοι δὲ² οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. Ἐπισκέψασθε³ οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· ἡμεῖς δὲ⁴ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκατερέησομεν. Καὶ⁵ ᾤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον καὶ Νικάνορα, καὶ Τίμωνα καὶ Παρμενᾶν, καὶ Νικό-⁶λαον, προσήλυτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων.

Ver. 37. Several MSS. omit ἱκανόν, which may be an interpolation.—39. *AL* *δυνήσισθε καταλῦσαι αὐτούς*.—41. *αὐτοῦ*. Omitted by G. K. S. *CHAP. VI.*
Ver. 3. *K.* *καταστήσωμεν*.

quently harassed by disturbances, and it is not unlikely that there were two persons of the same name, who took part in them. This was certainly the case in some other instances.

Ver. 37. *ἀπογραφῆς*. The revolt of Judas of Galilee, who excited the people against the Roman tribute, occurred about ten years after the birth of Christ; so that unless the allusion is to the collection of a tax, which had been previously imposed, this *ἀπογραφῆς* is distinct from that mentioned in Luke ii. 1. See Joseph. Ant. XVIII. 1. 6. B. J. II. 8. 1.

Ver. 40. *δέξαντες*. See on Matt. xxi. 36.

Ver. 42. *κατ' οἶκον*. See on Acts ii. 46.

CHAP. VI. Ver. 1. *Ἑλληνιστῶν*. The *Hellenists* were foreign Jews, who spoke the Greek language. They were regarded by the Jews of Jerusalem with a degree of contempt;

whence they were probably led to suspect that their widows were neglected in the daily distribution of alms; and to obviate this suspicion, it should seem that the persons appointed to superintend this office were all, as appears from their names, *Hellenists*. See ver. 5.

Ver. 2. *οὐκ ἀρεστόν ἐστιν*. *Non placet*; i. e. it is not expedient. Of the expression *διακονεῖν τραπέζαις*, see on Matt. iv. 11. Here *τραπέζα* may perhaps signify a money-table, as in Matt. xxv. 27; but the ordinary acceptance will also obtain.

Ver. 5. *Νικόλαον*. This *Nicolaus* has been claimed as the founder of the Nicolaitan heresy (*Rev.* ii. 6. 15); but there is no authority for the supposition. See *Iren. Hær.* I. 26. Euseb. E. H. III. 29.

Ver. 6. *οὓς ἔστησαν κ. τ. λ.* That the

- 7 καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. Καὶ ὁ λόγος τοῦ Θεοῦ ἤξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.
- 8 ΣΤΕΦΑΝΟΣ δὲ, πλήρης πίστεως καὶ δυνάμεως, ἐποίει τέρατα καὶ 9 σημεῖα μεγάλα ἐν τῇ λαῷ. Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν 10 ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· καὶ οὐκ ἴσχυον 11 ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. Τότε ὑπέβαλον ἄνδρας λέγοντας, "Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα 12 εἰς Μωσὴν καὶ τὸν Θεόν. Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον 13 εἰς τὸ συνέδριον, ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, "Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου 14 τοῦτου καὶ τοῦ νόμου· ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, "Ὅτι Ἰησοῦς ὁ 15 Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωϋσῆς. Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθήμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου."
- 1 7. Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ ἄρα ταῦτα οὕτως ἔχει; Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ Θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραάμ, ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, καὶ εἶπε πρὸς αὐτὸν, "Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ

Ver. 7. τῶν ἱερίων. AL τῶν Ἰουδαίων. It has been proposed to read καὶ τῶν ἱερ. subind. τινέ. —8. πίστει. G. K. S. χάριτος. —13. ῥήματα βλάσφ. K. encloses these words in brackets. G. S. omit βλάσφημα. Compare ver. 11.—τοῦτου. Omitted by G. K. S.—15. ἅπαντες. K. πάντες.

office of *Dracon* was not merely secular, and confined to the distribution of alms, is manifest from the mode of their ordination by imposition of hands, and the fact that two of them are expressly recorded to have exercised spiritual offices. Thus Stephen preached (*Acts* vii. 2), and Philip baptised (*Acts* viii. 12. 38). Compare also *Phil.* i. 1. 1 *Tim.* iii. 8. 13. They had not, however, the power of communicating extraordinary gifts of the Spirit by imposition of hands (*Acts* viii. 15. 17). Epiphanius says, that the seven deacons were selected from the seventy disciples (*Luke* x. 1), but these had been already set apart by Christ himself; and the words πᾶς τῶν μαθητῶν (ver. 2) seem to include the whole Christian community.

Ver. 9. Λιβερτίνων. Some suppose that these were Italian Jews, whose parents, or perhaps themselves, had obtained their freedom at Rome. According to Tacitus (*Ann.* ii. 85), four thousand *libertini* of the Jewish superstition had been commanded by Tibe-

rius to quit Rome. See also Sueton. *Tib.* c. 36. Joseph. *Ant.* XVIII. 3. 5. Others suppose that they were natives of *Libertum* in Africa; and the mention of them in connexion with Cyrenians, &c. seems to favour this interpretation. There were nearly five hundred synagogues at Jerusalem, which belonged to different communities, and seem to have been designated by the appellations of each respectively. The participle λεγομένης clearly belongs to each of the following genitives.

Ver. 14. οὗτος. See on *Matt.* xiii. 56.

Ver. 15. ἀλλάξει τὰ ἔθνη, &c. This charge could not be true; since the Apostles themselves were not yet prepared to teach the abolition of the Law. See *Gal.* ii. 2.

CHAP. VII. Ver. 1. παρίεις. The Sanhedrim.

Ver. 2. Χαρρὰν. In the Hebrew, *Haran*, and probably the same place which is called *Charran* in Herodian IV. 137. Lucan.

τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἂν σοι δείξω." Τότε, ἐξελθὼν 4
ἐκ γῆς Χαλδαίων, κατέφκησεν ἐν Χαρρράν· κακεῖθεν, μετὰ τὸ ἀποθα-
νεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν
ὕμεις νῦν κατοικεῖτε· καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ 5
βῆμα ποδός· καὶ ἐπηγγέλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτήν, καὶ
τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. Ἐλάλησε δὲ 6
οὕτως ὁ Θεός, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ,
καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια· "καὶ τὸ ἔθνος, 7
ᾧ ἂν δουλεύσωσι, κρινῶ ἐγώ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσον-
ται, καὶ λατρεύσουσί μοι ἐν τῇ τόπῳ τούτῳ." Καὶ ἔδωκεν αὐτῷ διαθήκην 8
περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ
τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρ-
χας. Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴ- 9
γυπον· καὶ ἦν ὁ Θεός μετ' αὐτοῦ, καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλί- 10
ψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ, βα-
σιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ
ὅλον τὸν οἶκον αὐτοῦ. Ἠλθε δὲ λιμὸς ἐφ' ὅλην τὴν Αἰγύπτου καὶ 11
Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ πατέρες
ἡμῶν. Ἀκούσας δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς 12
πατέρας ἡμῶν πρῶτον· καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς 13
ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.
Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶ- 14
σαν τὴν συγγένειαν αὐτοῦ, ἐν ψυχαῖς ἑβδომηκονταπέντε. Κατέβη δὲ 15

Ver. 3. G. εἰς τὴν γῆν.—10. K. ἐξελετο.—12. σῖτα ἐν Αἰγύ. Al. σιτία, εἰς Αἴγυπ-
τὸν ἔξαπ. κ. τ. λ.—14. τὴν συγγ. αὐτοῦ. G. S. omit the pronoun, which K.
also encloses within brackets.

I. 105. It appears, however, from *Gen.* xi. 31. xii. 1, that Abram having left *Ur of the Chaldees* with his father, received his call on his arrival at Haran. Stephen may have followed a tradition, preserved by Philo, that Abraham was twice called. See also *Judith* v. 7. *Joseph. Ant.* I. 7. 1; and compare *Gen.* xv. 7. *Nehem.* ix. 7. *Heb.* xi. 8.

Ver. 4. μετὰ τὸ ἀποθανεῖν κ. π. From a comparison of *Gen.* xi. 26. 32. xii. 4, it should seem that Terah lived many years after Abram left Haran. Many solutions of the discrepancy have been proposed; but, as the Jews were accustomed to regard his defection to idolatry (*Josh.* xxiv. 2) in the light of a moral death, it is in this sense probably that ἀποθανεῖν should be interpreted. See Philo de *Abrab.* II. 11. Before μετῴκισεν supply ὁ Θεός.

Ver. 5. βῆμα ποδός. A proverbial expression, as in *Gen.* viii. 9. *Deut.* ii. 5. So *Cic. Epist. Att.* XII. 2. *Pedem ubi ponat*, in

suo non habet—Of κατάσχεσις, see on ver. 45.

Ver. 6. ἔτη τετρακόσια. That is, from the birth of Isaac; and so *Gen.* xv. 13. In *Exod.* xii. 40, the number, which is calculated from Abram's departure out of Chaldee, is 430, with which accords *Gal.* iii. 17. There is the same discrepancy in *Josephus.* Compare *B. J. V.* 9. 4. *Ant.* II. 9. 1; 15. 2.

Ver. 7. κρινῶ. Referring to the plagues of Egypt.—ἐν τῇ τ. τούτῳ. See *Gen.* xv. 13. *Exod.* iii. 12.

Ver. 8. διαθήκην περὶ κ. τ. λ. See *Gen.* xvii. 9. xxi. 2. 4. xxv. 24. xxxv. 23.

Ver. 12. τῷ δευτέρῳ. On their return to redeem Simeon. (*Gen.* xlv. 1, seq.)

Ver. 14. ἐν ψυχαῖς ἑβδომηκονταπέντε. Scil. συνιστομένην. There is the same elipsis in *Deut.* x. 22. LXX. According to *Gen.* xlv. 26, all the souls who came with Jacob, except his sons' wives, were sixty-six; and, since the wives of Judah and Simeon

- 16 Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς, καὶ οἱ πατέρες ἡμῶν· καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτίθησαν ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀβραὰμ
17 τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ἤξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος; ὃς
19 οὐκ ᾔδει τὸν Ἰωσήφ. Οὗτος, κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ
20 ζῶγονεῖσθαι· ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστείος τῷ Θεῷ.
21 ὃς ἀνεγράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ
22 ὡς υἱόν. Καὶ ἐπαίδευσθαι Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνα-
23 τὸς ἐν λόγοις καὶ ἐν ἔργοις. Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακον-
24 φῶς αὐτοῦ τοὺς υἱοὺς Ἰσραὴλ. Καὶ, ἰδὼν τινα ἀδικούμενον, ἡμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον.
25 Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ
26 οἰδῶσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη

Ver. 16. G. K. S. ὃ ὠνήσατο. Another reading is ἐν Συχέμ.—17. ὤμοσεν. AL ὡμολόγησεν.—20. τ. κ. αὐτοῦ. G. S. omit the pronoun; and K. has it within brackets.—21. AL ἐκτεθέντος δὲ αὐτοῦ.—28. τῇ ἐκ ἐκ. K. omits δι.

were dead (*Gen.* xxxviii. 12. xli. 10), the wives of the remaining nine, will make up the number seventy-five. The LXX. however, by including Jacob himself, Joseph and his two sons, and the children of Manasseh and Ephraim, give the number seventy-five, as stated by Stephen. It is true that they interpolate ver. 20; but it is yet highly probable that Stephen followed their version.

Ver. 16. 8 ὠνήσατο Ἀβραὰμ. It was not Abraham, but Jacob, who bought the piece of land of Hamor, the father of Shechem (*Gen.* xxxiii. 19), in which Joseph was buried (*Josh.* xxiv. 33). The word Ἀβραὰμ, therefore, is probably an error of the copyists; by omitting which the sense will accord strictly with the history. Josephus (*Ant.* II. 3. 2,) states that the patriarch was carried from Egypt to Canaan for burial.

Ver. 19. κατασοφισάμενος. Dealing treacherously with them; i. e. covertly aiming at their destruction by over-working them, and drowning their male children. Philo in *V. Mos.* I. p. 603. τὴν ἰσχὴν αὐτῶν ἀφαιρὼν ἰκνωταῖς ἀνοσιούργοις ἐμχανᾶτο. Compare *Judith* v. 11.—The expression ποιεῖν ἔκθετα for ἐκτείνειν, by a common idiom; and the verbs ἐκτείνειν and ἀναιρεῖν (*ver.* 21) are appropriately used of the exposure of children, and the preservation of those exposed. *Arist. Nub.* 531. ἐξίθηκα· καί· δ'

ἰτέρα τις λαβοῦσ' ἀνείλετο.—Of the construction see on *Acts* iii. 12.

Ver. 20. ἀστείος τῷ Θεῷ. That is, exceedingly beautiful. In the Hebrew idiom, the name of God is frequently used with an adjective as a superlative adjunct; but see *Gr. Gr.* §§. 13. *Obs.* 6; 47. *Obs.* 6. Moses is called in *Joseph. Ant.* II. 9. 7. καὶ μορφῇ θεῖος. Justin (*xxvi.* 2) also mentions his beauty, speaking of him as the son of Joseph. Compare *Exod.* ii. 2. *Heb.* xi. 23. Of αὐτὸν redundant (*ver.* 21), see on *Matt.* iv. 16.

Ver. 22. πάσῃ σοφίᾳ Αἰγυπτίων. *Macrob. Sat.* I. 16. *Ægyptus, mater artium.* See also *1 Kings* iv. 30. *Isa.* xix. 11. *Herod.* vii. 164. *Val. Max.* VIII. 7. 2. *Philon.* V. *Mos.* I. p. 606. In order to reconcile the last clause of this verse with *Exod.* iv. 10. vi. 12, the words δυνατὸς ἐν λόγοις must be referred to God's being with his mouth (*Exod.* iv. 12).

Ver. 23. τεσσαρακονταετής. Stephen here speaks after a Talmudic tradition; and so again in *ver.* 30. There is no mention of the age of Moses at these periods in the O. T. See *Exod.* ii. 11. iii. 1, *sqq.* Before ἀνέβη there is an ellipsis of διαλογισμός, or some like word. Compare *Luke* xxiv. 38.

Ver. 25. ἐνόμιζε δὲ κ. τ. λ. As the time of the fulfilment of the divine promise (*ver.* 6) was close at hand, Moses probably wa-

αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν, Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνατί ἀδικεῖτε ἀλλήλους; Ὁ δὲ ἀδικῶν τὸν πλησίον 27 ἀπώσατο αὐτὸν, εἰπὼν, “Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ’ ἡμᾶς; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον;” 28 Ἐφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μα- 29 διαμ, οὗ ἐγέννησεν υἱοὺς δύο. Καί, πληρωθέντων ἐτῶν τεσσαράκοντα, 30 ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὅρους Σινᾶ ἄγγελος Κυρίου, ἐν φλογὶ πυρὸς βάτου. Ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα· προσερχομένου 31 δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν, “Ἐγὼ ὁ Θεὸς 32 τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ.” Ἐντρομος δὲ γενόμενος Μωσῆς, οὐκ ἐτόλμα κατανοῆσαι. Εἶπε 33 δὲ αὐτῷ ὁ Κύριος, “Λύσον τὸ ἡπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ ἔστηκας, γῆ ἁγία ἐστίν. Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ 34 ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.” Τούτον τὸν Μω- 35 σῆν, ὃν ἠρνήσαντο εἰπόντες, “Τίς σὲ κατέστησεν ἄρχοντα καὶ δικαστὴν;” τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου, τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. Οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέ- 36 ρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς 37 Ἰσραὴλ, “Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.” Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ 38 ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν·

Ver. 27. AL ἐφ’ ἡμῶν.—31. G. K. S. ἐθαύμαζε. K. places πρὸς αὐτὸν in brackets.—33. ἐν φ. AL ἐφ’ φ.—35. AL ἀπὸσταλκεν σὺν χειρὶ.—36. G. K. S. Αἰγύπτῳ. AL ἐν τῇ Αἰγύπτῳ.—37. ὁ Θεὸς ὑμῶν. G. S. omit the pronoun, which K. encloses in brackets.

thence led to expect that the Israelites would understand the object of his appearance among them.

Ver. 27. τίς σε κατέστησεν κ. τ. λ. Compare Luke xii. 14.

Ver. 29. Ἐφυγε δὲ Μωσῆς. Moses fled from fear of Pharaoh. See Exod. ii. 15. Of his residence in the land of *Madian*, or *Midian*, which lay eastward of Idumæa, to the south of the Dead Sea, see Exod. ii. 21, *sqq.*

Ver. 30. ἄγγελος Κυρίου. See on ver. 53. The expression *φλογὶ πυρὸς* is put for *φλογὶ πυρρῶν*. Compare Ps. civ. 4. LXX. Heb. i. 7.

Ver. 34. ἰδὼν εἶδον. An emphatic repetition; which, though peculiarly Hebraic, (Exod. iii. 7), is sometimes found in Greek authors. See Gr. Gr. § 60. Obs. 18.

Ver. 36. ἄρχοντα ἢ λυτρωτὴν. There

seems to be here a tacit reference to the typical resemblance between Moses and Christ. With ver. 37, compare Acts iii. 22.

Ver. 38. ἐκκλησίᾳ. Properly this word signifies any assembly, from ἐκκαλεῖν, to call out; as in Acts xix. 32. 40. Here it is the assembly of the Israelitish people. Compare Deut. iv. 10. LXX. Heb. ii. 12. Hence, in the N. T. generally, the Christian church, whether universal or particular. See Matt. xvi. 18. Rom. xvi. 5, *et passim*. In Acts xi. 26, it denotes, by metonymy, a place of Christian worship.—By *λόγια ζῶντα* is meant the law of Moses, not indeed as giving life (Gal. iii. 21), but as proceeding from the living God, and, therefore, never failing, or of eternal obligation. Polycarp (Epist. Phil. c. 9) calls the Scriptures *τὰ λόγια τοῦ Κυρίου*. Compare Rom. iii. 2. Acts v. 12.

39 ὃ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπὸ αὐτοῦ,
 40 καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, εἰπόντες τῷ Ααρὼν,
 "Ποίησον ἡμῖν θεοὺς, οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωσῆς αὐτός, ὃς
 41 ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ." Καὶ
 ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰσω-
 42 λῷ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. Ἐστρέψε δὲ ὁ
 Θεός, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς
 γέγραπται ἐν βίβλῳ τῶν προφητῶν, "Μησφάγια καὶ θυσίας προσηνέ-
 43 κατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ· καὶ ἀνελάβετε
 τὴν σκηνὴν τοῦ Μολὼχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεμφάν, τοὺς
 τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικίῳ ὑμᾶς ἐπεκεῖνα
 44 Βαβυλῶνος. "Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ
 ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν
 45 τύπον ὃν ἐώρακεῖ· ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ
 Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἔκωσεν ὁ Θεὸς ἀπὸ προσώπου
 46 τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαβὶδ· ὃς εὗρε χάριν ἐνώπιον τοῦ
 47 Θεοῦ, καὶ ᾤκησεν εὖρε σκὴνωμα τῷ Θεῷ Ἰακώβ. Σολομὼν δὲ ᾤκο-
 48 δόμησεν αὐτῷ οἶκον. Ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ναοῖς κατ-

Ver. 44. ἐν τοῖς πατρ. K. omits the preposition.—48. ναοῖς. Probably an interpolation. It is omitted by G. S.; and enclosed by K. within brackets.

Ver. 39. εἰς Αἴγυπτον. That is, to the idols of Egypt; as clearly intimated by the context. In the next verse the nominative absolute is used, as in *Matt.* xii. 36.

Ver. 41. ἐμοσχοποίησαν. See *Exod.* xxxii. 1, *sqq.* This worship was evidently an imitation of that of Apis. See also *Num.* xxv. 3. *Ps.* cvi. 36, *sqq.* The verb is evidently coined by Stephen, who has followed the analogy of some like formations in the LXX.

Ver. 42. Ἐστρέψε. Scil. ταυτὸν, ὅτι, τὸ πρόσωπον αὐτοῦ. God's anger is thus represented in *Deut.* xxxi. 17. *Ps.* xxii. 24. xxvii. 9, *et alibi.* Some would rather supply γνώμην.

Ver. 43. ἀνελάβετε. Some would render this verb to *adopt*; but it is plain from the original that it means to *elevate*; and it may be inferred, perhaps, from the next verse, that the shrine of Moloch was an idolatrous imitation of the ark of the covenant. Moloch was the principal idol of the Ammonites (1 *Kings* xi. 7), and probably identical with *Baal*, or the *Sun* (*Jer.* xxxii. 35), to whom they burnt their children in the fire. *Remphan*, or, according to the LXX., *Ῥεμφάν* was an Egyptian idol, representing Saturn, and worshipped under the image of a star.—Of τύπος, denoting an image or idol, there are examples in *Polyb.* V. 9. 3. *Joseph. Ant.* I. 19. 11.

For Βαβυλῶνος the LXX., following the Hebrew, has *Δαμάσκον*. The prophecy was equally fulfilled by Salmaneser, king of Assyria, who carried the Israelites into the cities of the Medes, beyond both Damascus and Babylon. See 2 *Kings* xvii. 6. The prophecy is from *Amos* v. 25.

Ver. 44. ἡ σκηνὴ σου μ. Compare *Exod.* xxv. 40. *Heb.* viii. 5. It is called the *Tabernacle of witness*, because it contained the ark of the covenant. The Jews had a tradition that a fiery model of the tabernacle descended from heaven; but a mental impression of the form is probably all that Moses received.

Ver. 45. διαδεξάμενοι. Receiving in succession; i. e. as generation succeeded generation.—Of Ἰησοῦς, which must here be rendered *Joshua*, see on *Matt.* i. 1. Since Canaan was not completely in the possession of the Israelites before the time of David, some would render ἐν τῇ κατασχέσει, while they were taking possession. But κατάσχεσις denotes the land possessed rather than the act or occupation, as in ver. 5; and by referring ἕως τῶν ἡμερῶν Δαβὶδ to ἔκωσεν instead of εἰσήγαγον, the historical fact is equally preserved. With ver. 46, compare 1 *Sam.* xvi. 12, 13. 2 *Sam.* vii. 1, *sqq.* 1 *Chron.* xvii. 12. *Ps.* cxxxii. 5.

οικεῖ, καθὼς ὁ προφήτης λέγει," Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑπο- 49
πόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει Κύριος, ἡ
τίς τόπος τῆς καταπαύσεώς μου; οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάν- 50
τα; " Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς 51
αἰὲ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὥς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.
Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν 52
τοὺς προκαταγγέιλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς
προδότες καὶ φονεῖς γεγέννησθε· οἵτινες ἐλάβετε τὸν νόμον εἰς διατα- 53
γὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον 54
τοὺς ὀδόντας ἐπ' αὐτόν. Ὑπάρχων δὲ πλήρης πνεύματος ἁγίου, ἀτε- 55
νίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν
τοῦ Θεοῦ· καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεψωμένους, καὶ τὸν 56
υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. Κράζαντες δὲ φωνῇ 57
μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν·
καὶ, ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν. Καὶ οἱ μάρτυρες ἀπέ- 58
θεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου, καλουμένου Σαύλου,
καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα, Κύριε 59
Ἰησοῦ, δέξαι τὸ πνευμά μου. Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ, 60
Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ, τοῦτο εἰπὼν,
ἐκοιμήθη. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ. Ἐγένετο 8
δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερο-

Ver. 51. AL ταῖς καρδίαις.

Ver. 49. ὁ οὐρανός κ. τ. λ. *Isa. lxi. 1.* Compare 1 *Kings* vi. 1. viii. 27. *Acts* xvii. 24. The citation is directed against the national pride of the Jews, who, while they boasted of the external magnificence of their temple, neglected that internal devotion which was due to God, who was the Lord of it. Stephen was accused of speaking against Moses and the law; and, having now shown that God did not dwell in temples made with hands, he was proceeding to show that Moses and the prophets had foretold the coming of Christ, whom they had rejected and crucified, when he was interrupted by the impatience of the populace, and stoned.

Ver. 51. σκληροτράχηλοι. *Stiff-necked.* The metaphor is taken from oxen, unbroken to the yoke. Compare *Deut. ix. 6. Jerem. xxvii. 8.*—As the rite of circumcision was emblematic of inward purity, the noun περιτομή and its derivatives are constantly employed in a figurative sense. Thus Philo:—τὸ περιτέμνεσθαι ἡδονῶν ἢ παθῶν πάντων ἱστορίῃν σημαίνει. See *Jer. vi. 10. ix. 26. Ezek. xlv. 7. Rom. ii. 29. Phil. iii. 3.*—Of

the ellipsis of οὕτω, in the end of the verse, see on *Matt. vi. 9.*

Ver. 52. τοῦ δικαίου. See on *Acts* iii. 14.

Ver. 53. εἰς διαταγὰς ἀγγέλων. That is, διαταγὰς δι' ἀγγέλων. Compare *Gal. iii. 19. Heb. ii. 2. Joseph. Ant. XV. 5. 3.* That angels took part in the delivery of the Law, appears from *Deut. xxxiii. 2. Ps. lxxviii. 17.* Perhaps, however, the plural is here put for the singular; and the same divine person is meant as in *vv. 30. 35. 38.* The verb διατάσσειν signifies to enact, or to set forth, in *Heiod. Op. D. 276. τὸν δὲ γὰρ ἀνθρώποισι νόμον δικάζει Κρονίων.*

Ver. 54. οἱ μάρτυρες. See *Deut. xvii. 7.* They threw off their clothes, in order to throw the stones more readily. Compare *Acts* xxii. 23, and see on *Matt. xxiv. 17. Mark x. 50.*

Ver. 60. μὴ στήσης. *Weigh not out.* See on *Matt. xxvi. 15.*—Ὁ κοιμᾶσθαι, see on *John xi. 11.*

CHAP. VIII. Ver. 1. διωγμός. It should seem from *Acts* xxii. 6. xxvi. 10, that this persecution originated with the Sanhedrim.

- σολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ
 2 Σαμαρείας, πλὴν τῶν ἀποστόλων. Συνεκόμισαν δὲ νὸν Στέφανον
 3 ἄνδρες εὐλαβεῖς, καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ. Σαῦλος
 δὲ ἑλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων
 τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.
 4 Ὅι μὲν οὖν διασπαρέντες, διήλθον, εὐαγγελιζόμενοι τὸν λόγον.
 5 Φιλίππος δὲ, κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς
 6 τὸν Χριστόν. Προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ
 7 Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα αὐ-
 8 τοῖσι. Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα με-
 9 γάλῃ φωνῇ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἑθεραπεύ-
 10 ησαν. Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. Ἄνῃρ δέ τις,
 11 ὀνόματι Σίμων, προῦπηρχεν ἐν τῇ πόλει, μαγεύων καὶ ἐξιστῶν τὸ ἔθ-
 12 νος τῆς Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν· ᾧ προσεῖχον πάν-
 13 τες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ
 14 Θεοῦ ἡ μεγάλη. Προσεῖχον δὲ αὐτῷ διὰ τὸ ἱκανῶ χρόνῳ ταῖς μα-
 15 γείαις ἐξεστακεῖν αὐτούς· ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ, εὐαγγελι-
 16 ζόμενῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ
 17 Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. Ὁ δὲ Σίμων καὶ αὐτὸς
 18 ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε
 19 σημεῖα καὶ δυνάμεις μεγάλας γινομένας, ἐξίστατο. Ἀκούσαντες δὲ οἱ
 20 ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δίδεκται ἡ Σαμάρεια τὸν λόγον τοῦ

CHAR. VIII. Ver. 5. ΑΙ. τὴν πόλιν. See note. The preposition, however, will account for the absence of the article.—7. Codd. A. B. C. πολλοὶ γὰρ . . . ἐξήρχοντο. Codd. D. πολλοῖς.—9. ΑΙ. ἐξιστάνων.—10. G. S. ἡ καλουμένη μεγάλη.—13. G. K. S. δύναμις καὶ σημεῖα μεγάλα γινόμενα.

It followed immediately upon the martyrdom of Stephen, and even before his burial, if the connexion in this place has not been confused; so that the popular fury, which had been thus far excited, was not allowed to slumber.—*διεσπάρησαν*. This may explain *Acts ix. 10. xi. 19. xxi. 4*. Clem. Alex. and Eusebius mention a tradition that the apostles were charged to remain twelve years at Jerusalem. That they staid a long time, partly perhaps with a view to form a model church, and partly to be at hand in case of appeals from brethren at a distance, appears from *Acts i. 14. ix. 26, 27. xi. 1, 2. xii. 1, 19. xv. 2, 22, 23. xxi. 17. Gal. i. 17, 18*.

Ver. 2. *εὐλαβεῖς*. *Devout*: as in *Luke ii. 25*. Of the verb *συγκομιζέιν*, see on *Luke vii. 12*.—The noun *κοπετός*, lamentation, is derived from *κόπτειν*, of which see on *Matt. xi. 17*. Hesych. *κοπετός*· θρήνος μετὰ ψόφου χυρῶν. Compare *Gen. i. 10. LXX.*

Ver. 3. *ἑλυμαίνεται*. *Ravaged*. The word is properly used of wild beasts. *Ps. lxx.*

14. *LXX. ἑλυμνήματο αὐτὴν ὡς ἐκ δρυμοῦ*. See also *Dan. vi. 23. Callim. H. Dian. v. 155. Xen. Econ. V. 6*. Probably κατὰ τοὺς ὄγκους should be understood of the public assemblies, as in *Acts ii. 46*. With the verb *σύρειν* the ellipse may be supplied, as in *Arrian. Epict. I. 29. σύρει εἰς τὸ δεσμωτήριον*. Compare *Luke xii. 58*.

Ver. 5. *Φιλίππος*. The *deacon*, not the *apostle*.—*πόλιν τῆς Σ.* Probably the capital, called also *Samarita*, from *Shemir* (*1 Kings xvi. 24*). It was rebuilt by Herod the Great, who called it *Σεβαστή*, in honour of Augustus.

Ver. 7. *βοῶντα*. *Scil. τὰ πνεύματα*.

Ver. 9. *Σίμων*. A *Cypriot* sorcerer of this name is mentioned in *Joseph. Ant. XX. 5. 2*. It is very generally admitted, on the authority of the primitive Fathers, that the celebrated founder of *Gnosticism* is here intended. His history is given, and his heresy refuted at large, by *Irenæus*. Of the verb *ἐξιστάναι*, which may here be rendered to *perplex*, see on *Mark iii. 21. Luke xxiv. 29*.

Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην· οἵτινες, κα-15
ταβάντες, προσήνξαντο περὶ αὐτῶν, ὅπως λάβωσι πνεῦμα ἅγιον.
Οὐπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι 16
ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Τότε ἐπιτίθουν τὰς χεῖρας 17
ἐπ' αὐτοὺς, καὶ ἐλάμβανον πνεῦμα ἅγιον. Θεασάμενος δὲ ὁ Σίμων ὅτι 18
διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα τὸ
ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, λέγων, Δότε καὶ μοι τὴν ἐξουσίαν 19
ταύτην, ἵνα, ὡς εἰς ἐπιθῶ τὰς χεῖρας, λαμβάνη πνεῦμα ἅγιον. Πέτρος 20
δὲ εἶπε πρὸς αὐτὸν, Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν
δωρεάν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. Οὐκ ἐστὶ σοὶ μερίς 21
οὐδὲ κλῆρος ἐν τῷ λύγῳ τούτῳ. ἡ γὰρ καρδία σου οὐκ ἐστὶν εὐθεία
ἐνώπιον τοῦ Θεοῦ. Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ 22
δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου· εἰς 23
γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα. Ἀποκριθεὶς δὲ 24
ὁ Σίμων εἶπε, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν
ἐπέλθῃ ἐπ' ἐμέ, ὡς εἰρήκατε.

Οἱ μὲν οὖν διαμαρτυρούμενοι, καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, 25
ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν
εὐηγγελίσαντο. Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, 26
Ἀνάστηθι, καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαί-
νουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. Καὶ ἀναστὰς 27
ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ, εὐνοῦχος δυνάστης Κανδάκης τῆς
βασιλείας Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς· ὃς ἐληλύθει

Ver. 18. θεασάμενος. G. S. ἰδών.—21. ἐνώπιον. G. ἐναντι.—22. τοῦ Θεοῦ. AL.
τοῦ κυρίου.

Ver. 17. ἐπιτίθουν τὰς χεῖρας κ. τ. λ. In this passage we have the origin of the rite of Confirmation. As the miraculous gifts of the Spirit could be communicated only by the apostles, so now the bishops, their successors, confer ordinary spiritual grace by the imposition of hands. See on Matt. ix. 18. Acts vi. 6.

Ver. 20. τὸ ἀργύριον κ. τ. λ. This is not an imprecation, but an indignant rejection of the impostor's proposal. It may be observed, by the way, that hence arose the English term *Simony*.

Ver. 23. εἰς χολὴν πικρίας. Compare Deut. xxix. 18. Heb. xii. 15. By a construction similar to that in Matt. xix. 5, and elsewhere, Simon is here represented as the bitter root itself of gall or wormwood; and the expression clearly indicates a person who seduces others into the vices of which he is himself guilty. With the term σύνδεσμον ἀδικίας compare Isa. lviii. 6. So Cicero:—*Ex omni scelereum importunitate concretus*.

Ver. 26. Γάζαν. A city, of great historical note, about sixty miles S. W. from Jerusalem. See Josh. xv. 47. Judg. xvi. 1. 1 Sam. vi. 17. Its desolation is predicted in Zeph. ii. 4, and the prophecy was fulfilled by Alexander Jannæus. Hence Strabo (XVI. 2) describes it as, ἐνδοξος πότε γενομένη, κατεσπασμένη δὲ ὑπὸ Ἀλεξάνδρου, ἡ μινουσα ἔρημος. This accords precisely with the parenthesis here inserted by St. Luke. See also Joseph. B. J. II. 18. 1. Some indeed refer αὐτῇ το ὁδόν, the way; but less correctly. There was another Gaza in Ephraim, near Sychem (1 Chron. vii. 28).

Ver. 27. ἐπὶ π. τ. γᾶς αὐτῆς. Her treasurer: subaud. τεταγμένος. So Acts xii. 20. ὁ ἐπὶ τοῦ κοιτῶνος, a chamberlain. Of the word γᾶς, see on Mark xii. 41. See on Mark xii. 41.—The Eunuch was either a Jew or a proselyte; for the first Gentile convert was Cornelius (Acts x. 1). He was probably returning from the feast of Tabernacles. According to Eusebius (E. H. II. 1), he

28 προσκυνήσων εἰς Ἱερουσαλὴμ, ἣν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ
 29 τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφῆτην Ἡσαΐαν. Εἶπε δὲ
 τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε, καὶ κολλήθητι τῷ ἄρματι τούτῳ.
 30 Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προ-
 31 φῆτην Ἡσαΐαν, καὶ εἶπεν, Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις; Ὁ δὲ εἶπε,
 Πῶς γὰρ ἂν δυναίμην, εἰ μὴ τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν Φί-
 32 λιππον ἀναβάνατα καθίσαι σὺν αὐτῷ. Ἡ δὲ περιοχὴ τῆς γραφῆς, ἣν ἀνε-
 γίνωσκεν, ἦν αὕτη, “Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ, ὡς ἄμνός
 ἐναντίον τοῦ κείροντος αὐτὸν ἄφρωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα
 33 αὐτοῦ· ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεὰν
 34 αὐτοῦ τίς διηγήσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.” Ἀπο-
 κριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέομαί σου, περὶ τίνος ὁ προ-
 35 φῆτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός; Ἀνοίξας δὲ ὁ Φί-
 λιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγ-
 36 γέλισατο αὐτῷ τὸν Ἰησοῦν. Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον
 ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἰδοὺ, ὕδωρ· τί κωλύει με βαπτισ-
 37 θῆναι; Εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.
 Ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χρισ-
 38 τόν. Καὶ ἐκέλευσε σῆναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ
 39 ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν. Ὅτε δὲ
 ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ
 εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.
 40 Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον· καὶ, διερχόμενος, εὐηγγελίζετο τὰς
 πόλεις πάσας, ἕως τοῦ ἔλθειν αὐτὸν εἰς Καισάρειαν.
 1 9. Ὁ ΔΕ Σαῦλος, ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθη-
 2 τὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ᾗτήσατο παρ’ αὐτοῦ ἐπιστολὰς

Ver. 37. This verse, which is omitted in some copies, is given with much variation in others. G. S. reject it; and K. places it within brackets.

preached the Gospel in Ethiopia. It appears that the name *Candace* had belonged to several queens of Ethiopia in succession. Plin. N. H. vi. 29. *Regnare feminam Candacen, quod nomen multis jam annis ad reginas transit.*

Ver. 30. γινώσκεις ἃ ἀναγινώσκεις. There is an apothegm of Cato, in which the same paranomasia is employed:—*Legere, et non intelligere, est negligere.* Compare 2 Cor. iii. 2.

Ver. 32. περιοχή. A passage: in which sense the word is adopted by Cicero, in Epist. Att. XIII. 25. The citation is from Isa. liii. 7, according to the LXX. In the Hebrew the clause ἐν τῇ ταπεινώσει κ. τ. λ. is somewhat different; but it will bear the same meaning, viz. that a just judgment was not allowed him. The following words, τὴν δὲ γι-

νῆδον κ. τ. λ. should perhaps be rendered, *who shall describe his generation?* i. e. the wickedness of the men of this generation will surpass description. Compare Matt. xii. 39. 45. xvii. 37. Some of the Fathers explain it by Heb. vii. 3. See also Casaubon. Exerc. XVI. 88.

Ver. 40. Ἀζωτον. *Azotus*, or *Ashdod*. See Herod II. 157. Here the ark triumphed over Dagon (1 Sam. v. 3). It was situated between Gaza and Caesarea, the metropolis of Palestine. So named by Herod after Augustus, being formerly called *Stratonis turris*, or *Stratonice*. Of *Caesarea Philippi*, see on Matt. xvi. 13. Philip is heard of again in ch. xxi. 8.

CHAP. XI. Ver. 1. τῷ ἀρχιερεῖ. The high-priest and the Sanhedrim, were the appointed overseers of the synagogues: and, at this time, there were a considerable number of

εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως, εἴαν τινὰς εὕρῃ τῆς οδοῦ ὄν-
 τας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. Ἐν 3
 δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ, καὶ ἐξαίφνης
 περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· καὶ, πεισὼν ἐπὶ τὴν γῆν, 4
 ἤκουσε φωνὴν λέγουσαν αὐτῷ, Σαούλ, Σαούλ, τί με διώκεις; Εἶπε δὲ, 5
 Τίς εἰ, κύριε; Ὁ δὲ κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις· σκλη-
 ρόν σοι πρὸς κέντρα λακτίζεις. Τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί 6
 με θέλεις ποιῆσαι; Καὶ ὁ κύριος πρὸς αὐτὸν, Ἀνάστηθι, κατεῖσελθε εἰς
 τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν. Οἱ δὲ ἄνδρες οἱ συν- 7
 οδεύοντες αὐτῷ εἰστήκεισαν ἔννεοι, ἀκούοντες μὲν τῆς φωνῆς, μηδὲνα δὲ 8
 θεωροῦντες. Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεψυγμένων δὲ τῶν 8
 ὀφθαλμῶν αὐτοῦ, οὐδὲνα ἔβλεπε, χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον
 εἰς Δαμασκόν. Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν, οὐδὲ 9
 ἔπιεν. Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ, ὀνόματι Ἀνανίας, καὶ εἶπε 10
 πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι, Ἀνανία. Ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ,
 κύριε. Ὁ δὲ κύριος πρὸς αὐτὸν, Ἀναστὰς πορεύεσθαι ἐπὶ τὴν ῥύμην τὴν 11
 καλουμένην εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρ-
 σία· ἰδοὺ γὰρ, προσεύχεται, καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι 12
 Ἀνανίαν εἰσελθόντα, καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. Ἀπε- 13
 κριθὲ δὲ ὁ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς του-
 του, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ· καὶ ὥδε ἔχω 14

Ver. 3. Αἱ ἐκ τοῦ οὐρανοῦ.—δ. σκληρόν σοι κ. τ. λ. This clause, and the former part of the next verse, are probably interpolated from ch. xxvi. 14. G. K. S. omit the passage, inserting ἀλλὰ before ἀνάστηθι. Some MSS. also omit κύριος εἶπε.—12. Αἱ τὰς χεῖρας.

Jews at Damascus, whom Aretas, with a view to obtain their aid against the Romans, would gladly favour in their designs against the Christians. See 2 Cor. xi. 32. Joseph. B. J. II. 20. Of the construction of ἱμπνέειν with a genitive, see Gr. Gr. § 41. Obs. 14.

Ver. 2. τῆς οδοῦ. The sect, κατ' ἐξοχὴν, i. e. the Christians. So again in Acts xix. 23. xxii. 4. xxiv. 14.

Ver. 5. σκληρόν σοι κ. τ. λ. A proverb expressive of feeble resistance against superior might, and of impotent rage, which hurts itself rather than its object. It occurs in Pind. Pyth. II. 173, Æsch. Prom. 331. Agam. 1633. Eur. Bacch. 791. Plaut. Truc. IV. 2. 55. Mil. Glor. II. 6. 22. Terrent. Phorm. I. 2. 28.

Ver. 7. εἰστήκεισαν ἔννεοι E. T. stood speechless; rather, remained stupidified: for they had fallen to the ground (Acts xxvi. 14). In this sense ἵσταναι is used in John vi. 22. viii. 44. Acts xxvi. 22.—Properly ἔννεός, or ἐνεός, signifies dumb (Prov. xxvii. 28. LXX.); but

Hezechias explains it by ἱμβροντηεῖς, and the corresponding word in Acts xxii. 9, is ἱμφοβος. Again in Acts xxii. 9, it is said, τὴν φωνὴν οὐκ ἤκουσαν. It will be recollected, however, that ἀκούειν signifies to understand, as well as to hear; and the difference of syntax in this and the other narrative will amply justify a different rendering of the verb. See on John ix. 27.

Ver. 10. Ἀνανίας. Compare Acts xxii. 12.

Ver. 11. Ταρσία. Tarsus, the metropolis of Cilicia, in Asia Minor, is described in A. Hirt. Bel. Alex. c. 66, as oppidum fere totius Ciliciæ nobilissimum fortissimumque. Compare Acts xxi. 39. Joseph. Ant. I. 6. 1. Xen. Anab. I. 2. 23. Pliny (N. H. V. 27) calls it a free city; and it seems to have acquired its privileges by the services which it had rendered to Cæsar. See Acts xvii. 28. Appian. B. Civ. V. 7.

Ver. 13. τοῖς ἁγίοις σου. This appellation is constantly given to the Christians in the N. T. Compare vv. 32. 41. Rom. i. 7.

ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ
 15 ὄνομά σου. Εἶπε δὲ πρὸς αὐτὸν ὁ κύριος, Πορεύου, ὅτι σκευὸς ἐκλο-
 γῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν, καὶ
 16 βασιλέων, υἱῶν τε Ἰσραὴλ· ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν
 ὑπὲρ τοῦ ὀνόματός μου παθεῖν.
 17 Ἀπῆλθε δὲ Ἀνανίας, καὶ εἰσῆλθεν εἰς τὴν οἰκίαν· καὶ, ἐπιθεὶς ἐπ'
 αὐτὸν τὰς χεῖρας, εἶπε, Σαοὺλ ἀδελφε, ὁ κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ
 ὀφθαλμοὶ σοι ἐν τῇ ὁδῷ ἢ ἤρχου, ὅπως ἀναβλέψῃς, καὶ πλησθῇς πνεύμα-
 18 τος ἁγίου. Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες,
 19 ἀνέβλεψέ τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη· καὶ, λαβὼν τροφὴν,
 ἐίσχυσεν. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν
 20 ἡμέρας τινάς· καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν,
 21 ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες,
 καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικα-
 λουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους
 22 αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμούτο, καὶ
 συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων
 23 ὅτι οὗτός ἐστιν ὁ Χριστός. Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνε-
 24 βουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. Ἐγνώσθη δὲ τῷ Σαῦλ ἡ ἐπι-
 βουλὴ αὐτῶν· παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως
 25 αὐτὸν ἀνέλωσι· λαβόντες δὲ αὐτόν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ
 26 τείχους, χαλάσαντες ἐν σπυρίδι. Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱε-

Ver. 18. G. K. omit παραχρῆμα.—19. G. S. omit ὁ Σαῦλος, which is bracketed by K.; and so again in ver. 26.—20. τὸν Ἰησοῦν. R. τὸν Χριστόν, which is scarcely compatible with ver. 22. Nor indeed did the Jews deny the divinity of the Messiah, though they disclaimed the Messiahship of Christ.

viii. 27. xvi. 15. 1 Cor. vii. 14. Eph. i. 1. Rev. xiii. 7, et alibi

Ver. 15. σκευὸς ἐκλογῆς. For ἐκλεκτόν. See on Luke xvi. 8. The noun σκευός, properly a vessel of capacity (c. x. 11), is applied figuratively to denote a servant or minister. So Polyb. XIII. 5. Δαμοκλῆς ὑπηρετικὸν ἦν σεῖως. In the verb βαστάσαι the metaphor is preserved. Supply ἵνεκα.

Ver. 18. ὡσεὶ λεπίδες. Probably a film, similar to the λευκῶμα, which is said λεπισθῆναι, to have peeled away, in Tobit xi. 13. LXX. A like impediment to vision is also called ἀχλὺς ἢ σκότος, i. e. ἀχλὺς σκοροῖς, in Acts xiii. 11.

Ver. 20. εὐθέως. This must be understood with some degree of latitude. It appears from Gal. i. 18, that Paul went into Arabia, probably for the purpose of meditation and study, immediately after his conversion; and entered upon his public ministry on his re-

turn to Damascus three years afterwards. The same adverb is used with similar laxity in Matt. xiii. 5, and elsewhere; and, in like manner, circumstances, which happened at distant intervals, are frequently recorded in apparent connexion. Compare Matt. xii. 9, with Luke vi. 6.

Ver. 22. συμβιβάζων. Proving; viz. by a connected chain of argument. Compare Acts xvi. 10. 1 Cor. ii. 16. Properly the word signifies to unite, as in Eph. iv. 16.

Ver. 25. χαλάσαντες ἐν σπυρίδι. See 2 Cor. xi. 32, 33.

Ver. 26. εἰς Ἱερουσαλὴμ. There he tarried fifteen days (Gal. i. 18, 19); and recorded the vision mentioned in Acts xxii. 17, 18. His subsequent visits are recorded in Acts xi. 30. xv. 4. xxi. 17. The last led to his removal to Rome. Compare Acts xix. 21.

ρουσαλήμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. Βαρνάβας δὲ, ἐπιλαβόμενος 27 αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς, πῶς ἐν τῇ ὁδῷ εἶδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρήσιασάτο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. Καὶ ἦν μετ' αὐτῶν εἰσο- 28 ρευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλήμ, καὶ παρρῆσιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ. Ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἐλ- 29 λημιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. Ἐπιγνόντες δὲ οἱ ἀδελφοί 30 κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σα- 31 μαρείας εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο.

ἘΓΕΝΕΤΟ δὲ Πέτρον, διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς 32 τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν· εὑρε δὲ ἐκεῖ ἄνθρωπὸν τινα, Αἰ- 33 νέαν ὀνόματι, ἐξ ἐτῶν ὀκτῶ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παραλε- λυμένος. Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χρισ- 34 τός· ἀνάστηθι, καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· καὶ εἶδον 35 αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπέ- τρεψαν ἐπὶ τὸν κύριον.

Ἐν Ἰόπῃ δὲ τις ἦν μαθήτρια, ὀνόματι Ταβιθά, ἣ διερμηνευομένη 36 λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν, ὣν ἐποίει. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἀσθενήσασαν αὐτὴν ἀποθα- 37 νεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. Ἐγγὺς δὲ οὔσης Λύδδης τῇ 38 Ἰόπῃ, οἱ μαθηταί, ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνηῖσαι διελθεῖν ἕως αὐτῶν. Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς 39

Ver. 31. Αἱ ᾗ μὲν οὐ ἐκκλησία εἶχεν.

Ver. 27. ἀποστόλους. Peter and James. See Gal. i. 18, 19. Of the expression εἰσπορεύεσθαι ἢ ἐκπορεύεσθαι, in the next verse, see on John x. 10.

Ver. 31. εἶχον εἰρήνην. This tranquillity was owing to the persecution of the Jews themselves by the Emperor Carus, in consequence of their resistance to the erection of his statue in the Temple. See Joseph. B. J. II. 10. Ant. XVIII. 8. Tacit. Hist. V. 9.

Ver. 32. Λύδδαν. Lydda, afterwards called Diospolis, was situated about three leagues from Joppa, and not far from Saron (ver. 35), a small town which gave its name to a rich and fertile plain, extending about thirty miles from the sea-coast to Cæsarea. See 1 Chron. xvii. 29. Isa. xxxiii. 9. Joppa (ver. 36) was a sea-port of considerable im-

portance on the Mediterranean. The history of Peter is here resumed, as introductory to the conversion of Cornelius.

Ver. 34. στρώσον. Scil. κραββάτον. There is a similar ellipsis in Plin. Epist. VII. 27. 7. *Judet eterni sibi prima domus parte.*

Ver. 36. Ταβιθά. A Syriac name, signifying a gazelle, in which sense Δόρκας is used 2 Sam. ii. 18. LXX. This animal was regarded in the East as an emblem of beauty. See Cantic. II. 9. IV. 5.—The noun μαθήτρια, a female disciple, is formed from μαθήτης, as ποιήτρια from ποιήτης in Did. Sic. II. 52.

Ver. 37. λούσαντες. Ennius:—*Terguiti corpus bona femina lavit et auxit.*—Masculine for fem. See on Hom. II. 2. 350.

τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι, καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὐσα ἡ Δορκάς.
 40 Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὸς τὰ γόνατα, προσηύξατο· καὶ, ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς
 41 ὀφθαλμοὺς αὐτῆς· καὶ, ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε. Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησιν αὐτήν· φωνήσας δὲ τοὺς ἀγίους καὶ τὰς χήρας, πα-
 42 ρέστησεν αὐτὴν ζῶσαν. Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης,
 43 καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ, παρά τινι Σίμωνι βυρσεῖ.

1 10. ἌΝΗΡ δὲ τις ἦν ἐν Καισαρείᾳ, ὀνόματι Κορνήλιος, ἑκατον-
 2 τάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβῆς, καὶ φοβούμε-
 3 τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός. Εἶδεν ἐν ὁράματι φανε-
 4 ρῶς, ὥσπερ ὦραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα
 5 πρὸς αὐτὸν, καὶ ἐπόντα αὐτῷ, Κορνήλιε. Ὁ δὲ ἀτενίσας αὐτῷ, καὶ
 6 ἔμφοβος γενόμενος, εἶπε, Τί ἐστὶ, κύριε; Εἶπε δὲ αὐτῷ, Αἱ προσευχαί
 7 σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ
 8 Θεοῦ. Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα,
 9 ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται παρά τινι Σίμωνι, βυρσεῖ, ὃς
 10 ἐστὶν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. Ὡς
 11 δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκε-
 12 τῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, καὶ
 13 ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. Τῇ
 14 δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη
 15 Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὧραν ἕκτην. Ἐγένετο δὲ πρόσ-
 16 πεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν

Ver. 1. G. omits ἦν; and, in the next verse, τε.—6. οὗτος λαλήσει κ. τ. λ. This clause is omitted in G. K. S. Probably it is interpolated from c. ix. 6.—7. τῷ Κορνηλίῳ. G. K. S. αὐτῷ.—10. ἐκείνων. K. αὐτῶν.

Ver. 39. χιτῶνας ἢ ἱμάτια. These had, doubtless, been made for charitable distribution. Compare ver. 36.

CHAR. X. Ver. 1. σπείρης Ἰταλικῆς. Probably a cohort of Roman soldiers, attendant on the procurator. Arrian mentions a σκείρα Ἰταλική, and Tacitus (Hist. I. 59. 64), the *Legio prima Italica*; but he is speaking of the reign of Nero. Of the word σκείρα see on Matt. xxvii. 27.

Ver. 2. εὐσεβῆς, ἢ φ. τὸν Θεόν. This expression, with which cc. xiii. 16. 26. 43. xvii. 4. xviii. 7, may be compared, shows that Cornelius was one of that class of persons called *Proselytes of the Gate*, who, without embracing Judaism by submitting to be

circumcised, had yet abandoned idolatry, and conformed to the Hebrew forms and times of worship. Thus the ninth hour (ver. 3) was a Jewish hour of prayer. See on Acts iii. 1.

Ver. 4. εἰς μνημόσυνον. Compare Exod. ii. 24. Rev. viii. 4. The term is clearly used with reference to the limited capacity of the human mind.

Ver. 9. ἐπὶ τὸ δῶμα. To the house-top. See on Matt. x. 26.

Ver. 10. γεύσασθαι. There is an ellipsis of ἀρτον, or some like word. Thus 1 Sam. xiv. 25. LXX. οὐκ ἐγέυσατο πᾶς ὁ λαὸς ἀρτον. The verb, as here, is used absolutely in Joseph. Ant. VI. 15.

ἐπ' αὐτὸν ἕκτασις, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφγμένον, καὶ καταβαί- 11
νον ἐπ' αὐτὸν σκεῦός τι, ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδι-
μένον, καὶ καθιέμενον ἐπὶ τῆς γῆς· ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα 12
τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἔρπετά, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· καὶ 13
ἐγένετο φωνὴ πρὸς αὐτὸν, Ἀναστάς, Πέτρε, θύσον καὶ φάγε. Ὁ δὲ 14
Πέτρος εἶπε, Μηδαμῶς, κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκά-
θαρτον. Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν, Ἄ ὁ Θεὸς ἐκαθά- 15
ρισε, σὺ μὴ κοῖνον. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη 16
τὸ σκεῦος εἰς τὸν οὐρανόν.

Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα, ὃ εἶδε, καὶ 17
ἰδοῦ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν
οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· καὶ φωνήσαντες ἐπυνθά- 18
νοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. Τοῦ δὲ 19
Πέτρου ἐνθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἰδοῦ,
ἄνδρες τρεῖς ζητοῦσί σε· ἀλλὰ ἀναστάς κατάβηθι, καὶ πορεύου σὺν 20
αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς. Καταβὰς 21
δὲ Πέτρος πρὸς τοὺς ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου
πρὸς αὐτὸν, εἶπεν, Ἰδοῦ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πά- 22
ρεστε; Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φο-
βούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰου-
δαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμψασθαι σε εἰς τὸν οἶκον

Ver. 11. ἐπ' αὐτόν. Omitted by G. S.; and bracketed by K.—12. Αἱ τὰ τετράποδα καὶ τὰ ἔρπετά τῆς γῆς, καὶ τὰ π. τ. οὐρ. K. has καὶ τὰ θηρία within brackets.—16. πᾶν. Omitted in many MSS. Some read εὐθείας.—19. G. K. S. διένθυμουμένου. K. encloses τρεῖς within brackets. Some MSS. omit it.—20. διότι. G. S. τῶν.—21. τοῖς ἀπεστ. ἀπὸ τοῦ. K. πρὸς αὐτόν. Omitted by G. S.; and bracketed by K.

Ver. 11. σκεῦός τι. See on Acts xi. 15. The word ὀθόνη signifies any piece of linen, as a sheet or table-cloth. Hesych. ὀθόνη· τὰ περιβόλαια πάντα. In the E. T. τεσσάραις ἀρχαῖς is rendered by four corners; and ἀρχὴ denotes the extremity of anything in Exod. xxviii. 23. LXX. Eur. Hipp. 760. Herod. IV. 60.

Ver. 13. θύσον ἢ φάγες. To shut out intercourse with heathen nations, and thereby prevent the introduction of idolatry, God had made a distinction between clean and unclean beasts, and interdicted his chosen people from using the latter for food. See Lev. xx. 23, sqq. It was, therefore, necessary that this restriction, which would impede the preaching of the Gospel to all nations without exception (Acts xi. 12. xv. 9), should be removed; and this vision plainly indicated that the distinction of meats, and with it the distinction of men (ver. 28), was abolished.—Of the verb θύεις, see on Matt. xxii. 4.

Ver. 14. οὐδέποτε πᾶν. See on Matt. 25. Of κοινὸς and κοινούν, see on Matt. xv. 11. In the next verse, the verb signifies ἀκάθαρτον λείπειν, as explained by Hychius. Compare ver. 28. Lev. xii. 3. 17.

Ver. 15. φωνή. Sc. ἐγένετο. See Gr. Gr. § 37. Obs. 21.

Ver. 16. ἐπὶ τρίς. Of this form, see Gr. Gr. § 65. Obs. 1. 5. The vision was thrice repeated to establish its certainty. Thus Pharaoh's dream was doubled for a like reason. See Gen. xli. 32.

Ver. 19. ἐνθυμουμένου. See on Matt. i. 20.

Ver. 20. μηδὲν διακρινόμενος. Nothing doubting; i. e. without hesitation. The verb διακρίνειν signifies to discern or distinguish (Matt. xvi. 3. Acts xv. 9); and, in the passive, to doubt or hesitate (Matt. xxi. 21. Rom. iv. 20); also to dispute (Acts xi. 2. Jude 9).—ἐγώ. Sc. το πνεῦμα (ver. 19). Hence personality and divinity of H. G.

23 αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. Εἰσκαλεσάμενος οὖν αὐτοὺς, ἐξένισε· τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν
24 ἀδελφῶν τῶν ἀπὸ τῆς Ἰόππης συνῆλθον αὐτῷ. Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.
25 Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεισὼν ἐπὶ τοὺς, πόδας, προσεκύνησεν. Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων, Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. Καὶ, συνομιλῶν αὐτῷ,
26 εἰσῆλθε, καὶ εὕρισκει συνεληλυθότας πολλοὺς· ἔφη τε πρὸς αὐτοὺς, Ὑμῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἐδείξε μηδὲνα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. Διὸ καὶ ἀναντιρρήτως ἦλθον μέταπεμφθῆς·
27 συνθάνατοι οὖν, τίμι λόγῳ μετεπέμψασθέ με; Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἐστὶ ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, καὶ φησι, Κορνήλιε, εἰσηκουσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ.
32 Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος, βυρσέως, παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. Ἐξ αὐτῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν, ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.
34 Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστί. Τὸν λόγον, ὃν ἀπίστευε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ

Ver. 23. ὁ Πέτ. ΑΙ. ἀναστάς—τῆς Ἰόππης. G. K. S. omit the article.—25. G. S. ἐγένετο τοῦ εἰσελθεῖν.

Ver. 23. τινες. There were six, in order to avoid misrepresentation. See ch. xi. 12.

Ver. 24. ἀναγκαίους φίλους. Intimate friends. So Eur. Alcest. 651. And. 662.

Compare also Polyb. VIII. 9. Joseph. Ant. XI. 6. The origin of the term is explained by Plutarch; καθὼ δὲ ἡ λέγεται πρὸς τὸν ἑταῖρον ὁ φίλος ἀναγκαϊότερος εἶναι. In the same way the Latins used *necessarius*.

Ver. 29. τίμι λόγῳ μ. με; so Eur. Iph. T. 1368. τίμι λόγῳ πορθεύετε; Peter asked for the sake of the company. So Christ asked what he already knew in Mark v. 30.

Ver. 30. ἀπὸ τετάρτης ἡμέρας Four days ago; and so ἀπὸ is again used in Acts xxiii. 23. Cornelius does not mean that he had fasted four entire days, but that he had been fasting (νηστεύων ἡμην) up to the same

hour on the day in question, at which he was then speaking. In order to reckon the four days, compare vv. 8, 9, 23, 24.

Ver. 34. προσωπολήπτης. See on Luke xx. 21. The meaning is, not that virtue, under any form of religion, ensures salvation; but that Gentiles, equally with Jews, are admissible into the Christian covenant.

Ver. 36. τὸν λόγον κ. τ. λ. The construction of this passage is somewhat confused, and various methods have been proposed to unravel it. It seems best to connect τὸν λόγον with οἶδαι, taking ῥῆμα in apposition with λόγον, and Ἰησοῦν again (ver. 38) in apposition with both.—Ye have heard the doctrine of salvation, &c., that, namely, respecting Jesus Christ. Some would give a personal sense to λόγος, but this would effect

Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπίστρεψεν ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας² ἧς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· ὃς παραγενόμενος, καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ,² ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ· ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως.² Καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ² Βαρνάβας ἀναζητῆσαι Σαῦλον, καί, εὕρων αὐτὸν, ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτοῦς ἵνα αὐτὸν ὅλον συναχθῇναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανόν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. Ἀναστὰς δὲ εἰς² ἐξ αὐτῶν, ὀνόματι Ἀγαθοῦ, ἐσήμανε διὰ τοῦ πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. Τῶν δὲ μαθητῶν καθὼς ἠμπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὁ καὶ ἐποίησαν, ἀποστέιλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

12. ΚΑΤ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς 1
χεῖρας, κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας· ἀνείλε δὲ Ἰάκωβον²
τὸν ἀδελφὸν Ἰωάννου μαχαίρα. Καί, ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰου- 3
δαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον, (ἦσαν δὲ ἡμέραι τῶν ἀζύ-

Ver. 28. Αἱ λιμὸν μεγάλην . . . ἦτις κ. τ. λ. Compare Luke xv. 14.—In the end of the verse G. S. omit Καίσαρος, which K. places within brackets. CHAP. XII.
Ver. 3. G. K. S. αἱ ἡμέραι.

Ver. 23. τῇ προθέσει τῆς καρδίας. With a hearty resolution. Compare 2 Tim. iii. 10. The word πρόθεσις denotes a predetermined purpose in Rom. viii. 28. Eph. i. 11.

Ver. 26. Χριστιανός. This was a Roman, not a Grecian, appellation. See on Matt. xxii. 16. It should rather seem to have been applied to the disciples as a term of reproach by the Romans who resided at Antioch. Compare Acts xxvi. 28. 1 Pet. iv. 16. The titles which the Christians gave themselves were brethren, saints, and the like.

Ver. 27. προφῆται. See on Acts xiii. 1. 1 Cor. xii. 28.

Ver. 28. Ἀγαθός. He is mentioned again in Acts xxi. 10. The famine, which he predicted, was that which took place in the fourth year of the Emperor Claudius, A. D. 44. See Sueton. Claud. c. 18. Tacit. Ann. XII. 43. Joseph. Ant. XX. 2. 6. As the dearth was most severely felt in Judea, the word οἰκουμένη is, doubtless, to be taken in this signification. See on Luke ii. 1.

Ver. 29. ἠμπορεῖτο. Scil. χρημάτων. The word διακονία here denotes service or assistance; and is explained by Theophylact, ἡ τῶν χρημάτων ἐπιχορηγία. Compare 2 Cor. viii. 4. ix. 1. Heb. vi. 10.

Ver. 30. πρεσβυτέρους. Presbyters, or priests; the second order of ministers in the Christian church.

CHAP. XII. Ver. 1. Ἡρώδης ὁ β. Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. On the accession of Caligula, he was made governor of Trachonitis, with the kingly title, thereby proving St. Luke's accuracy; to which Abilene, Judea, and Samaria, were added by the Emperor Claudius. He courted popularity, and was zealous for the law. See Joseph. Ant. XIX. 7. 3. For the manner of his death, see on ver. 21. Of James the Elder, whose martyrdom is here recorded, see on Matt. iv. 21. xx. 22.

Ver. 3. προσέθετο συλλαβεῖν. See on Luke xix. 11; and of the ἡμέραι τῶν ἀζύμων, on Matt. xxvi. 17.

4 μων) ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις
στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν
5 αὐτὸν τῷ λαῷ. Ὁ μὲν οὖν Πέτρος ἐτρήετο ἐν τῇ φυλακῇ· προσευχὴ
δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.
6 Ὅτε δὲ ἐμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέ-
τρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσει δις· φύ-
7 λακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. Καὶ ἰδοὺ, ἄγγελος
κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευ-
8 ρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν, λέγων, Ἀνάστα ἐν τάχει. Καὶ ἐξέπε-
9 σον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. Εἶπέ τε ὁ ἄγγελος πρὸς αὐτὸν,
Περιῶσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω. Καὶ
10 λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. Καὶ ἐξελ-
θὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὴς ἐστὶ τὸ γινόμενον διὰ τοῦ
11 ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. Διελθόντες δὲ πρῶτην φυλακὴν
καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν
πόλιν, ἣτις αὐτομάτῃ ἠνοιχθῆ αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην
12 μίαν, καὶ εὐθὺς ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. Καὶ ὁ Πέτρος, γένο-
μενος ἐν ἑαυτῷ, εἶπε, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε κύριος τὸν
ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς
13 προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν
Μαρίας, τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν
ικανοὶ συνηθροισμένοι, καὶ προσευχόμενοι.

14 Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε παι-
δίσκη ὑπακούσαι, ὀνόματι Ῥόδη· καὶ, ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέ-

Ver. 8. περιῶ. Al. ζῶσαι.—11. G. K. S. ἐξέλατο.—13. τοῦ Πέτρου. G. K. S. αὐτοῦ.

Ver. 4. τέσσαρσι τετραδίοις. *Four quaternions*, i. e. sixteen soldiers, four of whom were on guard at a time; two at the gate, and two within the prison. Polyb. VI. 33. τὸ φυλάκισον ἔστιν ἐκ τεσσάρων ἀνδρῶν. Veget. R. M. III. 8. Quia impossibile videbatur in speculis per totam noctem vigilantes agnoscere permanere, ideo in quatuor partes ad clepsydram sunt divisae vigiliae, ut non amplius quam tribus horis nocturnis necesse sit vigilare.

Ver. 6. δεδεμένος ἀλύσει δις. This was the Roman method of fettering prisoners. A chain of considerable length was fixed about each arm, and fastened to the arms of the soldiers to whose charge he was entrusted. Sometimes only one chain was used, attached to the right arm of the criminal, and the left of the soldier. Senec. Epist. 5. Eadem catenas et custodiam et militem copulat. See also Acts xxi. 33.

Ver. 8. περιῶσαι, κ. τ. λ. This *lente festinatio*, and Peter's own acts, prevented the idea of delusion. Hence the middle verbs. Contrast Hor. Sat. I. 2. 132.

Ver. 10. αὐτομάτῃ. Ovid Met. III. 699. Sponte sua patuisse fores; lapsasque lacertis Sponte sua fama est, nullo solvente catenas. See also on Mark iv. 28.

Ver. 11. γενόμενος ἐν ἑαυτῷ. See on Luke xv. 17.—προσδοκίας. The expectation of his execution. Of John Mark (ver. 13), see the Introductory Note to St. Mark's Gospel.

Ver. 13. ὑπακούσαι. This term was usually applied to those whose office it was to open the door to those who knocked. Xen. Symp. I. 11. κρούσας τὴν θύραν, εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι ὅστις εἴη. Plaut. Truc. I. 2. 2. At fores auscultas, aique servas sedes.

τρον, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμούσα δὲ ἀπήγγε-
 λεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. Οἱ δὲ πρὸς αὐτὴν εἶπον, 15
 Μαίνηρ. Ἡ δὲ διῡσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον, Ὁ ἄγγελος
 αὐτοῦ ἐστίν. Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, 16
 καὶ ἐξέστησαν. Κατασίσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐ- 17
 τοῖς, πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς· εἶπε δὲ, Ἀπαγ-
 γείλατε Ἰακώβω καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς
 ἕτερον τόπον. Γενομένης δὲ ἡμέρας, ἣν τάραχος οὐκ ὀλίγος ἐν τοῖς 18
 στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν, 19
 καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καί, κα-
 τελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διέτριβεν. Ἦν δὲ ὁ
 Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν 20
 πρὸς αὐτὸν, καί, πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασι-
 λέως, ᾗτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
 Βασιλικῆς. Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης, ἐνδυσάμενος ἐσθῆτα βισι- 21
 λικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἰδημηγόρει πρὸς αὐτοὺς· ὁ δὲ 22
 ἄνθρωπος ἐπέφωνει, Θεοῦ φωνῇ, καὶ οὐκ ἀνθρώπου. Παραχρῆμα δὲ 23
 ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ
 Θεῷ· καί, γενόμενος σκωληκόβρωτος, ἐξέψυξεν. Ὁ δὲ λόγος τοῦ 24
 Θεοῦ ἤϊζανε καὶ ἐπληθύνετο. Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν 25
 ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ
 Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

13. ἮΣΑΝ δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προ- 1

Ver. 15. Αἱ εἰ παν.—20. ὁ Ἡρώδης. Omitted by G. K. S.; and by K. placed in brackets.—23. τὴν δόξαν. G. K. S. omit the article.

Ver. 15. διῡσχυρίζετο. *Affirmed positively*; as in *Luke* xxii. 59. *Plat. Phæd.* 8.—In the next clause αὐτοῦ is probably the adverb, *there*: since otherwise the article would more correctly be omitted before ἄγγελος. Compare *John* viii. 44.—Of the prevailing opinion respecting *angels*, see *Matt.* xviii. 10.

Ver. 17. Ἰακώβω. *James the Less*; of whom see on *Matt.* xiii. 55. This special mention of him confirms the statement of the early Fathers that he was bishop of Jerusalem. See also *Acts* xv. 13. xxi. 18.

Ver. 18. τί ἄρα ὁ Π. ἔγένετο. *What was become of Peter*. So *Xen. Cyr.* II. 3. 12. θαυμάζοντες τί ἔσοιτο ἢ πολιτεία. *Peter evidently retired in order to elude the malice of Herod*.

Ver. 19. ἀπαχθῆναι. *Scil. εἰς θάνατον*. Compare *Matt.* xxvii. 31. So *Plin. Epist.* X. 97. *Perseverantes duci iussit*. If a keeper allowed his prisoner to escape, the Roman law punished him with death.

Ver. 20. θυμομαχῶν. *Incensed*; or, *me-*

ditating hostilities. It does not appear that Herod was ever at war with Tyre and Sidon.—Of the expression ὁ ἐπὶ τοῦ κοιτῶνος, see on *Acts* viii. 27; and of the verb πείθειν, on *Matt.* xxviii. 14. With βασιλικῆς repeat χώρας. The Phœnicians, being chiefly engaged in trade, generally obtained corn from abroad. See *1 Kings* v. 9. 11. *Ezra.* iii. 7. *Ezek.* xxvii. 17.

Ver. 21. βήματος. *A raised seat in the theatre*. Josephus (*Ant.* XIX. 8. 2) confirms this account of Herod's death, though he is silent on the immediate cause of it. The malady, with which he was preternaturally attacked, is supposed to have been that most loathsome disease, the *morbus pedicularis*.

Ver. 23. ἀνθ' ὧν. *Because*. See on *Luke* i. 20.

Ver. 25. ὑπέστρεψαν. That is, to Antioch (*ch.* xi. 30); and probably during the imprisonment of Peter.

CHAP. XIII. Ver. 1. προφῆται. This

φῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας, καὶ Συμεὼν ὁ καλούμενος Νί-
 γερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου
 2 σύντροφος, καὶ Σαῦλος. Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ, καὶ νησ-
 τεύοντων, εἶπε τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν τε Βαρνά-
 3 βαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς. Τότε νησ-
 τεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυ-
 4 σαν. Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κα-
 τήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον·
 5 καί, γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς
 6 συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Διελ-
 θόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον ψευδοπροφήτην
 7 Ἰουδαῖον, ᾧ ὄνομα Βαρισησοῦς, ὃς ἦν σὺν πῶ ἀνθυπάτῳ Σεργίῳ Παύλῳ,
 8 ἀνδρὶ συνετῷ. Οὗτος, προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπε-
 9 ζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ· ἀντίστατο δὲ αὐτοῖς Ἐλύμας
 ὁ μάγος, (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέ-
 9 φαι τὸν ἀνθρώπον ἀπὸ τῆς πίστεως. Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησ-
 10 θείς πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν, εἶπεν, Ὡ πλήρης παν-
 τὸς δόλου καὶ πάσης ραδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύ-
 11 νης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας; καὶ νῦν
 ἰδοῦ, χεὶρ τοῦ Κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον,
 ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος,

Ver. 2. τότε Βαρν. G. K. S. omit τε.—G. K. S. ὅλην τὴν νῆσον. Some MSS.
 insert ἄνδρα after εὗρον.—11. τοῦ Κυρίου. G. K. S. are without the article.

term was probably synonymous with that of *Presbyter* in the primitive church, and it is not unlikely that the office was a continuation, as it were, of the communion, which Christ himself conferred upon the seventy disciples.—With τὴν οἶσαν there is an ellipsis of *ἐκεῖ*; and so again in *Acts* xxii. 12, and elsewhere. Of the teachers here named, *Symeon*, surnamed *Niger*, perhaps from his swarthy complexion, is not elsewhere mentioned. See, however, on *Matt.* xvii. 32. *Lucius*, sometimes improperly confounded with *Luke* the Evangelist, is called *συγγένης* by St. Paul in *Rom.* xvi. 21. There was a *Manaan*, whom *Josephus* (*Ant.* XV. 10. 6) speaks of, as being in favour with Herod the Great, because he had foretold that he would live to be a king. Probably his son is here intended. The word *σύντροφος* signifies one who had been brought up in some great family, as a companion to one of the children. See 2 *Macc.* ix. 29. *LXX.* *Diod. Sic.* I. 23. *Polyb.* V. 9. 4. *Plut. de Educ.* c. 6.

Ver. 2. λειτουργούντων. See on *Luke* i. 23. It appears from this passage that, although the object of his commission was made

known to St. Paul at his conversion, the laying on of hands was still necessary in order to his being *set apart* to the Apostleship of the Gentiles. In allusion to this circumstance he calls himself *ἀφωρισμένος*, in *Rom.* i. 1. Compare *Gal.* i. 1.

Ver. 5. ὑπηρέτην. Perhaps, a *deacon*.

Ver. 6. Βαρισησοῦς. That is, the son of *Joshua*. See on *Matt.* x. 3.

Ver. 7. ἀνθυπάτῳ. That Cyprus had now a *proconsular* government, see *D. Cass.* LIV. p. 523. *Sueton.* Aug. 47. There is a Cyprian coin extant, on which the governor is called ἀνθύπατος.

Ver. 8. Ἐλύμας. This is an Arabic word, signifying *wise*; which St. Luke interprets, in a bad sense, by ὁ μάγος.

Ver. 9. ὁ ἔ Παῦλος. Jerome:—*A primo ecclesie apollo, proconsule S. Pauli, victoriae suae trophaea retulit, arexique vexillum, ut Paulus ex Saulo vocaretur.*

Ver. 10. ραδιουργίας. *Deceit*, or *wickedness* generally; and so ραδιούργημα in *ch.* xviii. 14. The word is used in its primitive sense in *Xen. Cyr.* I. 6. 34.

Ver. 11. ἀχλὺς ἔ σκότος. See on *Acts* ix. 18.

καὶ περιάγων ἐζήτει χειραγωγούς. Τότε ἰδὼν ὁ ἀνθύπατος το γεγο- 12
νός, ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου, οἱ περὶ τὸν Παῦλον ἦλθον εἰς Πέρ- 13
γην τῆς Παμφυλίας· Ἰωάννης δὲ, ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρε-
ψεν εἰς Ἱεροσόλυμα. Αὐτοὶ δὲ, διελθόντες ἀπὸ τῆς Πέργης, παρεγέ- 14
νοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ, εἰσελθόντες εἰς τὴν συναγω-
γὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ 15
νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτούς,
λέγοντες, Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς
τὸν λαόν, λέγετε. Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, 16
Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε. Ὁ Θεὸς 17
τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν
ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ
ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· καὶ ὡς τεσσαρακονταετὴ χρόνον ἐτροφοφό- 18
ρησεν αὐτοὺς ἐν τῇ ἐρήμῳ· καὶ, καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κα- 19
τεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν. Καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρα- 20
κυσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου·
κάκειθεν ᾗτήσαντο βασιλεία, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν 21
Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα· καὶ, μεταστῆσας αὐ- 22
τὸν, ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλεία, ᾧ καὶ εἶπε μαρτυρήσας,

Ver. 17. G. K. S. omit Ἰσραὴλ.—18. R. ἐτροποφόρησεν. See, however, *Deut.* i. 31.
2 Macc. vii. 27. LXX.; and compare *Numb.* xi. 12.—19. R. κατεκληροδότησεν.

Ver. 12. τοῦ κυρίου. Concerning the Lord Jesus: as in *Heb.* vi. 2. See *Gr. Gr.* § 44. Obs. 2.

Ver. 13. Barnabas may have visited Cyprus to see his relatives (cc. iv. 36. xii. 12). His motive for returning was certainly blame-worthy (ch. xv. 38.).

Ver. 15. μετὰ δὲ τὴν ἀνάγνωσιν κ. τ. λ. The service of the synagogue consisted of prayer, with the reading and exposition of the Scriptures; and it seems to have been the practice, if a stranger entered who was considered well qualified to give instruction, to request him to do so. See on *Matt.* iv. 23; and compare ver. 27. *Luke* iv. 14, sqq.—ἐν ὑμῖν. Cic pro Arch. c. 1. *Si quid est in me ingenii.*—Of the word παράκλησις, see on *John* xiv. 16.

Ver. 17. ὑψωσεν Multiplied: in which sense the verb is used in *Gen.* xlviii. 19. LXX. Compare *Acts* vii. 17.

Ver. 19. ἔθνη ἑπτὰ. See *Deut.* vii. 1. *Josh.* iii. 10. xxiv. 11. *Neh.* ix. 8. The verb κατακληρονομεῖν signifies to give in possession. Compare *Numb.* xxxiv. 18. *Deut.* iii. 28. *Judg.* xi. 24. LXX. et alibi.

Ver. 20. ὡς ἔτεσι τ. ἢ π. There is a con-

siderable uncertainty attached to this chronology; nor indeed is it clear whether the four hundred and fifty years preceding the appointment of the judges are meant, or whether the duration of their government is intended. Dating from the birth of Isaac, as the period from which St. Paul commences his address (ver. 17), there will be an interval of about four hundred and fifty years to the time of the Judges. On the other hand, though the period from the dislous of the Judges to Samuel was only three hundred and thirty-nine years, the computation of Josephus allows four hundred and fifty. St. Paul may, perhaps, have followed this calculation, as being that adopted by the Jews.

Ver. 21. ἔτη τεσσαράκοντα. There is no authority for this in Scripture; but so says Josephus (*Ant.* VI. 14. 9).

Ver. 22. μεταστῆσας. Scil. ἐκ τῆς βασιλείας. Compare *Luke* xvi. 4. David was anointed king before the death of Saul. Several scriptures are united in the following citation. See 1 *Sam.* xiii. 14. Ps. lxxix. 20. With v. 24, 25, compare *Matt.* iii. 11. *John* i. 20, 27. *Acts* ii. 30. The word πρόσωπον is redundant; as elsewhere frequently.

“Εὔρον Δαβὶδ τὸν τοῦ Ἰησοῦ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει
 23 πάντα τὰ θελήματά μου.” Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ’
 24 ἐπαγγελίαν ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, προκηρύξαντος Ἰω-
 ἄννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ
 25 λαῷ Ἰσραὴλ. Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, Τίνα
 με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ’ ἰδοὺ, ἔρχεται μετ’ ἐμέ, οὗ οὐκ
 26 εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. Ἄνδρες ἀδελφοί, υἱοὶ γένους
 Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σω-
 27 τηρίας ταύτης ἀπεστάλη. Οἱ γὰρ κατοικοῦντες ἐν Ἰερουσαλὴμ καὶ οἱ
 ἄρχοντες αὐτῶν, τούτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν
 28 τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν· καί,
 μηδεμίαν αἰτίαν θανάτου εὐρόντες, ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐ-
 29 τόν· ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες
 30 ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νε-
 31 κρῶν, ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβασίν αὐτῷ ἀπὸ τῆς
 Γαλιλαίας εἰς Ἰερουσαλὴμ, οἳτινὲς εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν.
 32 Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γε-
 33 νομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν,
 ἀναστήσας Ἰησοῦν· ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται, “Υἱὸς
 34 μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.” Ὅτι δὲ ἀνίστησεν αὐτὸν ἐκ νε-
 κρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν, “Ὅτι
 35 δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά.” Διὸ καὶ ἐν ἐτέρῳ λέγει, “Οὐ δώ-
 36 σεις τὸν ὀσιόν σου ἰδεῖν διαφθοράν.” Δαβὶδ μὲν γὰρ, ἰδίᾳ γενεᾷ ὑπηρε-
 τήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προστετέθη πρὸς τοὺς πατέρας
 37 αὐτοῦ, καὶ εἶδε διαφθοράν· ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.
 38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις
 39 ἁμαρτιῶν καταγγέλλεται· καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ
 40 νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. Βλέ-

Ver. 23. ἤγειρε. G. K. S. ἤγαγε.—39. G. K. S. πάντα.—31. K. S. οἳτινες νῦν εἰσὶ μ.
 —32. In many MSS. ἡμῖν is omitted.—33. G. K. ἐν τῷ πρώτῳ ψαλμῷ. Some MSS.
 omit the numeral altogether.

Ver. 23. κατ’ ἐπαγγελίαν. 2 Sam. vii. 12. Isa. xi. 1.

Ver. 27. κρίναντες ἐπλήρωσαν. St. Paul, with characteristic conciseness, has left the sense to be supplied by repetition from the preceding clauses:—κρίναντες τοῦτον τὸν Ἰησοῦν, ἐπλήρωσαν τὰς φωνὰς κ. τ. λ.

Ver. 33. τῷ ψαλμῷ τῷ δ. Ps. ii. 7. Some understand ἀναστήσας in the preceding verse, in the sense of Acts ii. 30; and others refer the citation to Christ’s resurrection, which might be regarded as a rego-

neration. Compare Col. i. 18. Heb. i. 5. The meaning seems to be, that the eternal generation of the Son was proved by his resurrection.

Ver. 34. τὰ ὅσια. E. T. mercies: and the Hebrew term is rendered ἰλέη in 2 Chron. vi. 42. LXX. The citation is from Isa. lv. 3. Of that in the next verse, see Acts ii. 27, sqq. St. Paul argues that the mercies promised to David, who had seen corruption, were realized in Christ, who had been raised from the dead without seeing corruption.

πετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, “Ἴδετε, 41 οἱ καταφρονηταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον, ᾧ οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῇται ὑμῖν.”

Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ 42 ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. Λυ- 43 θείσης δὲ τῆς συναγωγῆς, ἡκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες, προσ- λαλοῦντες αὐτοῖς, ἐπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ.

Τῷ τε ἐχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι 44 τὸν λόγον τοῦ Θεοῦ. Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν 45 ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. Παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας 46 εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθῆσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου 47 ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. Οὕτως γὰρ ἐντέταλται ἡμῖν ὁ Κύ- 48 ριος “Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.” Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ 48 Κυρίου, καὶ ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. Διέ- 49 ρετο δὲ ὁ λόγος τοῦ Κυρίου δι’ ὅλης τῆς χώρας. Οἱ δὲ Ἰουδαῖοι πα- 50 ρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας, καὶ τοὺς πρῶ- τοὺς τῆς πόλεως, καὶ ἐπήγμυραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. Οἱ δὲ, 51 ἐκτιναξάμενοι τὸν κοινορτὸν τῶν ποδῶν αὐτῶν ἐπ’ αὐτοὺς, ἦλθον εἰς Ἰκόνιον. Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος 52 ἀγίου.

Ver. 41. K. S. δ οὐ μὴ π.—42. ἐξιόντων δὲ κ. τ. ν. G. K. S. ἐξιόντων δὲ αὐτῶν (sc. ἀποστόλων), παρεκάλουν εἰς τὸ μεταξὺ κ. τ. λ.—43. αὐτοῖς. Omitted by S.; and enclosed in brackets by K.—ἐπιμένειν. G. K. S. προσμένειν.—44. τῷ τε ἰχ. R. τῷ δὲ ἔρχομένῳ. Compare Luke xlii. 33.—50. καὶ τὰς εὐσχ. G. K. S. omit the copula. And so in ch. xiv. 3.

Ver. 41. Ἴδετε κ. τ. λ. Habb. i. 5. The prophecy relates primarily to the desolation effected by the Chaldeans; and secondarily to the destruction of Jerusalem. Of the verb ἀφανίζειν, see on Matt. vi. 16. Here, perhaps, it signifies to *astonish*. There is no word answering to it in the Hebrew.

Ver. 42. τὸ μεταξὺ σάββατον. Some understand the second and fifth day of the week, or when the synagogues were opened; but it is clear from ver. 44, that μεταξὺ must be taken in the sense of *μετὰ* or *μετέπειτα*. So Joseph. B. J. V. 4. 2. τῶν μεταξὺ τούτων βασιλείων.

Ver. 47. τίθεικά σε κ. τ. λ. Isa. xlix. 6. Compare Luke ii. 32.

Ver. 48. τεταγμένοι. This does not imply an involuntary act. The acceptance of the Gospel on the part of the Gentiles was no more compulsory, than was its rejection by the Jews. The Calvinistic sense would require *προτεταγμένοι*.

Ver. 50. σιβ. γυν. ἢ τὰς εὐσχήμονας. *Female proselytes of distinction*. The same class of persons are called *αἱ πρῶται* in Acts xvii. 4. Compare Mark xv. 43. Acts xvii. 12.

Ver. 51. ἐκτιναξάμενοι τὸν κοινορτὸν. See on Matt. x. 14. Strabo places *Iconium* in Lycæonia, Xenophon in Phrygia, and others in Pisidia.

- 1 14. ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς
τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι
2 Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι
ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.
3 Ἰκανὸν μὲν οὖν χρόνον διέτριψαν, παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ
μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρα-
4 τα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. Ἐσχίσθη δὲ τὸ πλῆθος τῆς πό-
λεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.
5 Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων, σὺν τοῖς ἄρχουσιν
6 αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, συνιδόντες κατέφυγον εἰς τὰς
7 πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον· κα-
κῇ ἦσαν εὐαγγελιζόμενοι.
8 Καὶ τις ἀνὴρ ἐν Λύστροις, ἀδύνατος τοῖς ποσίν, ἐκάθητο, χωλὸς ἐκ
9 καλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περιπεπατήκει. Οὗτος
ἤκουε τοῦ Παύλου λαλοῦντος· ὃς, ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίσ-
10 τιν ἐχει τοῦ σωθῆναι, εἶπε μεγάλη τῇ φωνῇ, Ἀνάσθη ἐπὶ τοὺς πόδας
11 σου ὀρθός. Καὶ ἤλλετο καὶ περιεπάτει. Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν
ὁ Παῦλος, ἐπήραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες, Οἱ θεοὶ
12 οὐκ οὐκ ἀνθρώποις, κατέβησαν πρὸς ἡμᾶς. Ἐκάλουν τε τὸν μὲν
Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμε-
13 νος τοῦ λόγου. Ὁ δὲ ἱερεὺς τοῦ Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως αὐ-
τῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχ-
14 λοις ἤθελε θύειν. Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦ-
λος, διαρρήξαντες τὰ ἱμάτια αὐτῶν, εἰσεπήδησαν εἰς τὸν ὄχλον, κρά-
15 ζοντες καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς

Ver. 8. ὑπάρχων. Omitted by G. S.; and bracketed by K.—*περιπεπατήκει*. R. *περιπεπατήκει*. See Gr. § 16. Obs. 3. AL *περιπατήσιν*.—10. ἤλλετο. G. K. S. ἤλατο.—13. πόλεις αὐτῶν. G. K. S. omit the pronoun.—14 G. K. S. *εἰσεπήδησαν*.

CHAR. XIV. Ver. 1. κατὰ τὸ αὐτό. E. T. *boih together*. Hesychius explains the phrase by ὁμοῦ. It has the same sense in Exod. xvi. 24. 1 Sam. xxx. 24. LXX. ἄλλαν. H. V. XIV. 8.

Ver. 2. ἐκάκωσαν. Properly this verb signifies to *maltreat* (Acts xii. 1); but sometimes it means, to *disaffect*, to *irritate*. Compare Joseph. Ant. XVI. 7. 3.

Ver. 5. ὁρμή. A mental impulse is here intended; and so James iii. 4. Herod. VIII. 6. In the same way *impetus* is used in Ovid. Fast. IV. 222. Hesych. ὁρμή· βουλῇ, ἐπιθυμία.

Ver. 6. συνιδόντες κατέφυγον κ. τ. λ. See Matt. x. 23.

Ver. 8. ἐκάθητο. See on Matt. iv. 16.

Ver. 11. οἱ θεοὶ κ. τ. λ. See on Hom. II. A.

194. Since the apostles did not immediately understand this exclamation, the *Lycaonian* dialect must have been greatly corrupted from the pure Greek, though the names Δις and Ἑρμῆς clearly indicate a Greek origin. By the former the Ζεὺς προϋλατὸς is intended. See ver. 13; and compare Æsch. Theb. 170.

Ver. 12. ὁ ἡγούμενος τοῦ λόγου. Hor. Od. I. 10. 1. *Mercuri, facunde nepos At-
lantia*.

Ver. 13. ταύρους ἢ στέμματα. A hendiadys, for ταύρους ἰσχυμένινους. See Gr. § 69. VI. It was usual to adorn the heads of the victims with garlands. That oxen were commonly sacrificed to Jupiter and Mercury, see Hom. II. B. 402. Xen. Cyr. VIII. 8. 6. Virg. Æn. III. 21. IX. 62; Pers. Sat. II. 44.

ἔσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς· ὃς ἐν ταῖς παρῳχη- 16 μείναις γενεαῖς εἶσσε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· καί- 17 τοιγε οὐκ ἁμάρτυρον ἑαυτὸν ἀφήκειν, ἀγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν. Καί, ταῦτα λέγοντες, μόλις κατέπαυσαν 18 τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες 19 τοὺς ὄχλους καὶ λυθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, 20 ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθη- 21 τεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, ἐπιστηριζόντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες 22 ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους 23 κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ κυρίῳ, εἰς ὃν πεπιστεύκεισαν. καὶ, διελθόντες τὴν Πισιδίαν, ἦλθον 24 εἰς Παμφυλίαν· καὶ, λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς 25 Ἀττάλειαν· κακῆθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδε- 26 δομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. παραγενύ- 27 μενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. διέτρι- 28 βον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

15. ΚΑΙ τινες, κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς 1 ἀδελφούς, Ὅτι εἰὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. Γενομένης οὖν στάσεως καὶ συζήσεως οὐκ ὀλίγης τῷ Παύλῳ 2 καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνά-

Ver. 15. τὸν θ τὸν ζ. Both articles are wanting in most MSS.—17. ἀγαθοποιῶν. Al. ἀγαθουργῶν. For ἡμῖν, G. K. S. have ὑμῖν, and others omit the pronoun altogether. K. S. read ὑμῶν in the end of the verse.—28. ἐκεῖ. Omitted by G. S. and bracketed by K.

Ver. 17. οὐκ ἁμάρτυρον. That the Deity was sufficiently known by his works of creation and providence, is abundantly evident from the writings of Heathens themselves. Closely parallel with this passage is Cic. N. D. I. 2. *Et fruges, et reliqua quæ terra pariat, et tempestates, et temporum varietates, cælestique mutationes, quibus omnia, quæ terra gignat, maturata pubescunt, a Diis immortalibus tribuntur generi humano.*

Ver. 21. Ἀντιόχειαν. This was Antioch in Pisidia, but in ver. 20, Antioch in Syria.

Ver. 22. εἰ ὅτι κ. τ. λ. Supply λέγοντες, which, however, is included, as it were, in the participle παρακαλοῦντες. There is a like construction in Acts xvii. 3. Compare also Acts i. 4.

Ver. 23. κατ' ἐκκλησίαν. In the several churches which they had founded.

Ver. 27. ἤνοιξε θύραν. A proverbial expression, signifying to furnish an opportunity. So Cic. Epist. Fam. XIII. 10. 9. *Aperire fores amicitia.* Compare 1 Cor. xvi. 9.

3 βαν, καὶ τινες ἄλλους ἐξ αὐτῶν, πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέ-
 4 ρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. Οἱ μὲν αὖν, προ-
 5 πιμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν,
 6 ἐδιδιογόμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην
 7 πᾶσι τοῖς ἀδελφοῖς. Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν
 8 ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνηγ-
 9 γιλάν τε ὅσα ὁ Θεὸς ἐποίησεν μετ' αὐτῶν. Ἐξανέστησαν δὲ τινες τῶν
 10 ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, Ὅτι δεῖ
 11 περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.
 12 6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι, ἰδεῖν περὶ τοῦ λό-
 13 7 γου τούτου. Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε
 14 πρὸς αὐτοὺς, Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, ὅτι ἀφ' ἡμερῶν ἀρ-
 15 8 χαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο, διὰ τοῦ στόματός μου ἀκοῦσαι τὰ
 16 9 ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεύσαι. Καὶ ὁ καρδιογνώστης
 17 Θεὸς ἐμαρτύρησεν αὐτοῖς, δὸς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ
 18 9 ἡμῖν· καὶ οὐδὲν διέρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρί-
 19 10 σας τὰς καρδίας αὐτῶν. Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι
 20 11 ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε
 21 12 ἡμεῖς ἰσχύσαμεν βαστάσαι; ἀλλὰ διὰ τῆς χάριτος κυρίου Ἰησοῦ
 22 13 Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον ἡγάγετο. Ἐσίγησε
 23 14 δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλον ἐξηγουμένων, ὅσα
 24 15 ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν. Μετὰ δὲ
 25 16 τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος, λέγων, Ἄνδρες ἀδελφοί, ἀκού-
 26 17 σατέ μου. Συμμεῶν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λα-

Ver. 2. G. K. S. ζητήσεως.—11. κυρίου I. X. G. K. S. τοῦ κυρίου Ἰησοῦ.

CHAP. XV. Ver. 2. *ζητήματος τούτου*. When the Jewish prejudices respecting the covenant of circumcision, and the observance of the Mosaic ritual, are taken into consideration, the grave importance and extreme delicacy of a question, involving these two points (ver. 5), will be sufficiently apparent; and accordingly St. Paul undertook this journey to Jerusalem for the purpose of advising with the apostles concerning it, by especial revelation. Compare Gal. ii. 1, *sqq.* Titus, whose circumcision was resisted by the apostle, was one of the deputation.

Ver. 3. *προεπιμφθέντες* Being conducted forward on their journey. Cic. Senect. §. 18. *Hæc sunt honorabilia : salutari, deduci, reduci ;* &c. In the same sense the word occurs in Acts xx. 38. xxi. 5. Rom. xv. 24. Xen. Cyr. I. 4. 26.

Ver. 5. *ἐξανέστησαν δὲ τινες κ. τ. λ.* It should seem that certain Jewish converts, who were present at the council, argued in

favour of the Judaizing tenets, which the apostles stated to have been preached at Antioch.

Ver. 7. *ἀφ' ἡμ. ἀρχαίων*. About fourteen years had now elapsed since the conversion of Cornelius (Acts x. 1). The form *ἐν ἡμῖν* is an Hebraism for *ἡμᾶς*, I. e. *me, Peter*. So 1 Chron. xxviii. 4. LXX. *ἐξελέξατο ἐν ἐμοὶ εἶναι βασιλεῖα*. See Gr. Gr. §. 46. Obs. 4.

Ver. 9. *τῇ πίστει*. By faith, as opposed to the works of the law; the purification of the heart being merely typified by the legal cleansings.

Ver. 10. *ζυγόν*. See on Matt. xi. 29. xxiii. 4.—With the infinitive *ἐπιθεῖναι* sup-
 ply *ᾧστε*.

Ver. 11. *ἡγάγετο*. Scil. *ἐσώθησαν*. The faith of the patriarchs was prospective; that of Christians retrospective; but all who are saved will owe their salvation to the same grace of Jesus Christ.

Ver. 14. *Συμμεῶν*. Simon Peter. See ver. 7.

βεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ· καὶ τούτῳ συμφωνοῦσιν οἱ 15
λόγοι τῶν προφητῶν, καθὼς γέγραπται, “Μετὰ ταῦτα ἀναστρέψω, καὶ 16
ανοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμ-
μένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· ὅπως ἂν ἐκζητήσω- 17
σιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ’
οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ’ αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα
πάντα.” Γνωστὰ ἀπ’ αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. 18
Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ 19
τόν Θεόν· ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημά- 20
των τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος.
Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν 21
ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις, σὺν ὅλῃ τῇ ἐκ- 22
κλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ
Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν
ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γράψαντες διὰ χειρὸς αὐτῶν 23
τάδε, Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν
Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.
Ἐπειδὴ ἠκούσαμεν, ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, 24

Ver. 14. ἐπὶ τῷ ὄν. Kn. puts the preposition in brackets. A. ἐν τῷ ὀνόμ.—17: ὁ
ποιῶν ταῦτα γνωστὰ ἀπ’ αἰῶνος. Διὸ ἰγὼ κ. τ. λ. So Codd. B. C.—23. A1 οἱ πρεσβ.
ἀδελφοί.

Ver. 16. μετὰ ταῦτα κ. τ. λ. Amos ix. 11, 12. The prophecy describes in figurative language the restoration of the glories of the house of David in the person of Christ. There is a trifling variation from the Hebrew, but it agrees nearly with the LXX.—God’s name is said to be called upon a people (ver. 17), when they are named after him, and do him service. Compare 2 Chron. vii. 14. James ii. 7.—Of the pleonasm, ἐπ’ αὐτούς see on Matt. iv. 16.

Ver. 18. γνωστὰ ἀπ’ αἰῶνος κ. τ. λ. That God always foreknew and predetermined the call of the Gentiles, appears from the prophecy before cited. There is a similar sentiment in Senec. Benef. IV. 32. *Nota est illis (i. e. diis) operis sui series; omnium illis rerum per manus suas iturorum scientia in aperto semper est, nobis ex abdito subit; ei, quæ repentina putamus, eis prævisa ventunt et familiaria.*

Ver. 20. τοῦ ἀπέχεσθαι κ. τ. λ. The reason of these prohibitions, which relate exclusively to idolatrous practices, is stated in the next verse. So great was the abhorrence in which these practices were held by the Jews, as to prevent all intercourse with those who used them: and since it was not to be expected that this aversion would subside at once,

it was a measure of expedience to give no offence in non-essentials. The interdiction is founded upon Gen. ix. 4. Levit. iii. 17. xvii. 13, 14. Dent. xii. 23.—Though ἀλίγημα does not occur elsewhere, the verb ἀλίγημι is found in Dan. i. 8. Mal. i. 7. 12. LXX. Hesychius explains it by *μυαίνειν*, and ἀλισγίματα τῶν εἰδώλων corresponds with εἰδωλόθυνα in ver. 29. It is probable that πορνεία here denotes *intermarriage* with an idolater, which was forbidden by the law. With πνικτοῦ supply κρίατος, Cassaub. *Apud veteres, ut ex Athen. IX. licet cognoscere in deliciis erat τὸ πνικτὸν κρίατος.*

Ver. 22. ἐκλεξαμένους. For ἐκλεχθίντας, middle for passive; and so again in ver. 25. See Gr. Gr. § 22. Obs. 11.—*Judas Barnabas* was probably the brother of Joseph (Acts i. 23). *Silas* is elsewhere called *Sylvanus*. See 2 Cor. i. 19, et alibi.

Ver. 23. γράψαντες. For γράψαι. There is a similar *anacoluthon* in Thucyd. III. 36. *Ἰδοὺν αὐτοῖς, ἐπικαλοῦντες κ. τ. λ.* See also on Hom. II. B. 362. In the end of the verse, χαίρειν (*subaud. λέγουσι*) is the usual mode of epistolary salutation. Artem. Æn. III. 44. *Ἰδιον πάσης ἐπιστολῆς τὸ Χαῖρε, ὃ Ἐρρωσο.* See ver. 29.

ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν
 25 τὸν νόμον, οἷς οὐ διεστείλαμεθα· ἔδοξεν ἡμῖν, γενομένοις ὁμοθυμαδόν,
 ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρ-
 26 νάβῃ καὶ Παύλῳ, ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ
 27 τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἀπεστάλκαμεν οὖν
 Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.
 28 Ἐδοξε γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν
 29 βάρος, πλὴν τῶν ἐπάναγκες τούτων, ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵ-
 ματος, καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ
 πράξετε, Ἐρρῶσθε.

30 Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ, συναγαγόντες
 31 τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολὴν. Ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ
 32 τῇ παρακλήσει. Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ
 33 λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπιστήριξαν. Ποιή-
 σαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς
 34-35 τοὺς ἀποστόλους· ἔδοξε δὲ τῷ Σίλᾳ ἐπιμείναι αὐτοῦ. Παῦλος δὲ καὶ
 Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες· καὶ εὐαγγελιζόμενοι,
 μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ κυρίου.

36 ΜΕΤΑ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέ-
 ψαντες δὴ ἐπισκεψόμεθα τοὺς ἀδελφούς ἡμῶν κατὰ πᾶσαν πόλιν, ἐν
 37 αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσι. Βαρνάβας δὲ
 ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην, τὸν καλούμενον Μάρκον·
 38 Παῦλος δὲ ἡξίου τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ
 39 συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. Ἐγένετο
 οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε
 40 Βαρνάβαν, παραλαβόντα τὸν Μάρκον, ἐκπλεῦσαι εἰς Κύπρον· Παῦ-
 λος δὲ, ἐπιλεξάμενος Σίλαν, ἐξῆλθε, παραδοθείς τῇ χάριτι τοῦ Θεοῦ
 41 ὑπὸ τῶν ἀδελφῶν. Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρί-
 ζων τὰς ἐκκλησίας.

Ver. 24. λέγοντες π. κ. τ. τ. νόμον. Omitted in many copies, and probably an inter-
 polation.—32. G. K. S. Ἰ. τε καὶ Σ.—33. ἀποστόλους. G. S. ἀποστείλαντας
 αὐτούς.—34. In several MSS. this verse is wanting.—36. ἡμῶν. Omitted in G. K. S.
 —37. Αἱ ἐβούλετο. G. K. S. καὶ τὸν Ἰωάννην.

Ver. 24. ἀνασκευάζοντες. *Unsettling*. The verb properly signifies to remove furni-
 ture; as in Xen. Anab. VI. 2. 5.

Ver. 27. ἀπαγγέλλοντας. Present for future. See Gr. Gr. § 50. Obs. 5. 3.

Ver. 28. τῶν ἐπάναγκες τούτων. That is, κατὰ τὸ ἐπάναγκες, scil. ὄντων. There is a like construction in Hom. Il. A. 142.

Ver. 33. ποιήσαντες χρόνον. *Spending some time*: in which sense the verb ποιεῖν is frequently employed. See on Matt. xx. 12. So Platon. Epict. 7. ἐνιαυτὸν ποιῆσθαι.

Thus also the Latin *facere*. Cic. V. Att. 20. *Philomeli quingue dies fecimus*. Senec. Epist. 67. *Quantis paucissimos una fecerimus dies*.

Ver. 35. Παῦλος δὲ κ. τ. λ. During this period, Peter probably arrived in Antioch, as stated in Gal. ii. 11.

Ver. 36. ἐν αἷς. The relative is referred to πᾶσαν πόλιν in a collective sense.—With πῶς ἔχουσι supply *ἱαντούς*.

Ver. 38. See on ch. xii. 11. xiii. 13. It may be observed, that this mention of tem-
 porary ill-will, is a striking instance of the

16. Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοῦ, μαθητὴς τις 1
 ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, μα- 2
 ρὸς δὲ Ἑλλήνος· ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστοις καὶ Ἰκονίῳ 3
 ἀδελφῶν. Τοῦτον ᾔθελεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν 4
 περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· 5
 ᾔδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἑλλήν ὑπῆρχεν. Ὡς δὲ 6
 διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ 7
 κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσα- 8
 λήμ. Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευνον τῷ 9
 ἀριθμῷ καθ' ἡμέραν.

Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες 6
 ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες 7
 κατὰ τὴν Μυσίαν, ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ 8
 εἴασεν αὐτοὺς τὸ πνεῦμα. Παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς 9
 Τρωάδα. Καὶ ὄραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνὴρ τις ἦν 10
 Μακεδὼν ἐστὼς, παρακαλῶν αὐτὸν, καὶ λέγων, Διαβὰς εἰς Μακεδο- 11
 νίαν, βοήθησον ἡμῖν. Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελ- 12
 θεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσέκληται ἡμᾶς ὁ κύ- 13
 ριος εὐαγγελίσασθαι αὐτούς. Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, ἐν- 14
 θυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν· ἐκεῖθεν τε 15
 εἰς Φιλίππους, ἧτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, 16
 κολωνία. Ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.

Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πόλεως παρὰ ποταμὸν, 17
 οὗ ἐνομιζέτο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθού-

Ver. 1. G. K. & omit *τινος*.—6. ΑΙ. διηλθον ἔλθοντες δὲ.—7. G. K. & εἰς τὴν Β. Also τὸ πνεῦμα Ἰησοῦ.—10. ὁ κύριος. ΑΙ. ὁ Θεός.—13. τῆς πόλεως. ΑΙ. τῆς πόλης.

candour of the apostles in recording their weaknesses and errors.

CHAP. XVI. Ver. 1. *κατήντησε*. He arrived. So *Acts* xviii. 19. 24. xx. 15. xxi. 7. Diod. Sic. III. 34. IV. 62. Hence, by an easy transition, the verb signifies *to obtain possession*; as in *Acts* xxvi. 7. *Eph.* iv. 13.—*Timothy* is the disciple to whom St. Paul addressed the two epistles, which bear his name. His mother's name was *Eunice* (2 *Tim.* i. 5). Though St. Paul was now circulating the apostolical decree, which dispensed with the circumcision of Gentile converts, yet as a matter of expediency he persuaded Timothy, whose father only was a Heathen, to be circumcised, for the purpose of avoiding offence to the Jews, and enabling him to preach in their synagogues. On the other hand, he refused to circumcise Titus (*Gal.* ii. 3), who was altogether of Gentile parentage, when a principle was likely to be sacrificed to the demands of the Judaizers.

Ver. 8. ᾔδεισαν γὰρ κ. τ. λ. Of this construction see on *Mark* i. 24.

Ver. 9. ὄραμα. Compare Alexander's dream in *Joseph. Ant.* XI. 8. 4, 5. See also *Arrian.* II. 18. Q. Curt. IV. 2.

Ver. 10. συμβιβάζοντες. *Inferring, concluding*. See on *Acts* ix. 22. From his use of the plural number, it should seem that St. Luke joined company with St. Paul at Troas.

Ver. 12. πρώτη. *Philippi* is the first place at which a person arrives after quitting *Neapolis*. Some indeed would render *πρώτη πόλις*, the chief city; but the other meaning is preferable. So *Polyb.* II. 16. 2. Πίσις ἡ πρώτη κείται τῆς Τυρρηνίας. That the city was a Roman colony is plain from ver. 21. See also *Plin.* N. H. IV. 18. Besides *κολωνία* is a Latin word.

Ver. 13. οὗ ἐνομίζετο προσευχὴ εἶναι. E. T. where prayer was wont to be made; and this rendering is confirmed by Philo, who thus clearly distinguishes between the two mean-

- 14 σαις γυναίξί. Καί τις γυνή, ὀνόματι Λυδία, πορφυρόπωλις πόλεως
Θνατίρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἥς ὁ κύριος διήνοιξε
15 τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. Ὡς
δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ κεκρ-
κατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου,
16 μέναιτε· καὶ παρεβιάσατο ἡμᾶς. Ἐγένετο δὲ, πορευομένων ἡμῶν
εἰς προσευχὴν, παιδίσκην τινα, ἔχουσαν πνεῦμα Πύθωνος, ἀπαν-
τῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρέιχε τοῖς κυρίοις αὐτῆς,
17 μαντευομένη. Αὕτη, κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν,
ἐκραζε, λέγουσα, Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψί-
18 του εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. Τοῦτο δὲ
ἐποίει ἐπὶ πολλὰς ἡμέρας· διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας,
τῷ πνεύματι εἶπε, Παραγγέλλω σοι, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ,
19 ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι
αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν
Παῦλον καὶ τὸν Σίλαν, εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἀρχοντας·
20 καί, προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, Οὗτοι οἱ ἄνθρωποι
21 ἐκταράσσουν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· καὶ καταγγέ-
λουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαῖοις
22 οὖσι. Καὶ συνεπίστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ, περιρρή-
23 ξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν· πολλὰς τε ἐπιθέντες αὐ-
τοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι
24 ἀσφαλῶς τηρεῖν αὐτούς· ὃς, παραγγελίαν τοιαύτην εἰληφώς, ἔβαλεν
αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο

Ver. 16. *προσευχὴν*. Some MSS. prefix the article; which would be necessary, if an oratory were intended.—17. *καταγγ. ἡμῖν*. Al. *ὑμῖν*.

ings of *προσευχὴ* (c. Flacc. p. 523):—*τὰς προσευχὰς ἀφαιροῦντο, οὐ νομιζέτο προσευχὴ εἶναι*. See on Luke vi. 12.

Ver. 14. *πορφυρόπωλις*. A seller of purple. An inscription with the words ΟΙ ΒΑΦΕΙΣ, dug up in the neighbourhood of Thyatira, indicates that the place was formerly, as it is still, famous for dying in purple.

Ver. 16. *πνεῦμα Πυθῶνος*. According to Plutarch, *ventriloquists* (ἰγγοστρίμυθοι) were sometimes called *πύθωνες*. That this girl, however, was really possessed by a demon, is plain from the manner of its ejection by St. Paul; and it should seem that her phrenzied ravings, being likened to those of the *Pythian priestess*, gave rise to the idea that she was actuated by the same deity. The noun *ἐργασία* properly denotes a trade (Acts xix. 25); and hence the profit arising from trade. See on Matt. xxv. 16.

Ver. 18. *διαπονηθεὶς*. It might be thought

that the testimony of an evil spirit was produced by being in league with it.

Ver. 19. *ἀρχοντας*. Probably the same as *στρατηγοὶ*, in the next verse; which latter term was commonly applied to the governors of provinces.

Ver. 21. *ἃ οὐκ ἔξεστιν κ. τ. λ.* Servius on Virg. *Æn.* VIII. 187. *Cunctum fuerat et apud Athenienses et apud Romanos, nequie novas introduceret religiones*. See also Sueton. Aug. c. 93. Tib. c. 36. Liv. IV. 30. IX. 30. XXV. 1. XXXIX. 15. Cic. *Legg.* II. 14.—*Ῥωμαῖοις*. See ver. 12.

Ver. 22. *περιρρήξαντες*. Tearing off: i. e. directing the lictors, whose office it was to tear off their garments. Dion. Hal. IX. p. 440. *τοῖς ῥαβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικατάρῃσαι, ἃ ταῖς ῥάβδοις τὸ σῶμα ξαίνειν*. The magistrates are said to have done what they ordered to be done. See on Matt. viii. 5.

εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. Ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεψύχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. Ἐξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεψυγμένους τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἐμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους· ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων, Μηδὲν πράξῃς σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ, ἔντρομος γενόμενος, προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ· καὶ, προαγαγὼν αὐτοὺς ἔξω, ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σύ, καὶ ὁ οἶκος σου. Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ, παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἔλυσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς, καὶ οἱ αὐτοῦ πάντες παραχρῆμα· ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν, καὶ ἠγαλλίασато πανοικί, πεπιστευκῶς τῷ Θεῷ.

Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, ὅτι ἀπεστάλασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ. Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν, ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι· καὶ ἐλθόντες παρέκάλεσαν αὐτοὺς, καὶ, ἐξαγαγόντες, ἡρώτων ἐξελθεῖν τῆς πόλεως. Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς, εἰσῆλθον εἰς τὴν Λυδίαν· καὶ, ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

Ver. 32. Codd. A. B. C. D. σὸν πᾶσι κ. τ. λ.

Ver. 24. εἰς τὸ ξύλον. In the stocks. A ξύλον πεντεσύριγγον is described by the Scholiast on Arist. Eq. 366, as having five holes, in which the feet, hands, and neck were confined.

Ver. 29. φῶτα. Torches; plural for singular. This sense of φῶς is very rare; but it occurs in Xen. Hell. V. 1. 8.

Ver. 33. ἔλυσεν. Sc. τὸ αἷμα.

Ver. 35. ῥαβδούχους. At Rome, lictores; in the colonies, apparitores.

Ver. 37. Ῥωμαῖους. Cic. pro Rabir. c. 4. Porcia lex virgas ab omnium civium Roma-

narum corpore amovit. Verr. VI. 68. Facinus est vincire civem Romanum, scelus verberari. See also Acts xxii. 25.

Ver. 39. παρεκάλεσαν. They persuaded. See on John xiv. 16. In the next verse the verb may be rendered either to exhort or to comfort.

Ver. 40. εἰς τὴν Λυδίαν. That is, to Lydia's house. See on Luke xxiv. 12. As the history now proceeds in the third person, St. Luke, in all probability, remained at Philippi. Compare ch. xx. 5.

- 1 17. ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἤλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. Κατὰ δὲ τὸ εἰσθὲς τῷ Παύλῳ, εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν, καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστός, Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν. Καὶ τινες ἐξ αὐτῶν ἐπίσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.
- 5 Ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· μὴ εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀνάστα-
7 τώσαντες, οὗτοι καὶ ἐνθάδε πάρεσιν, οὓς ὑποδέδεκται Ἰάσων καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, βασιλεία λέ-
8 γοντες ἕτερον εἶναι, Ἰησοῦν. Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα· καὶ, λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσο-
9 νος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς ΒέροIAN· οἵτινες
11 παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν. Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον με-

Ver. 1. ἡ συναγωγή. Many MSS. omit the article.—5. ζηλώσαντες δὲ κ. τ. λ. G. K. προσλαβόμενοι δὲ οἱ Ἰουδ. τῶν ἀγοραίων κ. τ. λ. S. οἱ Ἰουδ. οἱ ἀπειθ. τῶν. ἀγ. κ. τ. λ.—ἀγαγεῖν. Al. προαγαγεῖν.

CHAP. XVII. Ver. 2. σάββατα τρία. Paul was in Thessalonica more than three weeks, maintaining himself by his own labour (1 Thess. ii. 9. 2 Thess. iii. 8). It should seem, therefore, that being rejected by the Jews, to whom he usually first addressed himself, he devoted the remainder of his time to the Gentiles, and by them was zealously and affectionately attended. For particulars of his story, see also Phil. iv. 15, 16. 1 Thess. i. 3, seqq.

Ver. 3. διανοίγων καὶ π. Supply αὐτὰς, i. e. τὰς γραφάς. Compare Luke xxiv. 32. Properly παρατίθεσθαι is to set before (Mark vi. 41); and in the middle voice, to instruct, viz. by the apposition of proofs.—Of the construction of the last clause, see on Acts xiv. 22.

Ver. 4. προσεκληρώθησαν. Philo frequently uses this verb to denote adherence to a sect or party.

Ver. 5. ἀγοραίων. Idlers or vagrants: such persons usually congregating in the forum. Arist. Eq. 181. πονηρὸς καὶ ἀγορᾶς ἴ. Senec. Benef. 3. 7. Homini malo, quem in-

venire in quolibet foro possis. In Acts xix. 38, the days appointed for trying causes are called ἀγοραῖοι, scil. ἡμέραι. Here, however, the adjective is ἀγοραῖος, penultima circumflexa; but in the passive signification, ἀγόρατος. Jason was afterwards with Paul at Corinth. See Rom. xvi. 21.

Ver. 7. ἀπέναντι τῶν δογμάτων. In face of, i. e. in defiance of the decrees. The Romans did not allow the title of king in their provinces, without special permission.

Ver. 9. λαβόντες τὸ ἱκανόν. Taking bail, or surety; a forensic term of the Romans. Cic. Epist. Att. VI. 1. Satis dare dicimur adversario nostro, cum pro eo, quod a nobis petit, ita cavemus, ut cum hoc nomine securum faciamus datis fide jussoribus. It has been less correctly supposed that Jason obtained his release by a payment in money.

Ver. 10. Πάυλον καὶ τὸν Σ. It appears from ver. 14, that Timothy followed them.

Ver. 11. εὐγενέστεροι. Of a superior rank in life; and, therefore, better disposed. Senec. Epict. 44. Quis generosus? Ad virtutem bene a natura compositus. Ovid. Pont. I. 2. 2. E.

τὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφάς, ἵέχοι
ταῦτα οὕτως. Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνι- 12
δων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. Ὡς δὲ ἔγνω- 13
σαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέ-
λη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἤλθον κάκει, σαλεύοντες τοὺς
ὄχλους. Εὐθὺς δὲ τότε τὸν Παῦλον ἐκαπέστειλαν οἱ ἀδελφοί, πορεύ- 14
εσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος
ἐκεῖ. Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν 15
καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα
ἔλθωσι πρὸς αὐτὸν, ἐξέρισαν.

Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο 16
τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον οὔσαν τὴν πόλιν.
Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβυμένοις, 17
καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.
Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον 18
αὐτῷ· καὶ τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ
δὲ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν
ἀνάστασιν αὐτοῖς εὐηγγελίζετο. Ἐπιλαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἀρει- 19
ον πάγον ἤγαγον, λέγοντες, Δυνάμεθα γυνῶναι, τίς ἢ κρινῇ αὐτὴ ἡ

Ver. 13. ΑΙ. σαλεύουσας καὶ παρασσοντες τ. οχ.—18. S. τινὲς δὲ καὶ τῶν Ἑ.

geminas animi nobilitate genus. See Chrysost. in loc. Greg. Naz. Orat. XIX. 291.

Ver. 14. ὡς ἐπὶ τὴν θάλασσαν. *As far as the sea.* So Pausan. II. 25. *καταβάντων ὡς ἐπὶ θάλασσαν.* Compare also Soph. Phil. 58. Arist. Eq. 1404. Xen. Cyr. VIII. 3. 3.

Ver. 15. οἱ καθιστῶντες. *Those who conducted.* So Arrian. Ind. XXVII. 1. *καταστήσειν αὐτοὺς μέχρι Καρμανίας.*—Timothy was afterwards sent to Thessalonica (1 *Thess.* iii. 9); and may have rejoined Silas in Berea (*Acts* xviii. 5).

Ver. 16. κατείδωλον. *Full of idols.* The preposition *κατὰ* has this import in many similar compounds; as *καταβόστρυχος* (Eur. Phoen. 148), *κατάφρυτος* (Polyb. XVII. 16), *et alia multa.* See also on *Luke* vii. 38.—The cause of the apostle's indignation is matter of history. Petron. 17. *Nostra regio tam praeentibus plena est numinibus, ut facilius possis deum quam hominem invenire.* Schol. ad Thuc. II. 38. *οἱ ἔλθον τοῦ ἱεροῦ θύουσιν οἱ Ἀθηναῖοι καθ' ἑκάστην πλὴν μιᾶς ἡμέρας.* See Xen. Rep. Athen. III. 1. Thus the world by wisdom without revelation knew not God.

Ver. 18. συνέβαλλον. *Conferred, or disputed; subaud. λόγους.* Compare Eur. Iph. A. 820. Xen. Cyr. II. 2. 21. Anab. IV. 6. 14. See also on *Luke* ii. 19.—The Epicu-

reans were professed Atheists, placing their *summum bonum* in pleasure, and rejecting the idea of a future state: the *Stoics*, on the contrary, admitted the existence of a God and a future state; but their notions on both subjects were extremely vague, their pride excessive, and their immoralities abominable.—Properly *σπερμολόγος* is used of a bird *pecking up seed* (*σπέρμα λίγων*) for food. See Arist. Av. 233. 580. Hence it came to denote a *man of low reputation*; and the E. T. well translates it *babbler*, with reference to the loquacity of the vulgar, and their habit of *pecking up* idle reports. See Eustath. on Il. E. 241. With respect to the charge of introducing strange gods, the Athenians preferred the same accusation against Socrates. Xen. Mem. I. 1. 2. *ὅς μὲν ἡ πόλις νομίζει θεῶς, οὐ νομίζει, ἕτερα δὲ κακὰ δαιμόνια εἰσφέρει.*

Ver. 19. ἐπιλαβόμενοι. Some have thought that this word implies *violence*; as in *Luke* xxiii. 26, and elsewhere; but there is no appearance of a judicial proceeding in the whole transaction. It is more probable that Paul was conducted to the Areopagus (not the court of judicature so called, but the hill on which it stood), as being a convenient spot for hearing his address. In this sense the verb is used in *Mark* viii. 23. *Acts* ix. 27.

- 20 ὑπὸ σοῦ λαλουμένη διδασχῇ; ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς
 21 ἡμῶν· βουλόμεθα οὖν γνῶναι, τί ἂν θέλοι ταῦτα εἶναι. Ἀθηναῖοι δὲ
 πάντες, καὶ οἱ ἐπιδημοῦντες ξένοι, εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν
 22 τὶ καὶ ἀκούειν καινότερον.
 23 Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, Ἄνδρες
 24 Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονιστέρους ὑμᾶς θεωρῶ. Διερχό-
 μενος γάρ, καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ
 25 ἱεργέγραπτο, ἈΓΝΩΣΤΩΙ ΘΕΩΙ. Ὅν οὖν ἀγνοοῦντες εὐσεβεῖτε,
 26 τοῦτον ἐγὼ καταγγέλλω ὑμῖν. Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ
 27 πάντα τὰ ἐν αὐτῷ, οὐτος, οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν
 28 χειροποιήτοις ναοῖς κατοικεῖ, οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται
 29 προσδεόμενος τινός, αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα·
 30 ἐποίησέ τε ἐξ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ
 31 πρόσωπον τῆς γῆς, ὀρίσας προτεταγμένους καιροὺς καὶ τὰς ὁροθεσίας
 32 τῆς κατοικίας αὐτῶν· ζητεῖν τὸν κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν
 33 καὶ εὔροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκύστου ἡμῶν ὑπάρχοντα.
 34 Ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμεν· ὡς καὶ τινες τῶν καθ' ὑμᾶς
 35 ποιητῶν ἐφήκασιν, “Τοῦ γὰρ καὶ γένος ἐσμεν.” Γένος οὖν ὑπάρχοντες

Ver. 21. AL. ἡεκαίρουν ἢ λέγειν τι ἢ ἀκούειν τι κ.—25. AL. χειρῶν ἀνθρωπίνων.
 —26. AL. παντός προσώπου. G. K. S. προστεταγμένους.—27. τὸν κύριον. G. K. S.
 τὸν Θεόν. Cod. D. τὸ θεῖον.

Ver. 20. ξενίζοντα. Properly ξενίζειν is to lodge a stranger; as in Acts x. 6, and elsewhere; but sometimes it means to amaze, as in 1 Pet. iv. 4. So also ξίφος sometimes signifies strange, surprising. Suidas: ξίνα· θαυμαστόν. Thom. M. ξενίζω· ἐκπλήττω.

Ver. 21. εὐκαίρουν. Properly εὐκαιρεῖν is to be at leisure (Mark vi. 31); and thence to employ one's leisure; but this passage affords perhaps the only example of this sense.—The division of the Athenians into αὐτοχθόνες and ξένοι is here recognised; and their character agrees with what is said of them by other writers. Thus Demosth. Philipp. I. p. 43. ἡ βούλεσθε περὶ τούτου πυνθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεσθαι τὴν καιρὸν; See also the Epist. in Philipp. p. 156.

Ver. 22. δεισιδαιμονιστέρους. The word δεισιδαιμονία has both a good and a bad sense. In the former it is used in Acts xxv. 19. Xen. Cyr. III. 58. Probably St. Paul uses it here ambiguously, as a word not likely to give offence to the Athenians, who prided themselves on their superior devotion to their gods.

Ver. 23. Ἀγνώστῳ Θεῷ, To an unknown God. A more definite dedication would scarcely be tolerated by a polytheistic country. Lucian (Philopat. p. 997) speaks of such an

altar at Athens; and one, inscribed ἀγνώστῳ θεῷ, is mentioned by Pausanias and others.—The word σεῖβασμα denotes an object of worship. Compare Wisd. xiv. 20. xv. 17, LXX.

Ver. 26. προτεταγμένους καιροὺς. The periods appointed for the lives of each succeeding generation. By αἱ ὁροθεσίαι τῆς κατοικίας, the limits of their habitation, is meant the distribution of mankind over different countries. There is an evident allusion to the peopling of the world, as recorded by Moses. See Gen. xi. 8. Dent. xxxii. 8.

Ver. 27. ζητεῖν. Supply ὥστε. Properly ψηλαφῆν signifies, to touch, to handle; as in Luke xxiv. 39. Hence to feel, or grope, as in the dark; in which sense it is applied to the enquiries of the ancient sages into the nature of the deity. Plat. Phæd. c. 47. δὲ δὴ μοι φαίνονται ψηλαφῶντες οἱ πολλοὶ, ὥσπερ ἐν σκοτεινῇ. Compare Arist. Eccles. 314. Parallel with the last clause is Senec. Epist. 41. Propè est a te Deus; tecum est; intus est.

Ver. 28. τοῦ γὰρ εἰ γ. ἰσμίν. The precise words are from the *Phænomena* of Aratus; but nearly the same words, ἐκ σοῦ γὰρ γένος ἰσμίν, are found in a fragment of Cleanthes. Compare also Pind. Nem. 6.

τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὁμοιον. Τους 30 μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός, ταῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν· διότι ἔστησεν ἡμέραν, ἐν 31 ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. Ἀκουσάντες δὲ 32 ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, Ἀκουσομένθα σου πάλιν περὶ τούτου. Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. 33 τινὲς δὲ ἄνδρες, κολληθέντες αὐτῷ, ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος 34 ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

18 ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν 1 εἰς Κόρινθον· καὶ εὗρών τινα Ἰουδαῖον, ὀνόματι Ἀκύλαν, Ποντικὸν 2 τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς· καὶ, διὰ τὸ ὁμοτέχον 3 εἶναι, ἔμενε παρ' αὐτοῖς, καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἐπειθὲ τε Ἰουδαίους 4 καὶ Ἕλληνας. Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ 5 ὁ Τιμόθεος, συνέχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασ- 6 φημούντων, ἐκτιναζάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύ-

Ver. 31. διότι. AL, καθότι. CHAP. XVIII. Ver. 5. τῷ πνεύματι. K. S. τῷ λόγῳ. AL εἶναι τὸν Χρ. 'I.

Ver. 30. ὑπεριδὼν. *Regarding with lenity.* Compare *Acts* xiv. 16. Some would render *neglecting*; but the above signification is confirmed by Joseph. Ant. II. 6. 9.

Ver. 31. πίστιν παράσχων. *Giving proof.* Polyb. IV. 33. *ἱκανὴν ἀν παράσχῃ πίστιν.* τοῖς ὑφ' ἡμῶν εἰρημένους. The resurrection of Christ was a pledge of his future coming to judge the world.—Of χλευάζειν (ver. 32), see on *Acts* ii. 6.

Ver. 32. οἱ μὲν, *Epicureans*; οἱ δὲ, *Stoics*.

Ver. 34. Διονύσιος ὁ Ἀ. Some spurious works, attributed to this Dionysius, are still extant; and there are some traditions respecting him in Euseb. Hist. Eccl. III. 4. IV. 23. It has been thought that *Damaris* was his wife; but the words would then have been ἡ γυνὴ αὐτοῦ. Compare ch. xviii. 2.

CHAP. XVIII. Ver. 2. προσφάτως. *Lately.* See on Hom. II. Q. 767. The edict of Claudius here mentioned is that recorded in Sueton. Claud. c. 25. It doubtless included both Jews and Christians, with re-

ference to the tumult which the Jews were continually exciting against the new converts.

Ver. 3. σκηνοποιοί. *Tent-makers.* Other significations have been attached to this word; but the E. T. is satisfactory. On other occasions, St. Paul maintained himself by his own labour. Compare *Acts* xx. 34. 1 Cor. iv. 12. 1 Thess. ii. 9. Even the greatest rabbins did so; and indeed every Jew was expected to bring up his children to some trade. See on *Matt.* xiii. 55.

Ver. 5. συνέχετο τῷ πνεύματι. *Was earnest in spirit.* His mind was roused, and his zeal quickened, by the good accounts which Silas and Timothy had brought from Thessalonica. See 1 Thess. I. 7. iii. 6. An analogous expression, *διεμένους τῷ πνεύματι*, occurs in *Acts* xx. 22. Compare also ver. 25. xix. 21.

Ver. 6. ἐκτιναζάμενος τὰ ἱμάτια. See on *Matt.* x. 14. Of St. Paul's words see on *Matt.* xxvii. 25. Compare also 2 Sam. I. 16. *Esch.* iii. 18, 19. xxxiii. 4. 6. Thus also

- 7 σομαι. Καί, μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου,
 8 σκευομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. Κρίσ-
 9 τος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ κυρίῳ, σὺν ὧν τῷ οἴκῳ αὐτοῦ
 10 καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον, καὶ ἐβαπτίζοντο.
 11 Εἶπε δὲ ὁ κύριος δι' ὀράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ
 12 λάλει, καὶ μὴ σιωπήσῃς· διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται
 13 σοι τοῦ κακῶσαί σε· διότι λαὸς ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.
 14 Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἑξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ
 15 Θεοῦ.
 16 Γαλλῖνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμα-
 17 δὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες,
 18 Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν
 19 Θεόν. Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων
 20 πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδικημὰ τι ἢ ῥαδιούργημα ποιη-
 21 ρὸν, ὧ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμην ὑμῶν· εἰ δὲ ζήτημὰ ἐστί
 22 περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί·
 23 κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. Καὶ ἀπήλασεν αὐτοὺς ἀπὸ
 24 τοῦ βήματος. Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρ-
 25 χισυνάγωγον, ἔτυπον ἐμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ
 26 Γαλλίῳ ἐμελεν.
 27 Ὁ ΔΕ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀπο-
 28 ταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύ-
 29 λας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. Κα-
 30 τήτησε δὲ εἰς Ἐφεσον, κάκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ, εἰσελθὼν
 31 εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις. Ἐρωτῶντων δὲ αὐτῶν

Ver. 15. Αἱ ζητήματα. Some MSS. omit γάρ.—19. Αἱ κατήτησαν.

Ovid. A. A. I. 342. *Pæna reversura est in caput illa tuum.*

Ver. 7. ἐκεῖθεν. From the synagogue.

Ver. 8. ἐβαπτίζοντο. Compare 1 Cor. i. 14. 16.

Ver. 10. τοῦ κακῶσαί σε. Subaud. ἐνεκα. The verb ἐπιτίθεσθαι signifies to assault, in Gen. xliii. 18. Exod. xxi. 14. LXX. Herod. VIII. 27. Xen. Cyr. VII. 1. 11. There is an ellipsis of τὰς χειρᾶς.—Of καθίζειν, to abide, or *abourn* (ver. 11), see on Matt. iv. 16. In the same way *sedere* is used in Cic. Epist. Fam. XVI. 2.

Ver. 12. Γαλλῖνος. This Gallio is very highly commended by Seneca (Nat. Quæst. IV.). His character is here marked by a most unpardonable carelessness in respect to matters of high importance. For other particulars respecting him, see Tacit. Ann. VI. 3. XV. 73.

Ver. 14. κατὰ λόγον ἂν ἦν. ὑμῶν. It would be reasonable that I should attend to you.

Ver. 15. ὄψεσθε αὐτοί. See on Matt. xxvii. 4. Several edicts had been issued, allowing to the Jews the free exercise of their religion. See Joseph. XIV. 10. 23. XVI. 2, 3; *et alibi*.

Ver. 17. Σωσθῆν. Some suppose that he was beaten by the Greeks for what they conceived to be his impertinence in bringing Paul before the proconsul; but it is more probable that they were indignant at his conversion to Christianity. See 1 Cor. i. 1.

Ver. 18. εἶχε γὰρ εὐχήν. Some suppose the vow to have been St. Paul's; others, more probably, refer it to Aquila. St. Paul undertook a similar performance on another occasion, but merely as a matter of expedience. See on Acts xxi. 26.

ἐπὶ πλείονα χρόνον μείναι παρ' αὐτοῖς, οὐκ ἐπένευσεν· ἀλλ' ἀπετά- 21
ξατο αὐτοῖς, εἰπὼν, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι
εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος.
Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς 22
καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατίβη εἰς Ἀντιόχειαν. Καί, ποιήσας 23
χρόνον τινά, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ
Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

Ἰουδαῖος δὲ τις, Ἀπολλῶς ὀνόματι Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ 24
λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. Οὗτος 25
ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ, ζέων τῷ πνεύματι, ἐλάλει
καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπ-
τισμα Ἰωάννου. Οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ 26
ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν,
καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. Βουλομένον δὲ 27
αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς
μαθηταῖς ἀποδέξασθαι αὐτόν· ὥς παραγενόμενος συνεβάλετο πολὺ
τοῖς πεπιστευκόσι διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς Ἰουδαίοις 28
διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χρισ-
τὸν Ἰησοῦν.

19. ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον, 1
διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον· καὶ, εὐρών τινας μα-
θητάς, εἶπε πρὸς αὐτοὺς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ 2
εἶπον πρὸς αὐτόν, Ἀλλ' οὐδὲ, εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν. Εἰπέ 3
τε πρὸς αὐτοὺς, Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου
βάπτισμα. Εἶπε δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετα- 4
νοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεῦσῃς,
τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς 5

Ver. 21. Codd. A. B. C. ἀποπαξάμενος καὶ εἰπὼν, Πάλιν ἀνακάμψω. . . . θέλον-
τος, ἀνήχθη κ. τ. λ.—25. τοῦ κυρίου. Al. τοῦ Ἰησοῦ. CHAP. XIX. Ver. 4. G.
omits μὲν and Χριστόν. Both are bracketed by K. The same also may be said of
Ἰησοῦ, in ver. 10.

Ver. 21. ἑορτὴν ποιῆσαι. See on Matt. xvi. 18; and of ποιεῖν χρόνον (ver. 23),
see on Acts xv. 33.—δεῖ με πάντως κ. τ. λ. Not with a view to keep a Jewish feast
(Rom. xiv. 5. Gal. iv. 10, 11. Col. ii. 16),
but to meet those who attended it.—Of the
phrase, τοῦ Θεοῦ θέλ., compare James iv.
15.

Ver. 22. ἀναβάς. Scil. εἰς Ἱεροσόλυμα.
See on Matt. xx. 17.

Ver. 26. ἀκριβέστερον. Apollos had been
led by John's preaching to look for the im-
mediate presence of the Messiah; but he did
not yet know that Jesus was the Christ. Com-
pare ch. xix. 4.

Ver. 27. προτρεψάμενοι. Having exhorted

him (Apollos) to exert himself in the cause of
the Gospel. Some, however, understand the
exhortation to have been contained in the let-
ters to the disciples of Achaia. With διὰ τῆς
χάριτος, which is to be joined with πεπισ-
τευκόσι, supply τοῦ Θεοῦ. Compare 1 Cor.
iii. 6.

CHAP. XIX. Ver. 1. τὰ ἀνωτερικὰ μέρη—
Phrygia and Galatia are so called in respect
of Ephesus. See Acts xviii. 23.

Ver. 2. πνεῦμα ἅγιον. That is, any spi-
ritual gift. These disciples had probably
been converted by Aquila, who had not the
power to impart the miraculous gifts of the
Spirit. See on Acts viii. 17.

Ver. 5. ἐβαπτίσθησαν κ. τ. λ. This re-

- 6 τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Καί, ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις, καὶ 7-8 προεφώνεον. Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο. Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρήσιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ 9 πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθουν, κακολογοῦντες τῆς ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς 10 ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου Ἰησοῦ, 11 Ἰουδαίους τε καὶ Ἑλλήνας. Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου, ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεισθαι ἀπ' αὐτῶν τὰ νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν. 12 Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος 13 κηρύσσει. Ἦσαν δὲ τινες υἱοὶ Σκεῦα, Ἰουδαίου ἀρχιερέως, ἐπτά οἱ 14 τοῦτο ποιοῦντες. Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ; 15 Καὶ ἐφαλλόμενος ἐπ' αὐτούς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοῦς 16 καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι τοῖς κατοικοῦσι τὴν Ἔφεσον καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ 17 ὄνομα τοῦ κυρίου Ἰησοῦ. Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο, 18 ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. Ἰκανοὶ δὲ

Ver. 12. AL. ἀποφέρεισθαι. In the end of the verse G. K. S. omit ἀπ' αὐτῶν.—

13. K. τινες καὶ τῶν π. Ἰ. ὀρκίζομεν. G. K. S. ὀρκίζω.—16. καὶ κατακυριεύσας αὐτῶν. AL. κατακυριεύσας ἀμφοτέρων, without the copula.

baptism in the name of Jesus is totally distinct from the practice of the Anabaptists, to whom, therefore, it affords no sanction. See Eph. iv. 5.

Ver. 9. τὴν ὁδόν. See on Acts ix. 2.

Ver. 10. ἔτη δύο. In these two years, the three months before mentioned (ver. 8) are not included. St. Paul says τριετίαν in Acts xx. 31. Hence it should seem that he passed another nine months in Asia, during which period, perhaps, he visited Crete and Corinth.

Ver. 11. οὐ τὰς τυχοῦσας Extraordinary: and so again in Acts xxxiii. 2. The expression is purely classical. Compare Xen. Mem. i. 5. 6. III. 9. 10. Plat. Ap. Socr. i. Longin. Sabl. 9. Soph. Od. 8. 593. Diod. Sic. II. 141.

Ver. 12. σιμικίνθια. Aprons. It is the

Latin *semicinctum*. Of σουδάριον, which denotes properly *id quo sudor aetergitur*, see on Luke xix. 20.

Ver. 13. ἐξορκιστῶν. See on Matt. xii. 27. The verb περιέρχεσθαι signifies to cheat in Arist. Eq. 1139. Here it rather denotes a habit of wandering from place to place. Compare 1 Tim. v. 18. Heb. xi. 37. Josephus speaks of these exorcists in Antiq. VIII. 2. 5.

Ver. 14. ἀρχιερέως. The head of one of the courses of priests. See on Matt. ii. 4. Among the high-priests the name of Sceva does not occur.

Ver. 16. γυμνοῦς. See on Matt. xxv. 36.

Ver. 17. ἐμεγαλύνετο. A term usually applied to the Deity. See on Luke i. 46.

τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον πάντων· καὶ συνελήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. Οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ἤξανε, 20 καὶ ἴσχυεν.

Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῇ πνεύματι, διελθὼν 21 τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν. Ἀποστείλας δὲ 22 εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθειον καὶ Ἐραστον, αὐτὸς ἐπίσχε χρόνον εἰς τὴν Ἀσίαν. Ἐγένετο δὲ κατὰ τὸν και- 23 ρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. Δημήτριος γάρ τις 24 ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· οὓς συναθροίσας, καὶ τοὺς περὶ 25 τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστὶ καὶ θεωρεῖτε καὶ ἀκούετε, ὅτι οὐ μόνον 26 Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμε- νοι. Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, 27 ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ, 28 ἔκραζον, λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. Καὶ ἐπλησθη ἡ πό- 29 λς ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρ- πάσαντες Γάιον καὶ Ἀρισταρχον, Μακεδόνας, συνεκδήμους τοῦ Παῦ-

Ver. 29. K. S. τῆς συγχύσεως. Some omit δλη.

Ver. 19. περίεργα. Properly περίεργος signifies *curious*; and thence it is applied to *magical arts*, in which sense *curiosus* is also used in Hor. Epod. XVIII. 25. There seems to be an allusion to certain spells or incantations, which were called Ἐφέσια γράμματα. Reckoning by the Roman *denarius*, the value of the books burned upon this occasion was about 1620*l.* sterling.

Ver. 21. Μακεδονίαν ἢ Ἀχαΐαν. A similar distinction is made between *Greece* and *Macedonia* in Herod. V. 22. Arrian. Exp. IV. 11. 14. Q. Curt. VIII. 5. 7. So again in Acts xx. 1, 2.

Ver. 22. ἐπίσχε χρόνον. That is, ἐπίσχε ἑαυτὸν κατὰ πολὺν χρόνον. With this passage compare 1 Cor. xvi. 4, *agg.*

Ver. 24. ἀργυροκόπος. A silversmith who employed τεχνίτας, artificers, and ἐργάτας, labourers.—Properly ναὸς signifies a shrine, enclosing a statue (Herod. II. 63); and hence it here denotes a small portable locket, with a figure of the goddess, which was carried about the person as an

amulet. At Ephesus the worship of Diana was peculiarly magnificent, and her temple there was regarded as one of the wonders of the world. See Plin. N. H. XXXVI. 14. Liv. I. 45. Plutarch V. Alex. 3. V. Max. VIII. 14. Of the word ἐργασία, see on Acts xvi. 16.

Ver. 27. οὐ μόνον διὰ κ. τ. λ. The order is, οὐ μόνον διὰ τοῦτο τὸ μέρος ἡμῖν (for ἡμῶν) κινδυνεύει κ. τ. λ. Before μέλλειν supply ὥστε.—Of μέρος, denoting a trade, there is an example in Xen. Anab. VII. 6. 25.

Ver. 28. μεγάλη η. Ἀ. Ἐ. Compare Xen. Ephes. c. 1.

Ver. 29. συνεκδήμους. Fellow-travellers; or, more properly, persons who had left their own country with Paul. Aristarchus was a native of Thessalonica (Acts xx. 4. xxvii. 2.) See also Col. iv. 10. Philom. 24. That it was usual to repair to the theatre to address the populace, see on Acts xii. 20; and compare Pausan. VI. 5. 2. V. Max. II. 2. 5. Tac. Hist. II. 80. Juv. Sat. X. 28. Joseph. B. J. VII. 3. 3. Philost. Apoll. IV. 10.

30 λου. Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶον
 31 αὐτὸν οἱ μαθηταί· τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι,
 πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.
 32 Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ
 33 οἱ πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συνεληλύθεισάν. Ἐκ δὲ τοῦ ὄχλου
 προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ
 Ἀλέξανδρος, κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.
 34 Ἐπιγινόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ
 35 ὥρας δύο κρᾶζόντων, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. Καταστείλας δὲ
 ὁ γραμματεὺς τὸν ὄχλον, φησὶν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄν-
 36 θρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς με-
 37 γάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; Ἀναντιρρήτων οὖν ὄντων
 τούτων, δεῖον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπε-
 37 τίς πράττειν· ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους,
 38 οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν. Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν
 αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ἀγόροιαι ἄγονται, καὶ ἀνθύ-
 39 πατοι εἰσὶν· ἐγκαλείτωσαν ἀλλήλοις. Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε,
 40 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι
 στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ δυνη-
 41 σόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. Καί, ταῦτα εἰπὼν,
 ἀπέλυσε τὴν ἐκκλησίαν.

1 20. ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ
 Παῦλος τοὺς μαθητάς, καὶ ἀσπασάμενος, ἐξῆλθε πόρευθῆναι εἰς τὴν
 2 Μακεδονίαν. Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λό-

Ver. 33. ΑΙ. συνεβίβασαν.—34. G. K. S. ἐπιγινόντες.—35. θεᾶς. Omitted by
 G. K. S.—37. θεάν. G. K. S. θεόν.—38. R. ἀγοραῖοι.—40. ΑΙ. περὶ οὗ οὐ δ.

Ver. 31. Ἀσιαρχῶν. Each of the Asiatic
 states appointed one of these officers to pre-
 side over the games at Ephesus.—The phrase
 δοῦναι ἑαυτὸν, to trust one's-self, occurs in
 Diad. Sic. V. 69. Joseph. Ant. XV. 11. So
 Cic. Verr. III. 19. *Purpulo se ac coronæ da-
 turum.*

Ver. 33. τῶν Ἰουδαίων. The Jews prob-
 ably feared that their known hatred to idol-
 atry might involve them in the danger which
 threatened the Christians; and, therefore,
 they thrust forward Alexander to speak in
 their behalf. This Alexander is, perhaps, the
 individual mentioned in 2 Tim. iv. 14.

Ver. 35. γραμματεὺς. Perhaps, the town-
 clerk; though it should seem that there were
 more than one of them. Apollonius addressed
 a letter (Epist. 32.) Ἐφεσίων γραμματεῦσι.
 —Properly *νιώκορος*, which signifies one who
sweeps or adorns a temple, is equivalent with
 the Latin *seditus*. As applied to cities, it

seems to designate them as the guardians of
 the temple of some particular deity, whose
 protection they enjoyed. See Xen. Anab.
 V. 37. Joseph. B. J. V. 9. 9. 4.—With
 Διοπετοῦς there is an ellipsis of ἀγάλματος.
 It was a statue of Diana; and is mentioned
 in Plin. N. H. XVI. 79.

Ver. 38. λόγον. Subaud. *μουφῆς. Matter
 of complaint.* Compare Col. iii. 13.—ἀγόρ-
 αῖοι. Joseph. Ant. XIV. 10. 21. *ἀγειν τὸν
 ἀγόραιοιν.* See on Acts xvii. 5. As there
 was but one *proconsul* at Ephesus, ἀνθύπα-
 ροι must be used of those who bore the office
 generally, and to whom the investigation of
 such causes appertained.

Ver. 40. συστροφῆς. See on Acts xxiii.
 12. There was a Roman law, by which
cautum et concurrem fucere, capitale est. See
 Senec. Contr. III. 8. Liv. XXXVI. 25.

Ver. 41. ἀπίλυσαι τὴν ἐκκλ. So Arist.
 Acham. 172. Eccles. 377.

γῶ πολλῶ, ἦλθεν εἰς τὴν Ἑλλάδα· ποιήσας τε μῆνας τρεῖς, γανομένης 3
 αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συ-
 ρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας· Συνείπετο δὲ 4
 αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος· Θεσσαλονικῶν δὲ Ἀρίσ-
 ταρχος καὶ Σεκούνδος, καὶ Γάιος Δερβαῖος καὶ Τιμόθεος· Ἀσιανοὶ δὲ,
 Τυχικὸς καὶ Τρόφιμος. Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· 5
 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ 6
 ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὐ διετρίψα-
 μεν ἡμέρας ἐπτά. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μα- 7
 θητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξίναί
 τῇ ἐπαύριον, παρέτινέ τε τὸν λόγον μέχρι μεσονυκτίου· ἦσαν δὲ λαμ- 8
 πάδες ἱκαναὶ ἐν τῷ ὑπερῷ, οὓς ἦσαν συνηγμένοι. Καθήμενος δὲ τις 9
 νεανίας, ὀνόματι Εὐτυχος, ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βα-
 θεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου,
 ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἦρθη νεκρός. Καταβάς δὲ ὁ Παῦ- 10
 λος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ
 αὐτοῦ ἐν αὐτῷ ἐστίν. ἀναβάς δὲ, καὶ κλάσας ἄρτον καὶ γευσάμενος, 11
 ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις, αὐγῆς, οὕτως ἐξῆλθεν. Ἦγαγον δὲ τὸν 12
 παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. Ἡμεῖς δὲ, προελθόντες 13
 ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμ-
 βάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πι-
 ζεύειν. Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν, 14
 ἦλθομεν εἰς Μιτυλήνην· κάκειθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατην- 15
 τήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμον· καί, μεί-
 ναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον. Ἐκρινε γὰρ 16

CHAR. XX. Ver. 4. G. K. S. Σώπατρος Πύρρου B.—7. G. K. S. συνηγμένων ἡμῶν
 κλάσαι ἄρτ.—8. οὐ ἦσαν σ. G. K. S. οὐ ἦμεν σ.—16. ἐκρινε. G. ἐκρίκει.

CHAR. XX. Ver. 3. ποιήσας μ. τ. See on Matt. xx. 12. Acts xv. 33. The nomina-
 tive absolute is here used for the dative. Si-
 milar instances of anacolutha are very com-
 mon; of which see on Hom. II. B. 353.—
 These three months were passed at Corinth;
 whence the Epistle to the Romans was
 written.

Ver. 4. Σώπατρος. Probably the same
 person as *Susipater*, mentioned in *Rom. xvi.*
 21. *Trophimus* was an Ephesian. See *Acts*
 xxi. 29.

Ver. 5. ἡμᾶς. From the resumption of
 the plural number, it should seem that St.
 Luke, who had remained at Philippi (*Acts*
 xvi. 40), rejoined Paul at that place.

Ver. 7. μιᾷ τῶν σαββάτων. See on *Matt.*
 xxviii. 1.

Ver. 9. καταφερόμενος ὕπνῳ. The verb
καταφέρεισθαι is thus used either with or

without ὕπνῳ. *Plutarch. Adulat. c. 46.*
τοσαῦτα κοπιῶν ἃ ἀγρυπνῶν κατηνέχθη.
Hesych. καταφορεῖν ὕπνου. Two distinct
 periods in the progress of sleep are denoted
 by the different tenses here employed. In an
 old Gloss, on *Juv. Sat. III. 199. tabulæ*
tertia is explained by *tristitia*. Hence *tristiti-*
gon is here properly rendered a *third story*.

Ver. 10. ἐπίπεσεν αὐτῷ. See *Elijah* and
Elisha in 1 *Kings* xvii. 21. 2 *Kings* iv. 34.
 With St. Paul's words compare *Matt. ix. 24.*

Ver. 13. πεζεύειν. See on *Matt. xiv. 13.*
 Of *διατεταγμένος ἦν*, passive for middle, see
Gr. Gr. § 22. 3.

Ver. 15. τῇ ἐχομένῃ. See on *Matt. i.*
 38. The ellipsis of *ἡμέρα*, which occurs
 thrice in this verse, is a constant idiom in the
 best Greek writers. See *Gr. Gr. § 69. III.*
Ode. 1.

ὁ Παῦλος παραπλευσαί τὴν Ἑφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

- 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἑφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. Ὡς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν, καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, διαμαρτυρούμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν. Καὶ νῦν ἰδοὺ, ἐγὼ, δεδεμένος τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται, λέγον, Ὅτι δεσμά με καὶ θλίψεις μένουσιν. Ἀλλ' οὐδενὸς λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν, ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον, κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ

Ver. 19. πολλῶν δ. G. K. S. omit πολλῶν.—23. G. K. S. διαμαρτύρεται μοι.—25. τοῦ Θεοῦ. Wanting in most MSS., and probably interpolated.—28. τὴν ἐκκλ. τοῦ Θεοῦ, ἣν κ. τ. λ. This is the true reading; as in Cod. B. G. ἐκκλ. τοῦ Κυρίου.

Ver. 17. πρεσβυτέρους. It seems from ver. 28, that πρεσβύτεροι and ἐπίσκοποι were terms applied indifferently during the apostolic age; but in the succeeding ages of the church the latter title was applied exclusively to the highest order of the Christian ministry, so that the three orders of bishops, priests, and deacons at the present day coincide with the apostles, presbyters, and deacons, of former times. *Oecumenus*:—ἰκετὶ λανθάνει τοὺς πολλοὺς ἢ συνήθεια, μάλιστα τῆς καινῆς διαθήκης, τοὺς ἐπισκόπους πρεσβυτέρους ὀνομάζουσα, καὶ τοὺς πρεσβυτέρους ἐπισκόπους, σημειωτίον τοῦτο ἐκείθεν. See 1 Tim. v. 17. Tit. I. 5. Iren. III. 14. V. 20. Tertul. Præc. 32. Cyr. Epist. 27. Calom. Inst. IV. 4. 2. Timothy was strictly a bishop. See 1 Tim. iii. 1. v. 22.

Ver. 22. δεδεμένος τῷ πνεύματι. Bound, i. e. resolved in my mind. See on Acts xvii. 5.

Ver. 23. ὅτι τὸ πνεῦμα κ. τ. λ. See Acts xxi. 4. 11. Rom. xv. 30, 31.

Ver. 25. οὐκέτι ὄψεσθε κ. τ. λ. It is most probable from 1 Tim. iii. 14, that Paul was at Ephesus in a subsequent part of his career; but that he is here speaking from the suggestion of his own mind, and calculating a human probability apart from inspiration, is abundantly clear from the last clause of ver. 23. Some, indeed, lay a stress on πάντες, but the natural sense of the words is best. Compare ver. 38. Of the construction of καθαρὸς, in the next verse, see Gr. Gr. § 42. 2. 1.

Ver. 28. Compare also Acts xviii. 6.

Ver. 28. ἣν περιποιήσατο κ. τ. λ. In accordance with this passage Christians are called λαὸς εἰς περιποίησιν in 1 Pet. ii. 9. The text is decisive with respect to the divinity of Christ. See also on Tit. ii. 14.

τοῦ ἰδίου αἵματος. Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν 29
ἄφξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· καὶ ἐξ 30
ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες, λαλοῦντες διεστραμμένα, τοῦ ἀπο-
πᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι 31
τριετίαν νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμην μετὰ δακρῶν νουθετῶν ἕνα
ἕκαστον. Καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ 32
τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομησαί, καὶ δοῦναι ὑμῖν κληρο-
νομίαν ἐν ταῖς ἡγιασμένοις πᾶσιν. Ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ 33
οὐδενὸς ἐπεθύμησα· αὐτοὶ δὲ γινώσκετε, ὅτι ταῖς χρεαῖαις μου καὶ τοῖς 34
οὔσι μετ' ἐμοῦ ὑπῆρέτησαν αἱ χεῖρες αὐταί. Πάντα ὑπέδειξα ὑμῖν, ὅτι 35
οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε
τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι δίδοναι
μᾶλλον ἢ λαμβάνειν. Καὶ ταῦτα εἰπὼν, θείς τὰ γόνατα αὐτοῦ, σὺν 36
πᾶσιν αὐτοῖς προστύξατο. Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ, 37
ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν· ὁδυνώ- 38
μενοι μάλιστα ἐπὶ τῷ λόγῳ, ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσω-
πον αὐτοῦ θεωρεῖν. Προέπεμπον δὲ αὐτόν εἰς τὸ πλοῖον.

21. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, 1
εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κα-
κεῖθεν εἰς Πάταρα. Καὶ, εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπι- 2
βάντες ἀνήθηχμεν· ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες 3
αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον·

And so Codd. A. C. D.; but the expression would thus be unique in the N. Test. K. suggests *ἐκκλησίαν*, ἣν περιποιήσατο αὐτὸς [ὁ Θεός] διὰ τοῦ αἵματος τοῦ ἰδίου [υἱοῦ]. G. K. S. τοῦ αἵμ. τοῦ ἰδίου. Probably the common reading is from *Heb.* xiii. 12.—34. αὐτοὶ δὲ γ. G. K. S. omit δὲ. CHAP. XXI. Ver. 1. G. K. S. Κῶ.—3. R. ἀναφάνεντες. See note.

Ver. 29. λύκοι. False teachers are so designated in *Matt.* vii. 15. St. Paul predicts the rise of the Gnostic heresy, into the errors of which many of the early converts were seduced after his death. See 2 *Thess.* ii. 3. 1 *Tim.* i. 20. iv. 1. 2 *Tim.* ii. 18. *Rev.* ii. 2. Properly ἀφίξις is an arrival; but Demosthenes has used it in the sense of a departure. It may here, perhaps, denote death.

Ver. 30. διεστραμμένα. So Arrian *Epict.* i. 29. διεστραμμένα δόγματα. See on *Matt.* xvii. 17.

Ver. 31. τριετίαν. See on *Acts* xix. 10.

Ver. 33. ἱματισμοῦ. See on *Matt.* vi. 19.

Ver. 34. τοῖς οὔσι μετ' ἐμοῦ. For ταῖς χρεαῖαις τῶν ὄντων μετ' ἐμοῦ. There is a similar consciousness of expression in *Matt.* v. 20. *Luke* xiii. 1, and elsewhere. See also on ch. xviii. 3.

Ver. 35. ὑπέδειξα. That is, ὑπόδειγμα ἔδωκα, as in *John* xiii. 15. The saying of our

Lord, which St. Paul cites in the end of his address, is one of those *ἑκατὰ ἀγράφα* (*John* xxi. 25), which are not recorded in the Gospel. The following parallels have been adduced from profane writers. *Ælian*, H. V. XIII. 13. ἀμύνον ἐστι πλουτίζειν ἢ πλουτεῖν. *Artem.* Oneir. IV. 3. δίδοναι κρεῖττον ἢ λαμβάνειν. See also *Eccles.* iv. 31.

Ver. 37. ἐπιπεσόντες ἐπὶ τράχ. See on *Luke* xv. 20.

Ver. 33. προέπεμπον. See on *Acts* xv. 3. CHAP. XXI. Ver. 1. ἀποσπασθίντας. *Tearing ourselves from them.* *Eur.* Alc. 298. οὐκ ἠθέλησα ζῆν ἀποσπασθίσσα.

Ver. 3. ἀναφανέντες τὴν Κ. For ἀναφανείσης τῆς Κύπρου. The construction is somewhat similar in *Acts* xxviii. 20. *Rom.* iii. 2. *Gal.* ii. 7. See Theophanes: ἀναφανέντων δὲ αὐτῶν τὴν γῆν. See *Gr. Gr.* § 48. Obs. 1.

- 4 ἐκῦσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. Καί, ἀνευρόντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἐπτά· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ. Ὅτε δὲ ἐγένετο ἡμᾶς ἔξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καί, θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν, προσηξάμεθα· καί, ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.
- 7 Ἡμεῖς δὲ, τὸν πλοῦν διανύσαντες ἀπὸ Τύρου, κατηντήσαμεν εἰς Πτολεμαῖδα, καί, ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. Τῇ δὲ ἐπαύριον, ἐξελθόντες οἱ περὶ τὸν Παῦλον ἦλθον εἰς Καισάρειαν· καί, εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἐπτά, ἐμείναμεν παρ' αὐτῷ. Τούτῳ δὲ ἦσαν θυγατέρες παρθέναι τέσσαρες, προφητεύουσαι. Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης, ὀνόματι Ἀγαθος· καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, θήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ, Ἀπεκρίθη δὲ ὁ Παῦλος, Τί ποιεῖτε κλαίοντες, καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ, ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν, εἰπόντες, Τὸ θέλημα τοῦ Κυρίου γενέσθω. Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι, ἀναβαίνομεν εἰς Ἱερουσαλὴμ. Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες, παρ' ᾧ ξενισθῶμεν, Μνάσωνι τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ.
- 17 ΓΕΝΟΜΕΝΩΝ δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. Τῇ δὲ ἐποιοῦσρ, εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. Καί, ἀσπασάμενος αὐτούς,

Ver. 8. οἱ περὶ τὸν Π. Omitted by G. K. 8.—τοῦ ὄντος. The same are without the article.—11. Αἱ δῆσας αὐτοῦ τοῦ πόδας καὶ τ. χ.—15. Κ. ἐπισκευασάμενοι. This reading is confirmed by Chrysostom, who explains it, τὰ πρὸς τὴν ὁδοιπορίαν λαβόντες. It is difficult to reconcile ἀποσκευάζεσθαι, to discharge one's baggage, with the sense.

Ver. 4. διὰ τοῦ πνεύματος. The Spirit merely intimated to them that he would be exposed to danger.

Ver. 8. ἐκ τῶν ἐπτά. One of the seven deacons. See Acts vi. 5. The title of Evangelist seems to have been given to those, whom the apostles sent from place to place on missions of importance. Compare Acts viii. 5. 40. xix. 22. 2 Tim iv. 5.

Ver. 10. Ἀγαθος. He is mentioned before in Acts xi. 28.

Ver. 16. Μνάσωνι. That is, to the house of Mnason. Compare Acts xvi. 40. Although this construction is not purely classical, it is better than taking the dative for the accusative, with reference to the relative instead of the verb. See Gr. Gr. § 45. Obs. 14.

ἐξηγεῖτο καθ' ἐν ἑκάστον, ὃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον· εἶπον τε αὐτῷ, Θεωρεῖς, ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. Κατηχήθησαν δὲ 21 περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. Τί οὖν ἐστὶ; πάντως δεῖ πλῆθος συνελθεῖν 22 ἀκούσονται γὰρ ὅτι ἐλήλυθας. Τοῦτο οὖν ποίησον, ὃ σοι λέγομεν. 23 Εἰσὶν ἡμῖν ἄνδρες τέσσαρες, εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρῶσνται τὴν κεφαλὴν, καὶ γνῶσι πάντες ὅτι, ὃν κατήχηνται περὶ σοῦ, οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. Περὶ δὲ τῶν 25 πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον, καὶ τὸ αἷμα, καὶ πνικτὸν, καὶ πορνείαν. Τότε ὁ Παῦλος, παραλαβὼν τοὺς ἄνδρας, 26 τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγισθεὶς εἰσῆγε εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. Ὡς δὲ ἐμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θιασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν, κράζοντες, 28 Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. Οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον. Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον 29 ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ, 30 ἐπιλαβόμενοι τοῦ Παύλου, εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως

Ver. 20. τὸν Κύριον. G. K. τὸν Θεόν.—Ἰουδ. Al. ἐν τοῖς Ἰουδαίοις.—24. γνῶσι. G. K. γινώσκονται.

Ver. 21. τοῖς ἔθεσι. *The ritual observances of the Law.*—Of περιπατεῖν see on Mark vii. 5. In the same sense στοιχεῖν is used in ver. 24.

Ver. 23. εὐχὴν. This was, probably, the Nazaritic vow, and the verb ἀγνίσθαι indicates the abstinence and purity required during the performance of it. The head was shaved at the close of the vow; and St. Paul was to undertake the payment of the expenses, which it should seem the four men were unable to do. Such an act was very popular. Herod Agrippa I. caused many Nazarites to be shaven at his expense. See Joseph. Ant. XIX. 6. 1. Accordingly, on entering the temple, St. Paul named the pe-

riod at which the offering (προσφορά) would be made, and the days of purification ended, by shaving the heads of the devotees. The time so fixed was optional; and in the present instance it was seven days (ver. 27). See Num. vi. 2. 5. 13, sqq. Joseph. B. J. II. 15. 1. Of ver. 25, see on Acts xv. 20.

Ver. 26. τὴν ἐκπλ. τῶν ἡμ. τ. ἀγν. So 1 Macc. iii. 49. Ναζηραῖοις οἱ ἐκπλήρωσαν τὰς ἡμέρας. Notice was given, as the offerings were made with much ceremony.

Ver. 28. κεκοίνωκε. Philo states that it was certain death to any one but a Jew, who set his foot within the inner court of the temple.

31 ἐκλείσθησαν αἱ θύραι. Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ
 32 χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ· ὃς ἐξ αὐτῆς.
 παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς·
 οἱ δὲ, ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτον-
 33 τες τὸν Παῦλον. Τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ
 ἐκέλευσε δεθῆναι ἀλύσει δις· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστὶ
 34 πεπονηκώς. Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ
 γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν
 35 παρεμβολήν. Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσ-
 36 θαι αὐτὸν ὑπὸ τῶν στρατιωτῶν, διὰ τὴν βίαν τοῦ ὄχλου· ἠκολούθει
 37 γὰρ τὸ πλῆθος τοῦ λαοῦ, κράζον, Αἴρε αὐτόν. Μέλλων τε εἰσάγεσ-
 θαι εἰς τὴν παρεμβολήν, ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι
 38 ἡπτεῖν τι πρὸς σε ; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις ; οὐκ ἄρα σὺ εἶ ὁ
 Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας, καὶ ἐξαγαγὼν εἰς
 39 τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων ; Εἶπε δὲ ὁ
 Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεύς, τῆς Κιλικίας
 οὐκ ἀσημου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι
 πρὸς τὸν λαόν.
 40 Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος, ἰσθῶς ἐπὶ τῶν ἀναβαθμῶν, κα-
 τίεισε τῇ χειρὶ τῷ λαῷ πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε
 22τῇ Ἑβραϊδὶ διαλέκτῳ, λέγων, Ἄνδρες ἀδελφοὶ καὶ πατέρες,
 2 ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας. Ἀκούσαντες δὲ ὅτι τῇ
 Ἑβραϊδὶ διαλέκτῳ προσιφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν.
 3 Καὶ φησιν, Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς
 Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρά τοὺς πόδας Γα-
 μαλιηλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς
 4 ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· ὃς ταύτην τὴν
 ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων, καὶ παραδιδούς εἰς φυλακὰς, ἂν-

Ver. 34. ἐβόων. AL ἐπιφώνουν. Also, μὴ δυνάμενος δὲ αὐτοῦ γν. CHAP. XXII.

Ver. 1. νῦν. G. K. S. νυνί.

Ver. 31. χιλιάρχῳ. Claudius Iysias (Acts xxii. 26). Of σπεῖρα, see on Matt. xxi. 27.

Ver. 33. ἀλύσει δις. See on Acts xii. 6.

Ver. 34. τὸ ἀσφαλὲς. The truth ; and so again in Acts xxii. 30. xxv. 26.—By παρεμβολή is here meant the guard-room of the tower of Antonia, which opened by two flights of steps, ἀναβαθμοί (ver. 35. 40), upon the N. W. angle of the Temple. It was called *Boris*, by Hyrcanus, who built it. Josephus calls the steps *καταβάσεις*, as viewed from above. See B. J. V. 5. 8. Ant. XX. 5. 3.

Ver. 36. αἴρε αὐτόν. Supply ἀπὸ τῆς γῆς, as in Acts xxii. 22.

Ver. 37. Ἑλληνιστὶ γινώσκεις. Suband. λαλεῖν. So Xen. Cyr. VII. 5. 11. τοὺς Συριστὶ ἱπισταμένους. The ellipse is supplied in Neh. xiii. 24. LXX.—Of the Egyptian and the Sicarii, mentioned in the next verse, see Joseph. B. J. II. 13. 5. Ant. XX. 8. 6.

Ver. 39. οὐκ ἀσημου πόλεως. See on Acts ix. 11.

CHAP. XXII. Ver. 3. παρά τοὺς πόδας Γ. See on Matt. xiii. 2. Luke ii. 25. With St. Paul's account of his conversion compare Acts ix. 1, seq.

δρας τε καὶ γυναικας· ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ 5
πρεσβυτέριον, παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς,
εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς
Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. Ἐγένετο δέ μοι πορευομένῳ, καὶ ἐγγί- 6
ζοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περισ-
τράψαι φῶς ἱκανὸν περὶ ἐμέ· ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φω- 7
νῆς λεγούσης μοι, Σαοὺλ, Σαοὺλ, τί με διώκεις; Ἐγὼ δὲ ἀπεκρίθην, 8
Τίς εἶ, κύριε; Εἶπέ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ
διώκεις. Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς θεάσαντο, καὶ ἔμβοβοι ἐγέ- 9
νοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Εἶπον δέ, Τί 10
ποιήσω, κύριε; Ὁ δὲ κύριος εἶπε πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασ-
κόν· κάκει σοι λαληθήσεται περὶ πάντων, ὧν τέτακται σοι ποιῆσαι.
Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, χειραγωγού- 11
μενος ὑπὸ τῶν συνόντων μοι, ἤλθον εἰς Δαμασκόν. Ἀνανίας δέ τις, ἀνὴρ 12
εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων
Ἰουδαίων, ἐλθὼν πρὸς με, καὶ ἐπιστάς, εἶπέ μοι, Σαοὺλ ἀδελφε, ἀνά- 13
βλεψον. Καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. Ὁ δὲ εἶπεν, Ὁ 14
Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ,
καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ· ὅτι 15
ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἐώρακας καὶ ἤκουσας.
Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι, καὶ ἀπόλυνσαι τὰς ἁμαρτίας 16
σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. Ἐγένετο δέ μοι ὑποστρέ- 17
ψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με
ἐν ἑκστάσει, καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον, καὶ ἔξελθε ἐν τάχει 18
ἐξ Ἱερουσαλὴμ· διότι οὐ παραδέχονται σου τὴν μαρτυρίαν περὶ ἑμοῦ.
Καγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἡμην φυλακίζων, καὶ δέ- 19
ρων κατὰ τὰς συναγωγὰς, τοὺς πιστεύοντας ἐπὶ σέ. Καί, ὅτε ἐξεχείτο 20
τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμην ἐφιστῶς, καὶ συ-
νενδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων
αὐτόν. Καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἔξαπο- 21
στελῶ σε.

Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐ- 22
τῶν, λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκον αὐτὸν
ζῆν. Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορ- 23

Ver. 7. ἔπεσον. K. ἔπεσα. See Gr. G. i. 17. 2.—12. εὐσεβής. AL. εὐλαβής.—
16. τοῦ κυρίου. G. K. S. αὐτοῦ.—20. τῇ ἀναιρέσει αὐτοῦ. Omitted by G. S.; and
bracketed by K.—22. G. K. S. καθῆκεν.

Ver. 12. εὐσεβής s. r. l. He had proba-
bly been a proselyte of righteousness.

Ver. 13. ἀνδράβλεψον. See on Mark viii.
24.

Ver. 18. ἰδεῖν λέγοντά. Perhaps not a
catachresis. Compare Deut. iv. 12. Rev. i.
12. Esch. Prom. 20. Theb. 103.

Ver. 23. ῥιπτούντων τὰ ἱμάτια. Some
understand by this expression the act of

24 τὸν βαλλόντων εἰς τὸν αέρα, ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἄγεισθαι εἰς
τὴν παρεμβολήν, εἰπὼν μαστίξιν ἀνιτάζεσθαι αὐτὸν, ἵνα ἐπιγνῶ δι' ἣν
25 αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. Ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμασίν,
εἶπε πρὸς τὸν ἰσθῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον
26 καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; Ἀκούσας δὲ ὁ ἑκατόνταρχος,
προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων, Ὅρα, τί μέλλεις ποιεῖν;
27 ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. Προσελθὼν δὲ ὁ χιλιάρχος
28 εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ Ῥωμαῖός εἶ; Ὁ δὲ ἔφη, Ναί. Ἀπεκρίθη τε
ὁ χιλιάρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἔκτησά-
29 μην. Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. Εὐθὺς οὖν ἀπέσ-
τησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνιτάζειν· καὶ ὁ χιλιάρχος δὲ
ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.
30 Τῇ δὲ ἐπαύριον, βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ, τί κατηγορεῖται
παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλ-
θεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν· καὶ, καταγαγὼν
31 τὸν Παῦλον, ἔστησεν εἰς αὐτούς. Ἀτενίσας δὲ ὁ Παῦλος τῷ συνε-
δρίῳ, εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι
2 τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε
3 τοῖς παρεστῶσιν αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα. Τότε ὁ Παῦλος πρὸς
αὐτὸν εἶπε, Τύπτειν σε μέλλει ὁ Θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθρ,
4 κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; Οἱ
5 δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; Ἐφη τε ὁ Παῦ-

Ver. 24. K. S. εἰσάγεσθαι.—25. G. K. S. προέτειναν.—26. ὅρα. Omitted by G. K. S.—27. The same omit *εἰ*.—30. Al. ὑπὸ τῶν Ἰουδ. The words ἀπὸ τῶν δεσμῶν, omitted by G. S.; and bracketed by K. *ἰλθεῖν κ. τ. λ.* K. S. *συνελθεῖν*. πᾶν τὸ συνέδριον, omitting αὐτῶν.

throwing off their clothes, preparatory to scourging Paul. See on *Acts* vii. 58. It seems rather to indicate the popular concurrence in the outcry for his death. Lucian. *de Salt*. c. 83. τὸ θέατρον ἅπαν συνειμένει, ἢ ἐπή-
λων, ἰβῶν, ἢ τὰς ἰσθῆτας ἀπερρίπτουν.
Ovid. *Am.* III. 2. 74. *Et date jactatus undique signa togæ.* Their throwing dust into the air had a similar import. Compare 2 *Sam.* xvi. 13.

Ver. 24. *μαστίξιν ἀνιτάζεσθαι*. Of the question by scourging, see Tacit. *Hist.* IV. 27. 4. Soetion. V. Tib. c. 62. Cal. c. 32.

Ver. 25. *προέτεινεν αὐτὸν τοῖς ἱμασίν*. He (the centurion) stretched him forward for the scourges. Some say for binding; but less correctly. *Hevch. ἱμασίν ἱμάσκειν*.—With what follows compare *Acts* xvi. 37.

Ver. 26. *ὅρα, τί μέλλεις π.* Ter. *Phorm.* II. 2. 32. *Vide, quid agas?*

Ver. 28. *πολλοῦ κεφαλαίου*. For a great sum: and so *κεφάλαιον* is used in Lys. *Orat.* 16. Joseph. *Ant.* XII. 2. 2. Dio Cassius

states, that the price of the freedom of Rome was considerable. With *γεγέννημαι* supply *πολίτης*.

CHAP. XXIII. Ver. 1. *πεπολίτευμαι τῷ Θεῷ*. I have conducted myself obediently to God's laws. So 2 *Macc.* vi. 1. τοῖς τοῦ Θεοῦ νόμοις μὴ πολιτεύεσθαι.

Ver. 3. *τοῖχε κεκονιαμένε*. A figurative term for a hypocrite. Compare *Matt.* xxiii. 27. It appears from Josephus that Ananias richly deserved the appellation. At the same time the warmth of St. Paul's language did not proceed from anger, but from the spirit of prophecy; and the prediction was fulfilled in the death of Ananias, who was killed in a sedition. See Joseph. B. J. II. 17. There is no apparent reason for the act of injustice and violence which called it forth; unless perhaps Ananias was offended at the apostle's departure from the customary form of addressing the *Sanhedrim*, as *πατέρες* or *ἀρχοντες*. Compare *Acts* iv. 8. vii. 1.—*καὶ οὐ κάθῃ, κ. τ. λ.* See *Lev.* xix. 15.

λος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ, “Ἀρχοντα τοῦ λαοῦ σου οὐκ ἔρεις κακῶς.” Γινούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος 6 ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἐκραξεν ἐν τῷ συνεδρίῳ, “Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο 7 νετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον 8 μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. Ἐγένετο δὲ 9 κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, λέγοντες, Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχῶμεν. Πολύ 10 λῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ’ αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβάν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπε, Θάρσει, Παῦλε· 11 ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. Γενομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων 12 συστροφὴν, ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες, μήτε φαγεῖν μήτε πιεῖν, ἕως οὐ ἀποκτείνωσι τὸν Παῦλον. Ἦσαν δὲ πλείους τεσσαράκοντα 13 οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες· οἵτινες, προσελθόντες τοῖς 14 ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς, μηδεὶς γεύσασθαι, ἕως οὐ ἀποκτείνωμεν τὸν Παῦλον. Νῦν 15 οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὖριον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὥς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δέ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἐνεδρόν, παραγε- 16 νόμενος, καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύλῳ.

Ver. 6. ΑΙ. υἱὸς Φαρισαίων.—9. οἱ γραμ. ΑΙ. τινες τῶν γραμματεῶν. In the end of the verse, μὴ θεομαχῶμεν is wanting in G. K. S.—10. εὐλαβηθεὶς. ΑΙ. φοβηθεὶς.—11. G. S. omit παῦλε, and K. puts it in brackets.—12. G. S. ποιήσαντες. συστροφὴν οἱ Ἰουδαῖοι.—15. αὖριον. Enclosed in brackets by K.—16. G. K. τὴν ἐνίδραν. See note.

Ver. 5. οὐκ ᾔδειν, κ. τ. λ. Looking to the history of this period, we find that Ananias had been deprived of the high-priesthood, in which he was succeeded by Jonathan, who was put to death about this time by Felix. In the meantime Ananias had returned from Rome; and had now resumed the office without any regular appointment, and executed it with the greatest tyranny. See Joseph. Ant. XX. 9. 2. B. J. II. 17. 9. St. Paul, therefore, either really did not know that Ananias was acting in the place of the high-priest, or refused to acknowledge an usurped authority. The citation is from Exod. xxii. 28.

Ver. 7. ἐσχίσθη. See on John vii. 43.

Ver. 8. ἀμφότερα. Namely, a resurrection, and the existence of immaterial spirits; in which last both πνεῦμα and ἄγγελος are included. See on Matt. iii. 7. xxii. 23.

Ver. 12. συστροφὴν. A conspiracy; and so in 2 Kings x. 15. LXX. Properly the word denotes a tumultuous assembly, as in Acts xix. 40. Polyb. IV. 34. 6. In ver. 13, συνωμοσία is used in the same sense. It was not unusual with the Jews to bind themselves by oaths of a like nature with that here described. Compare Joseph. Ant. XV. 8. 3.

Ver. 16. τὸ ἐνεδρόν. For τὴν ἐνίδραν,

17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων, ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος Παῦλος, προσκαλεσάμενός με, ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαί σοι. Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο, Τί ἐστίν, ὃ ἔχεις ἀπαγγεῖλαί μοι; Εἶπε δὲ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαι σε, ὅπως αὐριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. Σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἕως οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγεῖλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα ἐνεφάνισας πρὸς με. Καί, προσκαλεσάμενος δύο τινας τῶν ἑκατοντάρχων, εἶπεν, Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεῖς ἑβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· κτήνη τε παραστήσαι, ἵνα, ἐπιβιβάσαντες τὸν Παῦλον, διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα· γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον, Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαίρειν. Τὸν ἄνδρα τοῦτον, συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστι. Βουλόμενος δὲ γινῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτόν εἰς τὸ συνέδριον αὐτῶν· ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. Μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἐσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξ αὐτῆς ἐπεμψα πρὸς σε, παραγγεῖλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτόν ἐπὶ σοῦ. Ἐρρώσο.—Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ

Ver. 18. νεανίαν. K. νεανίσκον; and so in ver. 22.—20. A1. μέλλων.—30. Some MSS. omit μέλλειν.

the lying in wait; whence ἐνεδρεύειν in ver. 21. Hence also the phrase ἐνιδρὸν ποιεῖν in *Act* xxv. 3. *Thucyd.* III. 90. Compare also *Luke* xi. 54.

Ver. 21. τὴν ἀπὸ σοῦ ἐπαγγελίαν. Your promise to bring Paul before the Sanhedrim. The preposition is redundant, as in *Soph. Ant.* 199. τοὺς ἀπ' Οἰδίπου παῖδας.—Of the transition from the *oratio directa*, in the next verse, see on *Act* i. 4. There is another transition in ver. 24, where *dis* may be supplied. Compare *Rom.* xii. 15; and see *Gr. Gr.* § 558. *Obse.* 61. 69. II. 5.

Ver. 22. δεξιολάβους. Spear-men; so

called because they carried their spears in the right hand. Other meanings, however, have been given.

Ver. 25. περιέχ. τὸν τύπον τοῦτον. Couched in these terms. Compare 2 *Macc.* xi. 16. 3 *Macc.* iii. 30.

Ver. 26. κρατίστῳ ἡγ. φ. See on *Luke* i. 3; and of the epistolary terms χαίρειν and ἔρρωσο, on *Act* xv. 23.—See also on ch. xxiv. 10.

Ver. 30. μέλλειν. For μελλούσης. Similar *anacolutha* frequently occur. See *Gr. Gr.* § 69. II. 4.

τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα. Τῇ δὲ ἑπαύριον, ἑάσαντες τοὺς 32
ἰππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν
οἵτινες, εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν 33
τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. Ἀναγνοὺς δὲ ὁ 34
ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι
ἀπὸ Κιλικίας, Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου πα- 35
ραγέωνται Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσ-
σεσθαι.

24. META δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας, μετὰ 1
τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ
ἡγεμόνι κατὰ τοῦ Παύλου. Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν 2
ὁ Τέρτυλλος, λέγων, Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κα- 3
τορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε
καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φηλιξ, μετὰ πάσης εὐχαριστίας.
Ἵνα δὲ μὴ ἐπὶ πλεῖον σὲ ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντο- 4
μως τῇ σῇ ἐπιεικείᾳ. Εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κι- 5
νοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτο-
στάτην τε τῆς τῶν Ναζωραίων αἰρέσεως, ὃς καὶ τὸ ἱερὸν ἐπέειράσε βε- 6
βηλῶσαι. Ὅν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσα-
μεν κρίνειν· παρελθὼν δὲ Λυσίας ὁ χυλίαςρχος μετὰ πολλῆς βίας ἐκ 7
τῶν χειρῶν ἡμῶν ἀπήγαγε, κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἐρχεσθαι 8
ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς, ἀνακρίνας, περὶ πάντων τούτων ἐπιγνώ-
ναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσ- 9
κοντες ταῦτα οὕτως ἔχειν. Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος 10
αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντά σε κριτὴν τῷ ἔθνει

Ver. 32. πορεύεσθαι. Al. ἀπέρχεσθαι.—34. ὁ ἡγεμὼν. Omitted by G. S.; and en-
closed by K. within brackets. CHAP. XXIV. Ver. 1. Al. μετὰ πρεσβ. τινῶν.—
3. Al. διαρθωμάτων.—5. Al. στάσεις.—8. καὶ κατὰ τὸν ἡμ. κ. τ. λ. . . . ἐπὶ σέ.
—8. Omitted in Codd. A. B.—9. G. K. S. συνεπιθέτο.—10. Al. ἐνδύμως.

Ver. 32. ὑπέστρεψαν. That is, the foot-
soldiers.

Ver. 34. ἐπαρχίας. See on Acts xxv.
1.

Ver. 35. πραιτωρίῳ. See on Matt. xxvii.
27. This palace, which is mentioned by Jo-
sephus, seems to have been used as the gover-
nor's residence; and an apartment in it was
probably used for the detention of prisoners
of state.

CHAP. XXIV. Ver. 1. ῥήτορος. An ad-
vocate. Compare Ecch. Dial. III. 18. Thucy-
d. VIII. 1. Cic. Fin. II. 6. Juv. Sat. I. 44.
—Probably the verb ἑμφανίζειν is here used,
with ταυτοὺς understood, in the forensic sense
of *comparere coram iudice*. So again in Acts

xxv. 2. 15. Ammosius supplies *χαρτὴν*
διδασκαλίαν, a bill of indictment.

Ver. 2. πολλῆς εἰρήνης κ. τ. λ. See Jo-
seph. Ant. XX. 8. 5. Cicero observes (*de*
Fin. III. 7) that *κατόρθωμα est rectum factum*
ad mentem Stoicorum; but it more commonly
means *success in battle*. Compare Diod. Sic.
XVII. 54. Polyb. I. 19. 12.

Ver. 5. εὐρόντες. Supply *ισμὸν*; and see
Gr. Gr. § 60. Obs. 16.—The substantive
λοιμὸς is put for the adjective *λοιμώδης*, as
βλαβὴ for *βλαβερὸς*, in Soph. Elect. 303.
So Ælian. V. H. XIV. 11. *μὴ ἴσο λοιμὸς*.
Cic. pro. Rabir. l. c. *Pestem ac perditionem*
civitatibus.

Ver. 8. παρ' οὗ. That is, from Lysias.
See ver. 22.

- 11 τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἑμαυτοῦ ἀπολογοῦμαι· δυνα-
 μένου σου γινῶναι, ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέ-
 12 βην προσκυνήσων ἐν Ἱερουσαλὴμ. Καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς
 τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιῶντα ὄχλου, οὔτε ἐν ταῖς συναγω-
 13 γαῖς, οὔτε κατὰ τὴν πόλιν· οὔτε παραστήσαι δύνανται περὶ ὧν νῦν κα-
 14 τηγοροῦσάι μου. Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδόν, ἣν λεγουσιν
 αἵρεσιν, οὕτω λατρεύω τῷ πατρὶ τῷ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν
 15 νόμον καὶ τοῖς προφήταις γεγραμμένοις· ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν
 καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δι-
 16 καίων τε καὶ ἀδίκων. Ἐν τούτῳ δὲ αὐτὸς ἀσκή, ἀπρόσκοπον συνειδη-
 17 σιν ἔχειν πρὸς τὸν Θεόν καὶ τοὺς ἀνθρώπους διαπαντός. Δι' ἐτῶν δὲ
 πλειόνων παρεγενόμην, ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ
 18 προσφοράς· ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου,
 19 οὐδὲ μετὰ θορυβου· τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς δεῖ ἐπὶ σοῦ
 20 παρῆναι, καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με· ἢ αὐτοὶ οὗτοι εἰπάτωσαν,
 21 εἴ τι εὐρόν ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου, ἢ περὶ μιᾶς
 ταύτης φωνῆς, ἧς ἔκραξα ἰσθῶς ἐν αὐτοῖς, Ὅτι περὶ ἀναστάσεως νε-
 22 κρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν. Ἀκούσας δὲ ταῦτο ὁ Φῆλιξ
 ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν,
 23 Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς· δια-
 ταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν,
 καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι
 αὐτῷ.
 24 Μετὰ δὲ ἡμέρας τινὰς παραγενομενος ὁ Φῆλιξ, σὺν Δρουσίλλῃ τη

Ver. 11. ἢ δεκαδύο. G. K. S. omit ἢ. Some MSS. read δώδεκα.—14. G. K. S. τοῖς ἐν τοῖς προφήταις γ. Some prefix ἐν.—15. νεκρῶν. Omitted in some MSS. and probably an interpolation.—16. G. S. καὶ αὐτός.—18. S. ἐν αἷς. After τινὲς G. K. S. omit δέ. In this case τινὲς Ἰουδ. is the nominative before εὐρόν. But see note.—20. G. K. S. omit εἰ.—22. G. K. S. ἀνεβάλετο δὲ αὐτούς ὁ Φῆλιξ, omitting ἀκούσας ταῦτα.—23. τὸν. Π. G. K. S. αὐτόν.—24 τ. γ. αὐτοῦ. G. K. S. omit αὐτοῦ. Some MSS. have τῇ ἰδίᾳ γ. S. Χριστὸν Ἰησοῦν.

Ver. 10. Felix held the sole government of Judea about two years; but had shared the authority with Cumanus previously. Some make his residence in Judea five years and a half; others seven years. See Tacit. Ann. XII. 64. Suet. Claud. c. 28.

Ver. 12. ἐπισύστασιν. A sedition. The word, though rare, is found in Numb. xxvi. 9. LXX. See also 2 Cor. xi. 28.

Ver. 13. παραστήσαι. To bring proof: as in Xen. CEC. XIII. 1. Arrian. Exped. II. 2. 28. Joseph. Ant. VIII. 2. 6. The passage is totally distinct from Acts xiii. 33. Hesych. παριστῆ ἀποδείκνυμι.

Ver. 16. ἐν τούτῳ. For this reason: as in Xen. Cyr. I. 34.—Of ἀσκήν, in a middle sense, there are examples in Arrian. Epict. II.

16. Polyb. IX. 20. 9.—συνειδησις ἀπρόσκοπος, is an unaffending conscience; but in 1 Cor. x. 32, the epithet signifies not causing others to stumble. Compare, however, Phil. i. 10.

Ver. 17. δι' ἐτῶν πλειόνων. After several years. Compare Matt. xxvi. 61. He was at Jerusalem four years before (c. xviii. 22); but the reference may be to his first visit after his conversion.

Ver. 18. ἐν οἷς. In the course of which proceedings. So again in Acts xxvi. 12. After τινὲς Ἰουδαῖοι, the verb is wanting, and εἰσιν, or εἰδόν με, must be supplied.

Ver. 22. ἀνεβάλετο αὐτούς. Put them off. Hence the noun ἀναβολή, delay, in Acts xxv. 17.

γυναικὶ αὐτοῦ, οὕσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. Διαλεγόμενου δὲ αὐτοῦ περὶ 25 δικαιοσύνης, καὶ ἐγκρατείας, καὶ τοῦ κρίματος τοῦ μέλλοντος ἐστῆθαι, ἔμβοσος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε· ἅμα δὲ καὶ ἐλπίζων, ὅτι χρήματα 26 δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος, ὠμίλει αὐτῷ. Διειτίας δὲ πληρωθείσης, 27 ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας καταθῆσθαι τοῖς Ἰουδαίοις, ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

25. ΦΗΣΤΟΣ οὖν, ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη 1 εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ 2 οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, αἰτοῦμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτόν εἰς Ἱερουσα- 3 λὴμ, ἐνέδραν ποιῶντες ἀνελεῖν αὐτόν κατὰ τὴν ὁδόν. Ὁ μὲν οὖν Φῆς- 4 τος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησί, συγκαταβάντες, 5 εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τοῦτῃ, κατηγορεῖτωσαν αὐτοῦ. Διατρίψας δὲ 6 ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. Παραγενο- 7 μένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰου- 8 δαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ᾧ οὐκ ἴσχυον ἀποδείξαι· ἀπολογουμένου αὐτοῦ, Ὅτι οὔτε εἰς τὸν νόμον τῶν

Ver. 25. G. S. omit *ἐστῆθαι*.—26. ἅμα δὲ καὶ ἐλπ. G. K. S. omit δὲ.—ὅπως λύσῃ αὐτόν. Omitted by S.; and by K. enclosed within brackets.—27. ΑΙ. χάριτας. CHAR. XXV. Ver. 2. ΑΙ. οἱ ἀρχιερεῖς.—5. τοῦτῃ.—ΑΙ. ἀποπν.—6. G. K. S. ἡμέρας οὐ πλείους ἢ δέκα.—7. ΑΙ. περιέστησαν αὐτόν. G. K. S. αἰτιάματα. Some MSS. have *καταφέροντες*, without *κατὰ τοῦ Π.*, and in the next verse *τοῦ Π.* ἀπολογούμενον.

Ver. 25. *Ἐμβοσος γενόμενος*. Righteousness and Temperance, and Judgment to come, were subjects which might well alarm Felix. He had persuaded Drusilla, who was the sister of Agrippa, to leave her husband Azizus, king of the Emeseni (Joseph. Ant. XX. 7. 2); and, according to Tacitus (Hist. V. 9), *per omnem aevitiam ac libidinem jus regium servili ingento exercuit*.

Ver. 26. *χρήματα δοθήσεται*. The corrupt practices of the Jewish procurators were notorious. See Joseph. Ant. XX. 9. 5. B. J. II. 14. 1. This attempt of Felix was in direct violation of the Julian Law, *ne quis ob hominem a vinculis dimittendum aliquid acciperet*.

Ver. 27. *διάδοχον Π. Φ.* Joseph. Ant. XX. 8. 9. Πορκίον δὲ Φῆστου διαδόχον Φήλικι πεμφθέντος ὑπὸ Νέρωνος.—*χάριτας κατα-*

θῆσθαι. Felix had reason to fear that the Jews would complain of his misgovernment; and a deputation followed him to Rome for that purpose.

CHAR. XXV. Ver. 1. *ἐπαρχία*. Judaea, being governed by a procurator, was an *ἐκτροπή*, rather than an *ἐπαρχία*, which was the term for a procuratorian province. See Joseph. Ant. V. 1. VI. 9. The distinction, however, was not always observed; and Festus is, in like manner, called *ἐπαρχος* in Joseph. Ant. XX. 8. 11.

Ver. 3. *ἐνέδραν ποιῶντες*. See on Act. xxiii. 16.

Ver. 5. *δυνατοί*. Persons in authority: as in Joseph. B. J. I. 12. 4. They were probably the same as οἱ πρῶτοι τῶν Ἰουδαίων, in ver. 2. Compare 1 Cor. i. 26. Thucyd. I. 89. Xen. Cyr. V. 2. 13.

- 9 Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρα, τὶ ἥμαρτον. Ὁ Φῆστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ, εἶπε, Θέλεις, εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; Εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς ἐμὶ, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις· εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτούμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδέ τις με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλούμαι. Τότε ὁ Φῆστος, συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη, Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.
- 13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, Ἀνὴρ τις ἐστὶ καταλειμμένος ὑπὸ Φήλικος δέσμιος· περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην· πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἐστὶν ἔθους Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχει τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ σταθέντες οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον, ὧν ὑπενόουν ἐγώ· ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τίνος Ἰησοῦ τεθηγκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱερουσαλὴμ, κακῶς κρίνεσθαι περὶ τούτων. Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ὥς οὐ πέμψω αὐτὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φῆστον

Ver. 16. εἰς ἀπώλ. Wanting in some copies; and probably interpolated.—18. Αἱ ἱερὰν. Some MSS. also add, in the end of the verse, *πονηρῶν ἢ πονηράν*.—20. περὶ τούτου ζ. Αἱ. τούτων.—21. Αἱ. ἀνατίμψω.

Ver. 9. Καίσαρα ἱκ. Compare *Acts* xvii. 18, 19.

Ver. 10. οὐ με δεῖ κρίνεσθαι. Nameley, as being a Roman citizen.—Ὁ κάλλιον, comparative for superlative, see on *Matt.* xi. 11.

Ver. 13. Ἀγρίππας. This was Agrippa II., son of Agrippa the elder, and nephew of Herod. He reigned over Judaea and Syria fifty-one years, and died about the end of the first century. Bernice was his sister, with whom he was believed to have lived in incest. She afterwards married Polemon, king of Cilicia. See *Juv. Sat.* VI. 154.—ἀσπασόμενοι

τῶν Φ. Subsequently Agrippa and Bernice paid the same compliment to G. Florus, at Berytus. See *Joseph. Vit.* c. II.

Ver. 14. ἀνέθετο. Narrated: as in *Gal.* ii. 2. *Conferre* has the same sense in *Cic. Orat.* I. 17.

Ver. 19. δεισιδαιμονίας. See on *Acts* xvii. 22.

Ver. 21. Σεβαστοῦ. The title *Augustus*, expressed by its Greek synonym. It was first assumed by Octavius Cæsar; but here *Nero* is intended. See *Sueton. Octav.* 7

ἔφη, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Ὁ δὲ, Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.

Τῇ οὖν ἑαυρίον, ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ²³ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὗσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου, ἤχθη ὁ Παῦλος. Καὶ φησιν ὁ Φῆστος, Ἀγρίππα²⁴ βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τῇ Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Ἐγὼ δὲ καταλαβόμενος²⁵ μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. Περὶ οὗ ἀσφαλὲς τι γρά-²⁶ψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ, Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενομένης, σχῶ τι γράψαι· ἄλογον γάρ μοι δοκῇ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ'²⁷αὐτοῦ αἰτίας σημᾶναι.

26. ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι ὑπὲρ¹ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα, Περὶ² πάντων, ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον, μάλιστα³ γνώστην ὄντά σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου. Τὴν μὲν οὖν βίωσίν μου⁴ τὴν ἐκ νεότητος. τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, προγινώσκοντές με ἄνωθεν ἕαν⁵ θέλωσι μαρτυρεῖν, ὅτι, κατὰ τὴν ἀκριβοστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας, ἔζησα Φαρισαῖος· καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας⁶ ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔσθηκα κρινόμενος, εἰς ἣν τὸ δω-⁷δεκάφυλον ἡμῶν, ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦσιν, ἐλπίζει καταν-

Ver. 26. Αἱ γράψω. CHAP. XXVI. Ver. 6. K. S. τῆς π. τ. π. ἡμῶν ἐπ. γ. Some MSS. have εἰς for πρὸς.

Ver. 23. φαντασίας. *Pomp, or parade*: as in Diod. Sic. XII. 33. Polyb. X. 40. 6. —The word ἀκροατήριον is synonymous with *auditorium*, or the *audience-chamber*, of the Roman jurists: and probably the *ol kar' ἐξοχὴν ὄντες* were the *viri primarii*, who acted as *assessors* in the governor's court. See Cic. Verr. II. 33.

Ver. 24. ἐνέτυχόν μοι. *Pressed their suit with me*. Compare Rom. viii. 26. Polyb. IV. 76.

Ver. 26. κυρίῳ. This title is applied to the Roman emperors in no other passage of the N. T. Augustus and Tiberius would not be so called; but the succeeding emperors frequently adopted it. Domitian first assumed the title. See Sueton. Aug. 53. Tib.

27. Dom. c. 13. Tacit. Ann. II. 87. Compare Sall. Jug. c. 85. The word ἀνέκρισις signifies an *ante-judicial investigation*. So 3 Macc. vii. 4. Polyb. VIII. 19. 8. Compare Acts xiv. 8.

CHAP. XXVI. Ver. 3. γνώστην ὄντά σε. The *accusative absolute*. See Gr. Gr. § 61. 3. Ver. 4. βίωσιν. *Manner of life*. So Phil. Epist. IIL 20. 6. *Vitam suam explicabit*. Of ἄνωθεν see on Luke i. 3.

Ver. 6. ἐπ' ἐλπίδι κ. τ. λ. Though the Sadducees, as a sect, did not believe in a resurrection, yet the twelve tribes generally did. Compare also ch. xxii. 3. xxiii. 6, xxx.

Ver. 7. νύκτα ἃ ἡμέραν. See on Luke ii. 37.

τῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. Τί; ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; 9 Εγὼ μὲν οὖν ἔδοξα ἑμαυτῷ, πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν 10 πολλὰ ἐναντία πρᾶξαι· ὁ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν 11 λαβὼν, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον· καί, κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. 12 Ἐν αἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν, μετ' ἐξουσίας καὶ ἐπιτροπῆς 13 τῆς παρὰ τῶν ἀρχιερέων, ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ 14 τοὺς σὺν ἐμοὶ πορευομένους. Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με, καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. 15 Εγὼ δὲ εἶπον, Τίς εἰ, κύριε; Ὁ δὲ εἶπεν, Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ 16 διώκεις. Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπὲρ τὴν καὶ μάρτυρα, ὧν τε εἶδες, ὧν 17 τε ὀφθῆσομαί σοι· ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς 18 νῦν σε ἀποστέλλω, ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν 19 αὐτοὺς ἀφ' ἑσέων ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμὲ· Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπασίᾳ, ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον, καὶ Ἱεροσολύμοις, εἰς πᾶσαν 20 τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα πράσσοντας. 21 Ἐνεκα τούτων με οἱ Ἰουδαῖοι, συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι. Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς 22 ἡμέρας ταύτης ἴστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἔκτος λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς, 23 εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς

Ver. 7. ὑπὸ τῶν L. G. K. S. omit the article. Others omit Ἀγρίππα, and read ἐγὼ ὑπὸ Ἰουδαίων, βασιλεῦ.—8. τί ἄπιστον κ. τ. λ. without the first note of interrogation.—10. ἐν Ἱεροσολύμοις. R. K. omit ἐν.—14. ΑΙ φωνὴν λέγουσαν πρὸς με τῇ Ἑβρ. δ.—15. ΑΙ ἐγὼ δὲ εἶπα, and ὁ δὲ κύριος εἶπεν.—17. K. εἰς οὓς ἐγὼ σε ἀπ.—20. ΑΙ ἀπαγγέλλον. See note.—22. K. μαρτυρούμενος.

Ver. 11. ἠνάγκαζον βλασφημεῖν. That such was the common practice we have the testimony not only of the martyr Polycarp (Euseb. H. E. IV. 15), but of Pliny in Epist. X. 97. With the following account of St. Paul's conversion compare Acts ix. 1, sqq. xii. 6, sqq.

Ver. 12. ἐν οἷς Ἰν which business. Compare Acts xxiv. 18.

Ver. 18. τοῦ ἐπιστρέψαι. Subaud ἔνεκα· So also before τοῦ λαβεῖν.

Ver. 20. ἀπαγγέλλων. Repeat ἐγενόμην from the last verse.

Ver. 22. ἐπικουρίας παρὰ τοῦ Θ. That is, by the agency of Lysias and Felix.—μαρτυρούμενος μ. τε ἃ μ. Having the testimony of both great and small.

Ver. 23. εἰ. For εἴ, as in ver. 8. supra.

μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. Ταῦτα δὲ αὐτοῦ ἀπο-
 λογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη, Μαίνῃ, Παῦλε· τὰ πολλὰ
 σε γράμματα εἰς μανίαν περιτρέπει. Ὁ δὲ, Οὐ μαίνομαι, φησι, κράτιστε
 Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. Ἐπίσ-
 τатаί γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρῤῥησιαζόμενος λα-
 λῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν
 ἐν γωνίᾳ πεπραγμένον τοῦτο. Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
 προφήταις; οἶδα, ὅτι πιστεύεις. Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον
 ἔφη, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. Ὁ δὲ Παῦλος εἶπεν,
 Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σέ, ἀλλὰ
 καὶ πάντας τοὺς ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους, ὅποῖος
 καὶ ἐγώ εἰμι, παρεκτός τῶν δεσμῶν τούτων. Καί, ταῦτα εἰπόντος αὐτοῦ,
 ἀνίστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ συγκαθήμενοι
 αὐτοῖς· καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες, Ὅτι
 οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. Ἀγρίππας
 δὲ τῷ Φῆστῳ ἔφη, Ἀπολεῖσθαι ἰδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπ-
 ἐκέκλητο Καίσαρα.

27. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἱταλίαν, παρεδίδουν
 τὸν τε Παῦλον καὶ τινες ἐτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰου-
 λίῳ, σπειρῆς Σεβαστῆς. Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλον-
 τες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνῆχθημεν, ὄντος σὺν ἡμῖν
 Ἀριστάρχου, Μακεδόνης Θεσσαλονικέως. Τῇ τε ἐτέρᾳ κατήχθημεν
 εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπ-
 τρεψε, πρὸς φίλους πορευθέντα, ἐπιμελείας τυχεῖν. Κάκειθεν ἀναχ-
 θέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναν-

Ver. 29. ἐν πολλῷ. Al. ἐν μεγάλῳ.—30. Καὶ γ. εἰπόντος αὐτοῦ. Omitted in G. K. B., who read ἀνίστη τε ὁ β. CHAF. XXVII. Ver. 2. μέλλοντι. Some MSS. read also εἰς τοὺς κ. τ. Ἀ. τ. See note.—3. Al. πορευθέντι.

The particle *τε* is used, perhaps with reference to the apostle's discussion, whether Christ was to suffer.

Ver. 24. γράμματα. See on John vii. 15. The resurrection through Jesus, would appear to Festus, though not to Agrippa, little short of a madman's vision.

Ver. 25. σωφροσύνης. Wisdom or sanity; as opposed to *μανία*. Phavorinus:—*μανία ἀντικαταί σωφροσύνη*. Senec. Contr. II. 12. *Dementia res est sanitati contraria*. Ind. Pel. 266. *Σωφροσύνη ευρίως εἰρηται, ἡ ἀντιδιαστελλομένη τῇ μανίᾳ*. Καὶ τοῦτο οὐ μόνον οἱ ἐξωθεν ἴσασι σοφοί, ἀλλὰ ὁ δὲ θεοκρίσιος, ἡπιστάτο Παῦλος, τῇ μανίᾳ τὴν σωφροσύνην ἀντιδιαστείλας.

Ver. 29. ἐν ὀλίγῳ. Within a little; almost. Some supply χρόνῳ, but this sense will not accord with the next verse.

CHAF. XXVII. Ver. 1. ἐκρίθη τοῦ ἀποπλεῖν. See on Acts iii. 21. It appears from Josephus (B. J. II. 12. 5. Ant. XX. 6) that a small body of cavalry, bearing the imperial title *Σεβαστή*, or *Augusta*, was stationed at Caesarea, during the government of Felix.

Ver. 2. πλεῖν τόπους. Suband. *εἰς*, as usually after verbs of motion. See Hom. H. A. 322. Od. Γ. 278. Eur. Med. 1143.—The expression τοὺς κ. τ. Ἀσίαν τόπους is an ordinary periphrasis. Thes. Esch. Agam. 587. *Θεοὶ οἱ κατ' Ἑλλάδα*.—Aristarchus is mentioned above in Acts xix. 29.

Ver. 4. ὑπεπλεύσαμεν. This is a nautical term, signifying to sail close under the shore, in order to avoid tempestuous weather. They seem to have coasted along the southern shore. Whereas their original intention (ver. 2),

5 τῶν· τό τε πῆλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύ-
 6 σαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας. Κάκει εὐρὼν ὁ ἑκατόνταρ-
 7 χος πλοῖον Ἀλεξανδρίνον, πλεόν εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς
 8 κατὰ τὴν Κνίδον, μὴ προσέωντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν
 9 Κρήτην κατὰ Σαλμώνην· μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς
 10 τόπον τινα, καλούμενον Καλὸν Λιμένας, ὃ ἐγγὺς ἦν πόλις Λασαία.
 11 Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς,
 12 διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθῆναι, παρήνει ὁ Παῦλος, λέγων
 αὐτοῖς. Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβριως καὶ πολλῆς ζημίας, οὐ μόνον
 τοῦ φόρου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσε-
 13 θαι τὸν πλοῦν. Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ
 14 ἐπέθετο μᾶλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. Ἀνευθέτου δὲ
 τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν
 ἀναχθῆναι κάκειθεν, εἴπως δύναιτο καταντήσαντες εἰς Φοίνικα παρα-
 χεῖμασαι, λιμένα τῆς Κρήτης, βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.
 Ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκῆναι, ἄραντες
 ἄσσον παρελέγοντο τὴν Κρήτην. Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς

Ver. 10. G. K. S. φοριῶν.—11. G. K. S. ἑκατοντάρχης. See Gr. Gr. § 6. Obs. 4.
 —12. S. ἐκίθειν.—13. R. S. ἄσσον, αἱ ἄσσον. See note.

would have carried them north of the island. See also vv. 7, 16.

Ver. 7. προσέωντος. So Lucian: οὐ γὰρ εἶα ὁ ἀνέμος. The compound verb has no further import than the simple one.—*Salmons* was a promontory on the eastern side of Crete. Pliny (N. H. IV. 12) calls it *Sammonium*. *Lasæa* (ver. 8) is mentioned by none of the ancient geographers; but Pliny, *ubi supra*, speaks of *Lasæa*. The Καλοὶ Λιμένες still retain their name (*Kalos Limenis*).

Ver. 9. νηστείαν. It is generally supposed that the fast here intended was that of the great day of Expiation, on the tenth of the month Tisri, which corresponds with part of September and October. See *Levit.* xvi. 29. xiii. 27. Josephus and Philo also call it ἡ νηστεία. *Post hoc tempus*, says Vegetius (V. 9), *inacerta navigatio est, et discrimini propior*, See also Plin. N. H. II. 37. Cæs. B. G. IV. 36. V. 23.

Ver. 10. ὕβριως. So Joseph. Ant. III. 6. 4. θαλάττης ὕβριν. Anthol. Gr. III. 58. ὁμῶν ὕβρις. Compare Hor. Od. I. 14. 15. —Ὅφ δὲ, followed by an infinitive, there are several examples in Arrian, and Polybius. Compare also Herod. III. 55; and see Gr. Gr. § 57. Obs. 6.

Ver. 11. κυβερνήτῃ καὶ ναυκλήρῳ. Arte-

mid. I. 37. ἀρχὴ πῶριως ὁ κυβερνήτης, κυβερνήτου δὲ ὁ ναύκληρος. The Latin synonyms are *gubernator* and *naviculator*. Hesych. ναύκληρος· ὁ δεσπότης τοῦ πλοίου. Compare Xen. Cyr. I. 6. 18.

Ver. 12. βλέποντα. Xen. Cyr. VIII. 5. 2. πρὸς τῷ βλέπουσαν. Cæs. B. G. VII. 69. *Quæ pars collis ad orientem spectabat*.—The Latin names of the winds blowing from the S. W. and N. W. points, *Lîbs* and *Caurus*, are here Hellenized into λιψ and χῶρος.—*Poit Phœnix*, now *Sphæcia*, is on the southern coast of Crete.

Ver. 13. ἄραντες. Scil. τὴν ἀγκύραν. So Thucyd. II. 25. οἱ δὲ Ἀθηναῖοι ἄραντες παρῆλθον. Polybius has employed the entire phrase.—Properly the adverb ἄσσον is constructed with a genitive; but it is used absolutely, as in this place, in Joseph. Ant. I. 20. 1. Some have taken it for a proper name; but *Assus* in Crete was an island. See Plin. N. H. IV. 12.

Ver. 14. κατ' αὐτῆς. Scil. Κρήτης. The wind *Εὐροκλύδων* is not mentioned by any other writer; and the anomaly of its Græco-Latin formation has been pointed out.—From *τυφών* the adjective *τυφωνικός* signifies *tempestuous*. Hesych. τυφών· ὁ μέγας ἀνέμος.

ἄνεμος τυφωνικός, ὁ καλούμενος Εὐροκλύδων· συναρπασθέντος δὲ 15
τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῇ ἀνέμῳ, ἐπιδόντες
ἐφερόμεθα. Νησίον δέ τι ὑποδραμόντες, καλούμενον Κλαύδην, μόλις 16
ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· ἦν ἄραντες, βοηθείαι 17
ἐχρῶντο ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν σύρτιν
ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. Σφοδρῶς δὲ χειμα- 18
ζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο· καὶ τῇ τρίτῃ αὐτόχειρας 19
τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. Μῆτε δὲ ἡλίου, μῆτε ἄστρον ἐπιφαι- 20
νόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικαιμένου, λοι-
πὸν περιτρεῖτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. Πολλῆς δὲ ἀστίας 21
ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, "Εδει μὲν, ὡ
ἄνδρες, πιεβαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδησαί
τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. Καὶ τανὺν παραινῶ ὑμᾶς εὐθυ- 22
μεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου.
Παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμι, ὧ, καὶ λα- 23
τρεύω, λέγων, Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι· καὶ 24
ἰδοὺ, κεχάρισται σοι ὁ Θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ. Διὸ 25
εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῇ Θεῷ ὅτι οὕτως ἔσται, καθ' ὃν τρό-
πον λελάληται μοι. Εἰς νῆσον δὲ τινα δεῖ ἡμᾶς ἐκπεσεῖν. Ὡς δὲ τρι- 26-27
σαρεσκαϊδεκάτῃ νυξ ἐγένετο, διαφορομένων ἡμῶν ἐν τῇ Ἀδρίᾳ, κατὰ μέ-

Ver. 14. Αἱ. Εὐροκλύων. Vulg. Euro-aquilus.—19. ἱρρίψαν.

Ver. 15. ἀντοφθαλμεῖν. Properly, to look one in the face; as in Wisd. xii. 14. LXX. So also ἀντιβλέπειν, in Joseph. Ant. VI. 6. 2, and tollere oculos contra, in Lucret. I. 67. On the prow of ancient ships was fixed a round piece of wood, sometimes called the eye of the ship; whence, metaphorically, this verb will most appropriately signify, to look the wind in the face, i. e. to strive against it. With ἐπιδόντες repeat τὸ πλοῖον τῇ ἀνέμῳ. Heliod. Æth. I. 3. τοῦ κυβερνήτου ἐκδόντος (τὸ πλοῖον) τῇ ἀνέμῳ. Sil. Ital. XI. 276. puppim dat vento. Some supply ἑαυτοῦς, but the verb φέρεσθαι, which is properly applied to a ship driven before the wind, confirms the other method. Compare Hom. Od. H. 343. Herod. III. 10.

Ver. 16. περικρατεῖς γενέσθαι τῆς σ. To recover the boat; which had been either washed from its fastenings, or accidentally dropped as they let it down for the purpose of undergirding the ship (ver. 17). This was done by passing ropes under the bottom, in order to keep the timbers together. In the same sense ὑποζωννύειν is used in Polyb. XXVII. 3. Plato also speaks of ὑποζώματα τῶν τριηρῶν (de Repub. 10). Compare Hor. Od. I. 14. 6.—By βοηθείαι must be understood the cables, chains, and other implements

employed in the work.—Probably σύρτις signifies here merely a sand-bank, as in Virg. Æn. I. 111.—The phrases χαλᾶν τὸ σκεῦος, ἐκβολὴν ποιέσθαι (ver. 18), and τὴν σκευὴν ρίπτειν (ver. 19), are naval terms, implying to cut away the mast, to throw out the freight, and to cast away the ship's furniture, respectively. The whole cargo, however, was not sacrificed (ver. 38); and, of course, only such of the sails, rigging, &c. as had become an incumbrance.

Ver. 20. παρεῖτο πᾶσα ἐλπίς. In ver. 40, περιαιρεῖν τὰς ἀγκύρας is to cut away the anchor: hence the verb is applied metaphorically to the cutting off all hope.

Ver. 21. ἀστίας. Abstemious; not scarcity. See ver. 33, sqq. and compare Ps. cii. 4.—The verb κερδῆσαι signifies to avoid, or escape, as in Joseph. Ant. II. 3. 2. So lucrari is used in Cic. Ver. 1. 12. Stat. Theb. XI. 307.

Ver. 27. Ἀδρία. The Mediterranean Sea, south of Italy, including, according to Strabo, the mare Ionicum, Creticum, and Siculum. The Gulf of Venice is the Sinus Adriaticus. See Ovid. Fast. IV. 501. Trist. I. 10. 4. The hypallage προσάγειν αὐτοῖς χώραν, may be explained by Cic. Quæst. Acad. IV. 25. Videmus navem illum? Stare nobis vid-

28 σον τῆς νυκτὸς ὑπενύουσι οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν· καὶ
 βολίσαντες εὖρον ὀργυῖας εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν
 29 βολίσαντες, εὖρον ὀργυῖας δεκαπέντε· φοβούμενοί τε μήπως εἰς τραχεῖς
 τόπους ἐκπίσωμεν, ἐκ πρύμνης ρίψαντες ἀγκύρας τέσσαρας, πύχοντο
 30 ἡμέραν γενέσθαι. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου,
 καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πύργου
 31 μελλόντων ἀγκύρας ἐκτείνειν, εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς
 στρατιώταις, Ἐὰν μὴ οὗτοι μένωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύ-
 32 νασθε. Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶσαν
 33 αὐτὴν ἐκπσεῖν. Ἀχρι δὲ οὐ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ
 Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαίδεκάτην σήμε-
 34 ρον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.
 Διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέ-
 35 ρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θριξ̄ ἐκ τῆς κεφαλῆς πσεῖ-
 36 ται. Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον
 πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. Εὐθυμοὶ δὲ γενομένοι πάντες,
 37 καὶ αὐτοὶ προσελάβοντο τροφῆς. Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυ-
 38 χαὶ διακόσμαι ἐβδομηκονταῖς. Κορισθέντες δὲ τροφῆς, ἐκούφιζον τὸ
 39 πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα
 ἰγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα
 40 αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. Καὶ τὰς
 ἀγκύρας περιελόντες, εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτη-
 41 ρίας τῶν πηδαλίων· καὶ, ἐπάραντες τὸν ἀρτέμονα, τῇ πνεύσῃ κατεῖ-
 42 χον εἰς τὸν αἰγιαλόν. Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώ-
 κειαν τὴν ναῦν· καὶ ἡ μὲν πύργος ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ
 πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. Τῶν δὲ στρατιωτῶν βουλή

Ver. 29. Αἱ μήκου κατὰ τ. τ. ἐκ. R. ἐκπίσωσιν.—33. G. K. S. μεταλαβεῖν.
 τροφῆς.—πσεῖται. G. S. ἀπολεῖται.—35. Αἱ εἰπας.—37. Αἱ ἡμέρα.

lar; et sic, qui in nave sunt, moveri hæc villa.
 Compare Virg. Æn. III. 73. Ovid. Met.
 VI. 513.

Ver. 29. ἀγκύρας τέσσαρας. So Cæs.
 B. C. I. 36. Naves quaternis ancoris destina-
 bant, ne fluctibus moverentur.

Ver. 30. ἀγκύρας ἐκτείνειν. To let down
 one of the anchors at a short distance from
 the prow.

Ver. 33. μηδὲν. Comparatively nothing.

Ver. 34. οὐδενὸς ὑμῶν θριξ̄ κ. τ. λ. See
 on Matt. x. 29.

Ver. 39. κόλπον. A creek, or inlet. By
 αἰγιαλὸς is meant, not simply a shore, but a
 shore convenient for landing. Xen. Anab. VI.

4. λιμὴν ἔχων αἰγιαλόν.—The verb ἐξω-
 θεῖν signifies to run a ship aground in Thuc.
 II. 90. Schol. in loc. ἐξίσαν· πρὸς τὴν

γῆν δεῖλαι ἐκοίησαν. Compare Herod. II.
 113.

Ver. 40. εἶων. Scil. ἐκπσεῖν, as in ver.
 32.—The ζευκτηρία πηδαλίων, rudderbands,
 were ropes by which the two rudders, one at
 the prow, and the other at the stern, could be
 raised out of the water, or lowered into it,
 as circumstances required. Eur. Hel. 1552.
 πηδάλια τε ζευγαῖσι παρακαθίστο. A sail,
 called the *dolon*, and used to steady a ship in
 a heavy sea, is mentioned by Pollux, and
 seems to be that which is here called ἀρτέμων.
 See also *Lea*. xxxvi. 44.—With πνεύσῃ
 supply αὐρᾶ; and with the expression κα-
 τέχουν εἰς τὸν αἰγιαλόν, scil. τὴν ναῦν, to
 make for the shore, compare Hom. Od. A.
 454. Xen. Hell. II. i. 19.

Ver. 41. ἐρείσασα. Supply ἱαντήν.

ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγοι· ὁ δὲ ἐκατόνταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐ- 43
τοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορ-
ρίψαντας πρώτους, ἐπὶ τὴν γῆν ἐξίναί, καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ 44
σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο,
πάντας διασωθῆναι ἐπὶ τὴν γῆν.

28. ΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖ- 1
ται. Οἱ δὲ βάρβαροι παρείχον οὐ τὴν τυχούσαν φιλανθρωπίαν ἡμῖν 2
ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν
ἐφεστῶτα, καὶ διὰ τὸ ψύχος. Συστρέψαντος δὲ τοῦ Παύλου φρυγᾶ- 3
νων πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα, ἐκ τῆς θερμῆς ἐξελ-
θοῦσα, καθῆψε τῆς χειρὸς αὐτοῦ. Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμε- 4
νον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, Πάντως
φονεύς ἐστίν ὁ ἄνθρωπος οὗτος, ὃν, διασωθέντα ἐκ τῆς θαλάσσης, ἡ
δίκη ζῆν οὐκ εἴσεν. Ὁ μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, 5
ἔπαθεν οὐδὲν κακόν. Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἡ 6
καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεω-
ρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον
θεὸν αὐτὸν εἶναι. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρίον 7
τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς, ἀναδεξάμενος ἡμᾶς, τρεῖς
ἡμέρας φιλοφρόνως ἐξένισεν. Εγένετο δὲ τὸν πατέρα τοῦ Ποπλίου 8
πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος
εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν.
Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ 9
προσῆρχοντο, καὶ ἑθεραπεύοντο· οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, 10
καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.

Ver. 42. G. K. S. διαφύγη. CHAR. XXVIII. Ver. 3. S. διεξελθοῦσα.—5. S. ἀπο-
τιναξάμενος.—10. AL τὰς χρείας.

Ver. 44. ἀπορρίψαντας. Scil. ἑαυτοὺς
εἰς τὴν θαλάσσαν. Compare Arrian. Ind.
XXIV. 5. With τῶν ἀπὸ τοῦ πλοίου, sup-
ply ἀπορρήγμάτων.

CHAR. XXVIII. Ver. 1. Μελίτη. Some
have inferred, from Acts xxvii. 27, that this
was a small island in the Adriatic; but there
is little doubt that *Malta*, and the Ionian Sea,
are intended. Upon an inscription there
found is the title πρώτος Μελαίταιων, which
coincides with that of Publius in ver. 7. At
this period the island was in a high state of
prosperity and civilization; but it is well
known that the Greeks and Romans called
all foreigners barbarians (ver. 2.)

Ver. 2. οὐ τὴν τυχούσαν. *Extraordinary*:
as in Acts xix. 11. — προσελάβοντο.
They received us hospitably. Compare Rom.
xiv. 1. xv. 7. Philem. xii.—17. ὑετὸν τὸν
ἰφ. The pouring rain.

Ver. 3. φρυγ. πλῆθος. So Plal. Aporphth.

ἀρωμάτων πλῆθος. The preposition *eis*
has the sense of *propter*; as in Rev. xvi. 2.
Soph. Oed. C. 612.

Ver. 4. ἡ δίκη ζῆν οὐκ εἴσεν. Arist. de
Mund. τῷ δὲ Θεῷ ἀεὶ ἐυνέπεται Δίκη τὸν
ἀπολειπομένων τοῦ θείου νόμου τιμωρὸς.
See also *Amos* v. 19. 1 Macc. vii. 47. Cal-
lim. H. Cer. 64. Sueton. Claud. c. 15. Diod.
Sic. I. 6. The hand indicated murder; be-
cause *Per quod quis peccat, per idem punitur*
et idem. See Plaut. *Pseud.* I. 5. 12; and
compare Mark xvi. 18.

Ver. 6. πίμπρασθαι. This verb is used
appropriately of swellings caused by poison-
ous inflammation. Lucian:—ὄφις· οὐ πάντῃ
μεγας, ἰχθύνῃ ὅμοιος, πίμπρασθαι τοῦ.—
With μεταβαλλόμενοι supply τὴν γνώμην,
as in Xen. *Hell.* II. 3. 18.

Ver. 10. ἀναγομένοις. Compare Luke
v. 2. viii. 22.

- 11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότει ἐν τῇ
 12 νήσῳ, Ἀλεξανδρίνῳ, παρασῆμῳ Διοσκούροις. Καί, καταχθέντες εἰς
 13 Συρακούσας, ἐπιμείναμεν ἡμέρας τρεῖς· ὅθεν περιελθόντες κατηντήσα-
 14 μεν εἰς Ῥήγιον, καί, μετὰ μίαν ἡμέραν ἐπιγενομένου νότου, δευτεραῖοι
 15 ἤλθομεν εἰς Ποτιόλους· οὐ εὐρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐ-
 16 τοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ. Καί οὕτως εἰς τὴν Ῥώμην ἤλθομεν. Κἀκεῖ-
 17 θεν οἱ ἀδελφοί, ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν
 18 ἄχρις Ἀππίου φόρου καὶ τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχα-
 19 ριστήσας τῷ Θεῷ, ἔλαβε θάρσος.
 20 ὍΤΕ δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσ-
 21 μίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν,
 22 σὺν τῷ φυλάσσουντι αὐτὸν στρατιώτῃ. Εγένετο δὲ μετὰ ἡμέρας τρεῖς,
 23 συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρῶτους· συ-
 24 κληθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτοὺς, Ἄνδρες ἀδελφοί, ἐγὼ, οὐδὲν
 25 ἰναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἐξ Ἱερο-
 26 σολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· οἵτινες, ἀνακριναντές
 27 με ἰβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν
 28 ἐμοί· ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι
 29 Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορησαί. Διὰ ταύτην
 30 οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν, καὶ προσλαλῆσαι· ἔνεκεν γὰρ
 31 τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι. Οἱ δὲ πρὸς
 32 αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰου-
 33 δαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν, ἢ ἐλάλησέ τι
 34 περὶ σοῦ πονηρόν. Ἀξιούμεν δὲ παρὰ σοῦ ἀκουσαι, ἃ φρονεῖς· περὶ
 35 μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἐστιν ἡμῖν, ὅτι πανταχοῦ ἀντι-
 36 λέγεται. Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν
 37 πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πεί-
 38 θων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν

Ver. 14. Αἱ κατ' αὐτοῖς.—17. τὸν Παῦλον. G. K. S. αὐτόν.

Ver. 11. παρασῆμῳ Διοσκούροις. *Having the Dioscuri as a sign; i. e. sailing under the protection of Castor and Pollux, who were represented by the figure-head. These deities were the tutelary divinities of sailors. See Hor. Od. I. 3. 2. IV. 8. 31.*

Ver. 13. δευτεραῖοι. *On the second day. See on John xi. 39.*

Ver. 14. Ποτιόλους. *Puteoli. Cicero (Epist. Att. II. 10.) mentions Appii Forum, and Tres Tabernæ, in connexion. They were on the Appian way, at the distance of fifty, and twenty-eight miles from Rome, respectively. Of Appii Forum see Hor. Sat. I. 5. 3.*

Ver. 16. στρατοπεδάρχῃ. *The præfectus*

prætorii; to whose charge prisoners from the provinces were usually committed. See Joseph. Ant. XVIII. 6. 6. Plin. Epist. X. 85. The præfect at this time was Afranius Burrhus, who was put to death by Nero, A.D. 61. See Tacit. Ann. XII. 42. XIV. 5. Compared with ver. 30, it is clear that καθ' ἑαυτὸν here means, by himself apart.

Ver. 19. οὐχ ὡς κ. τ. λ. *Not with a view to recriminate; but to repel the charges, and advance the progress of the Gospel.*

Ver. 20. τὴν ἄλυσιν τ. περικείμεαι. *See on Acts xii. 6. xxi. 3. St. Paul alludes to his bonds in Eph. vi. 19, 20; and Clemens R. speaks of him as ἑπτάκις δεσμὰ φορέσας.*

Ver. 23. ξενίαν. *Compare Philom. 22.*

προφητῶν, ἀπὸ πρῶτῃ ἕως ἰσπέρας. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομέ- 24
νοις, οἱ δὲ ἠπίστουν. Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, 25
εἰπόντος τοῦ Παύλου ῥῆμα ἐν, Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε
διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, λέγον, “Πορεύ- 26
θητι πρὸς τὸν λαὸν τοῦτον, καὶ εἰπὲ, Ἀκοῦ ἀκούσετε, καὶ οὐ μὴ συνῆτε
καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ 27
λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ
τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.” Γνωστὸν 28
οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ· αὐ-
τοὶ καὶ ἀκονσονται. Καὶ, ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, 29
πολλὰν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

ἮΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπι- 30
δέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, κηρύσσων τὴν βασι- 31
λείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ
πάσης παρρησίας ἀκωλύτως.

Ver. 25. Αἱ τοὺς πατ. ἡμῶν.—26. G. K. S. εἰπόν.—27. Cod. A. ἐπιστρέφονσι ἰάσο-
μαι.—29. In some MSS. this verse is wanting.—30. ὁ Παῦλος. Omitted by G. S.;
and by K. enclosed within brackets.

Ver. 25. το πν. τὸ ἅγ. It is *Jehovah* in Isa. vi. 9. Therefore the H. Ghost is *God*. Ver. 30. μισθώματι. A hired house.
Ver. 26. πορεύθητι κ. τ. λ. See on Matt. xiii. 13, 14. Theoph. Char. ἐν μισθῷ τὴν οἰκίαν οἰκῶν.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

[In the end of the year A. D. 57, St. Paul was preparing to leave Corinth with the contributions which the Christians of Macedonia and Achaia had made for their poor brethren in Jerusalem (*Acts* xix. 21, *seq.*); and this Epistle was written just before his departure. See *Rom.* xv. 25. At this time it appears, from *Rom.* i. 8, 15, that he had never been at Rome: but Aquila and Priscilla (*Rom.* xvi. 3) had informed him of the dissensions which had arisen between the Jewish and Gentile converts, concerning the privileges of each respectively, and the Gospel method of Justification. The doctrinal portion of the Epistle is comprised in the first eleven chapters; and proves that Jew and Gentile are equally included in the Gospel offer of salvation, as stated in *Rom.* i. 16. In proof of this, he shows that justification is not by works, since Jew and Gentile are alike under sin, but by faith (ii. iii.); as appears by the example of Abraham (iv.); from the greater privileges which attach to the spiritual than to the natural seed of the patriarch (v.—viii.); and by the rejection of the Jews because of their unbelief, and the call of the Gentiles in their room, until both be eventually united in the belief and the salvation of the Gospel (ix.—xi.) The genuineness of the Epistle is attested by Irenæus, Clement, Tertullian, Origen, and all subsequent ecclesiastical writers; and it is cited or alluded to by all the Apostolical Fathers.]

1 I. ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀποστολος, ἀφω-
2 ρισμένος εἰς εὐαγγέλιον Θεοῦ, ὃ προεπηγγέλματο, διὰ τῶν προφητῶν
3 αὐτοῦ ἐν γραφαῖς ἀγίαις, περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρ-
4 ματος Δαβὶδ κατὰ σάρκα, τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει κατὰ
5 πνεῦμα ἀγιοσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου
6 ἡμῶν· δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστει εἰς
7 πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ἐν οἷς ἴστε καὶ ὑμεῖς, κλη-
8 τοὶ Ἰησοῦ Χριστοῦ· πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλη-
9 τοῖς ἀγίοις. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ὑμῶν, καὶ κυ-
10 ρίου Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάν-
9 των ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῃ τῇ κόσμῳ. Μάρ-

Ver. 8. ΑΙ. περὶ π. ὑμῶν.

CHAP. I. Ver. 1. κλητὸς ἀπόστολος. So in ver. 7. κλητοῖς ἀγίοις. See on *Matt.* xx. 16. With ἀφωρισμένος compare *Acts* xiii. 2. *Gal.* i. 45

Ver. 4. ὀρισθέντος. Clearly pointed out. See *Acts* iv. 28. x. 42. The expression ἐν δυνάμει may be taken adverbially, with reference to the irrefragable proof of Christ's divinity afforded by his resurrection from the

dead. It is plain that κατὰ πνεῦμα ἀγιοσύνης is opposed to κατὰ σάρκα, and indicates the divine nature of Christ, in allusion to his conception by the Holy Ghost.

Ver. 5. εἰς ὑπακοὴν πίστει. In order to effect among the Gentiles an obedience upon a principle of faith. So again in *Rom.* xvi. 16. Compare also 2 *Cor.* ix. 13. 1 *Pei.* i. 22.

της γάρ μου ἐστὶν ὁ Θεὸς, ὃ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησίαν ὑμῶν ποιούμεαι. πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἴπως ἤδη ποτὲ ἐνδοθῶμαι, ἐν τῷ θελήματι τοῦ Θεοῦ, ἔλθῃν πρὸς ὑμᾶς. Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τὶ μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς· τοῦτο δὲ ἐστὶ, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλὰκις προεθέμην ἔλθῃν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα καρπὸν τινα σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἑλλασί τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί· οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον, καὶ Ἑλληνι. Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, "Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται."

ἈΠΟΚΑΛΥΠΤΕΤΑΙ γὰρ ὁργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσεβειαν καὶ ἀδικίαν ἀνθρώπων, τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων· διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνερωσε. Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθοράται, ἣ τε αἰδὶος αὐτοῦ δύναμις

Ver. 16. τοῦ Χριστοῦ. Omitted by G. S.; and bracketed by K.

Ver. 11. τὸ πνευματικόν. *Some spiritual gift*: such as it seems to have been the peculiar privilege of an apostle to confer, either for the purpose of confirming the converts in the faith, or of furthering the progress of the Gospel. See on Acts viii. 17.

Ver. 14. "Ἑλλ. τε καὶ βαρβάρους, κ. τ. λ. That is, to mankind in general.

Ver. 15. τὸ κατ' ἐμὲ πρόθυμον. Scil. *est*. The use of the neuter adjective for the substantive is frequent with St. Paul. Thus in ver. 19, τὸ γνωστὸν τοῦ Θεοῦ, the means of knowing God, for ἡ γνώσις. Compare also Rom. ii. 4; and see Gr. Gr. § 36. Obs. 1.

Ver. 16. οὐ γὰρ ἐπαισχύνομαι κ. τ. λ. *I am not ashamed of the Gospel*; although the Gentile philosophers consider it foolishness. This and the following verse set forth the subject upon which the apostle is about to treat: viz. the Gospel doctrine of justification by faith. In the citation from Habb. ii. 4, ἐκ πίστεως depends upon δίκαιος, *he that is just, or justified by faith*; as it does upon δικαιοσύνη in the preceding clause of the verse. The expression εἰς σωτηρίαν signifies *to produce salvation*; and some affix a similar meaning to εἰς πίστιν in ver. 17. It is preferable, however, to take πίστιν, by a common figure, for πιστεύοντας. See Rom. iii.

22. Throughout the N. T. the term δικαιοσύνη ἐκ πίστεως implies a *judicial sentence of acquittal* passed upon all mankind, not in consequence of any merit of works, but upon condition of faith (Rom. iii. 21, seq.); and this saving faith is not simply belief, in which sense πίστις is used by St. James; but the effect which a genuine faith in Christ produces. Thus, when a man is said to be saved by his courage, it is his conduct, influenced by this quality, which really saves him.

Ver. 18. ἀποκαλύπτεται γὰρ κ. τ. λ. Having stated the doctrine of justification by faith, the apostle begins by showing that all mankind having sinned, they have no merit of their own to entitle them to salvation. He sets out with the Gentiles, and convicts them of sinning against the light of nature, and neglecting the means of knowing God, afforded by his works. The verb κατέχευον signifies to obstruct, as in Luke iv. 42; and ἀσβείβειαν καὶ ἀδ. ἀνθρώπων is put for ἀσεβεία καὶ ἀδίκους ἀνθρώπους. So again ἀλήθεια τοῦ Θεοῦ for Θεὸς ἀληθινός in ver. 25; and πάθη ἀτιμίας for ἀτιμα πάθη in ver. 26. See on Luke xvi. 8.

Ver. 20. τὰ γὰρ ἀόρατα κ. τ. λ. God, though invisible, is known by his works. So Aristot. de Mund. c. 6. πάση θνήσκει φύσει

- 21 καὶ θεότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολόγητους· διότι γνόντες τὸν
Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν
τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.
22-23 φάσκοντες εἶναι σοφοί, ἐμωράνθησαν· καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρ-
του Θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ
24 τετραπόδων, καὶ ἐρπετῶν. Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς
ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώ-
25 ματα αὐτῶν ἐν ἑαυτοῖς· οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ
ἐν τῇ ψεύδει, καὶ ἐσεβάσθησαν, καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν
26 κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. Διὰ τοῦτο πα-
ρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν με-
27 τέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· ὁμοίως τε καὶ οἱ ἄρ-
ρένες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ
ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσσει τὴν ἀσχημοσύνην κατερ-
γαζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν ἔδει, τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς
28 ἀπολαμβάνοντες. Καὶ, καθὼς οὐκ ἰδοκίμασαν τὸν Θεὸν ἔχειν ἐν
ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ
29 καθήκοντα· πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ,
30 κακίᾳ· μεστοὺς φθόνου, φόβου, ἐριδος, δόλου, κακοθελείας· ψιθυριστὰς,
καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς
31 κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀσπόν-
32 δους, ἀνελεήμονας· οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ
τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν,
ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.
- 1 2. ΔΙΟ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρί-
νεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.
2 Οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοι-

Ver. 29. G. omits πορνεία, others πονηρία.—31. ἀσπόνδους. Wanting in some copies.

γινόμενος ἀθεώρητος ἀπ' αὐτῶν τῶν ἔργων
ἐκτιμᾶται ὁ θεός.

Ver. 25. ψεύδει. An idol; or false god.

Ver. 27. τὴν ἀντιμισθίαν. These ex-
cesses of the heathens, with their consequences,
were the penalty of their alienation from God.

Ver. 28. ἰδοκίμασαν. This verb is pro-
perly applied to the assaying of metals; and
thence signifies to prove, or examine (Luke
xiv. 19), to discern or distinguish (Luke xii.
56. Rom. ii. 18), and to approve after trial.
It clearly suggested the use of its derivative
ἀδόκιμος, which here means, incapable of
judging; but more generally, in a passive
sense, disapproved, rejected. The E. T. trans-
lates the word reprobates; but the idea of a
trial, which is included in it, is clearly at

variance with the Calvinistic doctrine of re-
probation. In Isa. i. 23. LXX. it is used
appropriately of the dross in metals.

Ver. 32. οὐ μόνον κ. τ. λ. That the
Heathen philosophers condemned the vices
above enumerated, and considered them pun-
ishable in a future state, is evident from
Virg. Æn. VI. 608, sqq. Still they prac-
tised and connived at them. See Thucyd.
III. 82.

CHAP. II. Ver. 1. διὸ κ. τ. λ. The
apostle now turns to the Jews, showing that,
being guilty of the same crimes, they are
amenable to the same punishment as the
Gentiles. That they were addicted to the
same lusts and excesses, see Joseph. B. J. IV.
9. VI. 9. VII. 8.

αὐτα πράσσοντας. Λογίζῃ δὲ τοῦτο, ὡς ἄνθρωπε, ὁ κρίνων τοὺς τὰ 3
τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ;
ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακ- 4
ροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετένοian
σε ἄγει; Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαν- 5
ρίζεις σεαυτῷ ὀργήν, ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας
τοῦ Θεοῦ, ὅς ἐποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· τοῖς μὲν, καθ' 6-7
ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν
αἰώνιον· τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθόμενοι 8
δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή, θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυ- 9
χὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον, καὶ
Ἑλλήνος· δόξα δὲ, καὶ τιμὴ, καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγα- 10
θόν, Ἰουδαίῳ τε πρῶτον, καὶ Ἑλληνι. Οὐ γὰρ ἐστὶ προσωποληψία 11
παρὰ τῷ Θεῷ. Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· 12
καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται. Οὐ γὰρ οἱ ἀκρο- 13
αταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικιω-
θήσονται. Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου 14
ποιῇ, οὗτοι, νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος· οἵτινες ἐνδείκνυνται 15
τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσας
αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγο-
ροῦντων, ἣ καὶ ἀπολογουμένων, ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτά 16
τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.
Ἴδε, σὺ Ἰουδαῖος ἐκονομάζῃ. καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ κευχά- 17

Ver. 5. K. καὶ δικαιοκρισίας.—8. G. K. ὀργή καὶ θυμός.—17. G. K. εἰ δὲ σὺ
Ἰουδ. ἔπ.

Ver. 4. ἀγει. Ought to lead: is designed to lead. In the next verses, the verb θησαν-
ρίζειν has a bad sense, as in Prov. i. 18.
LXX. Eur. Ion. 941. So Plaut. Merc. I.
5. *Thesaurum mali*.

Ver. 7. ὑπομονὴν ἔργου ἀγαθοῦ. Perse-
verance in well-doing. So 1 Thes. i. 3. ὑπο-
μονὴ τῆς ἁλπίδος.

Ver. 8. τοῖς ἐξ ἐριθείας. Scil. ὁδοί. i. e.
τοῖς ἰριζούσι. The expression is similar to
οἱ ἐκ πίστεως (Rom. iii. 28. Gal. iii. 9); οἱ
ἐκ περιτομῆς (Rom. iv. 12); and the like.
See on Acts x. 45.—With the nominatives
in vv. 9, 10, there is an ellipsis of ἀποδο-
θήσονται. See Gr. Gr. § 69. II. 4.
The distinction between θυμός and ὀργή is
thus marked by Ammonius:—θυμός μὲν
ἐστὶ προσκαυρός, ὀργὴ δὲ πολυχρόνως μνη-
σικακία.—Of προσωποληψία (ver. 11),
see on Luke xx. 21.

Ver. 12. ἀνόμως. Without a revealed law.
It is somewhat difficult to determine the
meaning of νόμος, as employed by St. Paul;
but generally the article is prefixed, when the

Mosaic Law is intended, unless the construc-
tion will not admit of its insertion. Other-
wise it implies either the Law of Nature, or
any rule of life whatsoever. See Gr. Gr. §
27. Obs. 9. p. 55. Here, therefore, the sense
will be:—As many as have sinned without an
express revelation, will be punished without
incurring the severer penalties of those, who
have sinned under a revealed Law; and so it
is with the Jews: for not the hearers of the
Mosaic Law, &c.

Ver. 15. τὸ ἔργον τοῦ νόμου. The work
of the Law; i. e. the duties enjoined by the
law. In the plural τὰ ἔργα τοῦ νόμου de-
note those ritual observances which the Jews
regarded as meritorious; and are distinct
from ἔργα as employed by St. James, in the
sense of Christian obedience.—By the E. T.
μεταξὺ is rendered meanwhile; but the mean-
ing is, their reasonings (μεταξὺ ἀλλήλων)
with one another.

Ver. 16. κατὰ τὸ εὐαγγ. μου. According
to the Gospel, as I have preached it.

Ver. 17. ἐπαναπαύῃ τῷ νόμῳ. Mic. iii.

18σαι ἐν Θεῷ, καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα,
19κατηχούμενος ἐκ τοῦ νόμου· πέποιθās τε σεαυτὸν ὁδηγὸν εἶναι τυ-
20φλῶν, φῶς, τῶν ἐν σκοτει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων,
21ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νομῷ· ὁ
οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν,
22κλέπτεις; ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδω-
23λα, ἱεροσυλεῖς; ὃς ἐν νόμῳ κανχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου
24τὸν Θεὸν ἀτιμάζεις; “Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι’ ὑμᾶς βλασφημεῖται
25ἐν τοῖς ἔθνεσι,” καθὼς γέγραπται. Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νό-
μον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυσ-
26τία γέγονεν. Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαίωματα τοῦ νόμου φυλάσ-
27σῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται, καὶ κρινεῖ
ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος
28καὶ περιτομῆς παραβάτην νόμου; Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος
29ἴστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· ἀλλ’ ὁ ἐν τῷ κρυπτῷ
Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι, οὐ γράμματι· οὐ ὁ ἔπαι-
νος οὐκ ἐξ ἀνθρώπων, ἀλλ’ ἐκ τοῦ Θεοῦ.

1 3. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτο-
2μῆς; Πολύ, κατὰ πάντα τρόπον. Πρῶτον μὲν γὰρ, ὅτι ἐπιστεύθησαν
3τὰ λόγια τοῦ Θεοῦ. Τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν
4τὴν πίστιν τοῦ Θεοῦ καταργήσει; Μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀλη-
θής, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται, “Ὅπως ἂν δικαιωθῇς

Ver. 2. Some MSS. omit γὰρ, which seems to be an interpolation.

11. LXX. *ἰπὶ τὸν Κύριον ἐκανεπαύοντο*. The verb denotes an implicit reliance upon the law, without personal exertion; and the phrase *κανχᾶσαι ἐν Θεῷ* indicates an arrogant dependence upon God's peculiar protec-
tion.

Ver. 18. *δοκιμάζεις τὰ διαφέροντα*. The Vulgate has, *probas utiliora*, with which the E. T. coincides. A just distinction between what is more or less excellent is rather intended. See on Rom. i. 28. Thus Theophylact: *κρίνεις τί δεῖ πράξαι, ἢ τί μὴ δεῖ πράξαι*. Compare Phil. i. 10. So Arrian. Epict. I. 20. *ἔργον τοῦ φιλοσόφου τὸ μύγιτον ἢ πρῶτον, δοκιμάζειν τὰς φαντασίας ἢ διακρίνειν, ἢ μηδεμίαν ἀδοκίμαστον προσφίεσθαι*.

Ver. 19. *ὁδηγὸν τυφλῶν, κ. τ. λ.* These were titles assumed by the Jews to indicate their superiority over the Gentiles. See Isa. ix. 2. xlii. 6, 7. xlix. 9. Luke i. 79. Eph. v. 8. —The word *μόρφωσις* here means an outline or epitome, as *τύπος* in Rom. vi. 17. In the same manner Cicero uses *forma veri*. That the Jews were flagrantly guilty of the crimes alleged here against them, see Matt. xix. 3.

9. xxi. 13. xlii. 3, *agg. John* ii. 16. Joseph. B. J. V. 9. 4. Ant. XX. 8.

Ver. 24. *καθὼς γέγραπται*. Isa. lii. 5. Compare also 2 Sam. xli. 14. *Emk. xxxvi. 20. 23.*

CHAP. III. Ver. 1. *τὸ περισσόν*. The advantage. St. Paul now replies to such objections, as a Jew might be supposed to urge against his estimate of their boasted privileges.

Ver. 2. *ἐπιστεύθησαν*. Scil. οἱ Ἰουδαῖοι. See on Acts xxi. 3. By *λόγια τοῦ Θεοῦ* are here meant the scriptures of the Old Testament, which are called *λόγια ζῶντα* in Acts vii. 38.

Ver. 4. *ἀληθής*. True to his part of the covenant; and, on the other hand, *ψεύστης*, one who violates the covenant. By their unbelief the Jews had violated the conditions of the covenant; but the faithfulness of God was still firm, and his promise would be kept with the true seed of Abraham, i. e. believers generally, whether Jew or Gentile. The citation, from Ps. li. 4, represents God as judicially acquitted of a breach of his promise.

ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε." Εἰ δὲ ἡ ἀδικία 5
 ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ
 ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω.) Μὴ γένοιτο· ἐπεὶ πῶς 6
 κρίνει ὁ Θεὸς τὸν κόσμον; Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἡμῶν 7
 ψεύσματι ἐπερίσσειεν εἰς τὴν δόξαν αὐτοῦ, τί ἐτι καὶ γὰρ ὡς ἁμαρτωλὸς
 κρίνομαι; καὶ μὴ, καθὼς βλασφημούμεθα, καὶ καθὼς φασι τινες ἡμᾶς 8
 λέγειν, ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἐν-
 δικόν ἐστι.

Τί οὖν προεχόμεθα; Οὐ πάντως· προησιασάμεθα γὰρ Ἰουδαίους τε 9
 καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, καθὼς γέγραπται, "Ὅτι οὐκ 10
 ἐστὶ δίκαιος οὐδὲ εἷς· οὐκ ἐστὶν ὁ συνίων, οὐκ ἐστὶν ὁ ἐκζητῶν τὸν 11
 Θεόν· πάντες ἐξέκλιναν, ἅμα ἡχρεώθησαν· οὐκ ἐστὶ ποιῶν χρηστό- 12
 τητα, οὐκ ἐστὶν ἕως ενός." Τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν· ταῖς 13
 γλώσσαις αὐτῶν ἰδοιλοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν· "ὣν 14
 τὸ στόμα ἀρᾶς καὶ πικρίας γέμει." "Ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι 15
 αἷμα, σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης 16-17
 οὐκ ἔγνωσαν." "Οὐκ ἐστὶ φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐ- 18
 τῶν." Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα 19
 πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. Διότι 20
 ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ
 νόμου ἐπίγνωσις ἁμαρτίας.

Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη 21
 ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· δικαιοσύνη δὲ Θεοῦ διὰ πίστεως 22
 Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας. Οὐ γάρ
 ἐστὶ διαστολή· πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ 23

Ver. 5. συνίστησι. Establishes, proves. Still, objects the Jew, if our iniquity vindicate the justice of God, is not his anger unreasonable; for, if God's covenant has been extended, and his glory increased through our infidelity, by reason of the conversion of the Gentiles, why should we be condemned as sinners? In ver. 6, the apostle interrupts the objection, and throws in a remark upon its inconsistency with God's government of the world.

Ver. 8. ἀ μή. That is, ἀ τί μή λέγομεν; the verb being supplied from the ensuing parenthesis. By pushing the inference as far as it would necessarily extend, the apostle shows the absurdity of the objection.

Ver. 9. τί οὖν προεχόμεθα; Theophylact:—ἡρα ἔχομεν τι πλεον; Have we then any advantage over the Gentile? None whatever, replies St. Paul, in point of liability to punishment, though your religious privileges (ver. 1) are so many; for your own scriptures (ver. 10—18) confirm what I have just proved, that all mankind are guilty before

God; so that neither the Jew can be justified by the law of Moses, nor the Gentile by that of nature, against which (ver. 20) they have knowingly offended. Compare Ps. cxliii. 2.

Ver. 10. καθὼς γέγραπται. These scriptures are loosely quoted from Ps. v. 9. x. 7. xiv. 3. xxxvi. 1. liii. 3. cxl. 3. Prov. i. 16. Isa. lix. 7. In ver. 13. ἰδοιλοῦσαν is put for ἰδοίοντες, as ἤλθοσαν for ἦλθεν in Ps. lxxix. 1. LXX. See Gr. Gr. § 19. Obs. 6.—Of νόμος, in ver. 19, see on *John* x. 34.

Ver. 21. νυνὶ δὲ. That is, under the Gospel dispensation. For attestations to the nature of the Gospel covenant see *Gen.* xv. 6. Ps. xxxii. 1. *Isa.* liii. 11. *Dan.* ix. 24. *Habb.* ii. 4; and compare *Heb.* xi. 1, sqq. Of the term δικαιοσύνη Θεοῦ, see on *Rom.* i. 16.

Ver. 22. εἰς πάντας ἀ ἐπὶ πάντας τ. π. is offered to all mankind, and confers its privileges indifferently upon all who believe.

Ver. 23. ὑστεροῦνται τῆς δόξης. Fall short of the approbation of God; in which

24 Θεοῦ, δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς
 25 ἐν Χριστῷ Ἰησοῦ, ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν
 τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν
 26 τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἔνδει-
 ξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον,
 27 καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ. Πού οὖν ἡ καύχησις; ἐκλείσ-
 θη. Διὰ ποῖον νομον; τῶν ἔργων; Οὐχί, ἀλλὰ διὰ νόμου πίστεως.
 28 Λογίζομεθα οὖν πιστεῖ δικαιῶσθαι ἄνθρωπον, χωρὶς ἔργων νόμου.
 29 Ἡ Ἰουδαίων ὁ Θεὸς μόνον; οὐχί δὲ καὶ ἐθνῶν; Ναί, καὶ ἐθνῶν.
 30 ἐπεὶ περ εἰς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυσ-
 31 τίαν διὰ τῆς πίστεως. Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ
 γένοτο· ἀλλὰ νόμον ἰστώμεν.

1 4. ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρκα;
 2 Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἰδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς τὸν
 3 Θεόν. Τί γὰρ ἡ γραφή λέγει; “Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ
 4 ἰλογίσθη αὐτῷ εἰς δικαιοσύνην.” Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογί-
 5 ζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ,
 πιστεύοντι δὲ ἐπὶ τὸν δικαιῶντα τὸν ἄσεβῃ, λογίζεται ἡ πίστις αὐτοῦ

Ver. 28. G. K. S. λογίζομεθα γὰρ δικαιῶσθαι πιστεῖ.—29. οὐχί δὲ καὶ ἰδνῶν;
 G. K. S. omit δέ.—30. ἐπεὶ περ. Al. εἰπερ.—31. ἰστώμεν. Al. ἰσάνομεν. CHAP.
 IV. Ver. 1. Al. εὐρηκ. Ἀβ. τὸν προπάτορα.—4. τὸ ὀφείλημα. G. K. S. omit the
 article.

sense δόξη is used in *John* v. 44, and else-
 where: or it may mean the *glory* of eternity,
 as in *ch.* ii. 10. 1 *Cor.* ii. 7. The verb *ὀσσε-
 ρίσθαι* properly applies to those who are left
 behind in a race. Compare 1 *Cor.* i. 7. *Heb.*
 iv. 1. xii. 15.

Ver. 25. εἰς ἔνδειξιν κ. τ. λ. For a proof
 of his justice in bearing with the sins of men
 before the revelation of the Gospel, and (ver.
 26) in justifying men under the Gospel upon
 condition of faith. It should seem from the
 opposition of the two clauses, that ἐν τῇ
 ἀνοχῇ is opposed to ἐν τῷ νῦν καιρῷ, and
 indicates the period of God's forbearance.
 With ἱλαστήριον supply θῆμα. The verb
 προτίθεσθαι is a sacrificial term, as in *Eur.*
Iph. A. 1592.

Ver. 30. ὃς δικαιώσει κ. τ. λ. From the
 use of different prepositions it is clear that
 ἡ πίστις should be joined with περιτομῇ,
 and δικαιώσει with διὰ τῆς πίστεως only.
 This sense, however, amounts to the same
 thing:—God will justify the Jew, who does
 not rely upon circumcision to the prejudice of
 faith, and he will likewise justify the Gentile
 upon the same condition of faith.

Ver. 31. νόμον. Law generally; whether
 that of Moses or nature. The apostle seems
 here to anticipate that perversion of his doc-

trine, which St. James found it necessary to
 refute at large.

CHAP. IV. Ver. 1. τί οὖν ἐροῦμεν κ. τ. λ.
 Some point at ἐροῦμεν, which, though much
 in St. Paul's manner (*Rom.* vi. 1), causes an
 unnecessary ellipsis; and others connect κατὰ
 σάρκα with τὸν πατέρα ἡμῶν, instead of re-
 ferring it, as it certainly should be referred,
 to circumcision. So in 1 *Cor.* x. 18. *Gal.* vi.
 12, *et cæpius*. Compare *Rom.* ii. 10. Having
 established the doctrine of justification by faith
 only, the apostle, in reply to a supposed ob-
 jection, argues, that if Abraham had been
 justified by circumcision, as a meritorious act,
 he would have had reason to boast. This he
 did not; but (*Gen.* xv. 6) his faith was set
 to the account of his justification; which was,
 therefore, κατὰ χάριν, of mere favour, and not
 κατ' ὀφείλημα, of debt, due for service ren-
 dered.—The verb λογίζεσθαι (ver. 3) signi-
 fies properly to calculate, or reckon; and hence
 to put to one's account, as between debtor and
 creditor. So *Arist.* *Œc.* 2. αὐτῷ δὲ μάλ्लι
 ἐπιτετιμένα λογίεσθαι.

Ver. 5. τὸν ἄσεβῃ. It has been thought
 that this word alludes to Abraham's early
 idolatry: thereby distinctly marking the
 equal footing upon which Jew and Gentile
 stood with respect to the Abrahamic covenant.

εἰς δικαιοσύνην. Καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀν-6
θρώπου, ὃ ὁ Θεὸς λογιζέται δικαιοσύνην χωρὶς ἔργων, “Μακάριοι, 7
ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι· μα-8
κάριος ἀνὴρ, ὃς οὐ μὴ λογίσῃται Κύριος ἁμαρτίαν.” Ὁ μακαρισμὸς 9
οὖν οὗτος, ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγο-
μεν γὰρ, ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. Πῶς 10
οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περι-
τομῇ, ἀλλ’ ἐν ἀκροβυστίᾳ· καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα 11
τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐ-
τὸν πατέρα πάντων τῶν πιστευόντων δι’ ἀκροβυστίας, εἰς τὸ λογισ-
θῆναι καὶ αὐτοῖς τὴν δικαιοσύνην· καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ 12
περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυ-
στίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία 13
τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ
κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. Εἰ γὰρ αἱ ἐκ νόμου κληρο- 14
νόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία· ὁ γὰρ 15
νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ ἐστὶ νόμος, οὐδὲ παράβασις.
Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν 16
ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ
τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶ πατὴρ πάντων ἡμῶν; καθὼς γέγρα-
πται, “Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε”) κατέναντι οὐ ἐπίσ- 17
τευσε Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα
ὡς ὄντα· ὃς παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν 18

Ver. 12. τῆς ἐν τῇ ἀκρ. π. G. omits τῇ. S. reads τῆς πίστεως τῆς ἐν ἀκρ.—
13. τοῦ κόσμου. G. S. omit the article; K. encloses it in brackets.—15. οὐ γάρ.
Al. οὐδέ.

Ver. 6. λέγει. *Speaks of*; as in Luke ix. 31.—The citation in vv. 7, 8, is from Ps. xxxii. 1, 2.

Ver. 9. ὁ μακαρισμὸς οὖν κ. τ. λ. That Jew and Gentile are alike included in the Abrahamic covenant, is clear from the circumstance that his faith was accepted before the institution of the rite of circumcision; which was, in fact, the seal (ver. 11) of his justification, by virtue of which he became the federal head of believers generally.

Ver. 13. ἐπαγγελία. The promise (Gen. xvii. 8) of the land of Canaan, was typical of a heavenly inheritance; and St. Paul argues that if it had had anything to do with the Law, it would have been worthless, since punishment would necessarily have followed its violation. It was, therefore, of faith, so that it might be κατὰ χάριν (ver. 16), and include the whole spiritual seed of the father of the faithful.

Ver. 14. οἱ ἐκ νόμου. Scil. δίκαιοι. To the same effect the sense in ver. 16—which is expressed with St. Paul's characteristic conciseness, must be thus supplied:—διὰ τοῦτο οἱ ἐκ πίστεως δίκαιοι κληρονόμοι εἰσιν, ἵνα ἡ δικαιοσύνη ᾖ κατὰ χάριν. In ver. 15, ὀργή signifies punishment; and so in Rom. v. 9. Though negatively expressed, the meaning is, that a Law, which the most perfect would transgress, must tend to punishment, not to justification.

Ver. 17. κατέναντι. In the sight of. The clause connects with πατὴρ πάντων ἡμῶν, the citation from Gen. xvii. 8, being parenthetical. In what follows νεκροὺς is explained by ver. 19, and τὰ μὴ ὄντα are the seed of Abraham yet unborn.

Ver. 18. παρ’ ἐλπίδα ἐπ’ ἐλπίδι. He believed with hope, though he had no natural ground for hope.

πατέρα πολλῶν ἔθνων, κατὰ τὸ εἰρημένον, “Οὕτως ἔσται τὸ σπέρμα
 19 σου” καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἡδη
 νεκρωμένον, ἱκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς
 20 μήτρας Σάρρας· εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ
 21 ἀπιστίᾳ, ἀλλ’ ἐνεδυναμώθη τῇ πίστει, δούς δόξαν τῷ Θεῷ, καὶ πλη-
 22 ροφορηθεὶς ὅτι, ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. Διὸ καὶ
 23 ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Οὐκ ἐγράφη δὲ δι’ αὐτὸν μόνον,
 24 ὅτι ἐλογίσθη αὐτῷ· ἀλλὰ καὶ δι’ ἡμᾶς, οἷς μέλλει λογιζέσθαι, τοῖς
 πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,
 25 ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν δικαίωσιν
 ἡμῶν.

1 5. ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν
 2 Θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι’ οὗ καὶ τὴν προσαγω-
 γὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην, ἐν ᾗ ἐστήκαμεν, καὶ
 3 καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ Θεοῦ. Οὐ μόνον δὲ, ἀλλὰ καὶ
 καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργά-
 4 ζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ κατα-
 5 σχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν, διὰ
 6 πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. Ἔτι γὰρ Χριστὸς, ὄντων ἡμῶν
 7 ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. Μόλις γὰρ ὑπὲρ δικαίον
 8 τὶς ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.
 9 Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι, ἔτι ἁμαρτωλῶν
 10 ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε· πολλῶ οὖν μᾶλλον, δικαιο-
 11 θίντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι’ αὐτοῦ ἀπὸ τῆς ὀργῆς.
 12 Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
 αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

Ver. 19. οὐ κατενόησι. Some MSS. omit οὐ. CHAP. V. Ver. 1. S. ἔχωμεν.—6. ἔτι γάρ. MSS. vary also between εἴγε, εἰς δὲ, and εἰς τί γάρ.—Some, with G., place ἐπ’ αὐτῇ ἀσθενῶν.

Ver. 20. διεκρίθη. See on Acts x. 20; and of πληροφορεῖσθαι (ver. 21), see on Luke i. 1.

Ver. 24. δι’ ἡμᾶς. The faith and the reward of Abraham are typical of those of Christians.

CHAP. V. Ver. 1. δικαιοθίντες. Having been justified. The efficacy of the Gospel to justification being established, the apostle now proceeds to state the privileges which accompany our admission into the Christian covenant by baptism. These are peace with God (ver. 1), the hope of glory (ver. 2), the gift of the Holy Ghost (ver. 5).

Ver. 2. τὴν χάριν ταύτην. The state of grace.

Ver. 3. οὐ μόνον δὲ, κ. τ. λ. This digression, suggested by the use of the word

καυχώμεθα, is quite in St. Paul's manner. Perhaps καυχᾶσθαι is used in opposition to the boasting of the Jews (Rom. ii. 23), though it may mean simply to rejoice.—Of δοκιμὴ (ver. 4), see on Rom. i. 28. It here means that just estimate, which affliction leads men to form of their spiritual state.

Ver. 5. κατασχέειν. This verb indicates the shame incurred by a reliance on uncertain promises. Compare Rom. ix. 33. x. 11. 1 Pet. ii. 6.

Ver. 6. ἀσθενῶν. Unable to help ourselves. Three gradations of character are marked by the words ἀσεβῶν, δικαίου, and ἀγαθοῦ respectively: viz. the sinner, the man who simply does no harm, and the man who is actively benevolent. See Rom. xii. 21.

Ver. 10. ἐν τῇ ζωῇ αὐτοῦ. By his life:

οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν ¹¹
 Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

Διὰ τοῦτο, ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰς- ¹²
 ἤλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώ-
 πους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον. Ἄχρι γὰρ νόμου ¹³
 ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου·
 ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως, καὶ ἐπὶ τοὺς ¹⁴
 μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι
 τύπος τοῦ μέλλοντος. Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ ¹⁵
 χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον,
 πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ, καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς
 ἀνθρώπου Ἰησοῦ Χριστοῦ, εἰς τοὺς πολλοὺς ἐπερίσσευσεν. Καὶ οὐχ ¹⁶
 ὡς δι' ἐνὸς ἁμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κα-
 τάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. Εἰ ¹⁷
 γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς,
 πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δι-
 καιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνὸς, Ἰησοῦ
 Χριστοῦ. Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώ- ¹⁸
 πους εἰς κατάκριμα, οὕτω καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀν-

Ver. 16. ἁμαρτήσαντος. Many MSS. have ἁμαρτήματος.—17. Αἱ εἰ γὰρ ἐν τῷ
 ἐνὶ παραπτώματι.

i. e. his living to make intercession for us (*Ileb. vii. 25*).—With καυχώμενοι (ver. 11), supply ἴσμεν.

Ver. 12. διὰ τοῦτο. A formula of transition simply; as in *Matt. vi. 25. Rom. xiii. 6*, and elsewhere. Having described the benefits of Christ's atonement, the apostle is naturally led to that original sin, which rendered it necessary. The result of the comparison which he institutes is, that as by the transgression of Adam condemnation and death came upon all men: so by the obedience of Christ, justification and eternal life were restored to them. In this verse the first member only of the comparison is stated; and it is repeated in ver. 18, after the parenthesis in the intervening verses. It is clear that ἥμαρτον, and ἁμαρτωλοὶ καταστάθηναι (ver. 19), are equivalent terms; and ἐφ' ᾧ signifies *inasmuch as, because*. Compare *2 Cor. v. 4. Phil. iil. 12. iv. 10*.

Ver. 13. ἄχρι γὰρ νόμου κ. τ. λ. The argument is:—Although sin existed before the law of Moses, and there can be no sin unless by the violation of a law; still death reigned even over those who had not actually sinned, as for instance, infants and idiots; so that man's mortality must be the result of Adam's fall. In ver. 14, τοῦ μέλλοντος refers to Christ; and Adam's typical character

consists in the co-extensive effects of Christ's obedience with the universal effects of his transgression. Some understand Adam's posterity; but compare *1 Cor. xv. 45*.

Ver. 15. ἀλλ' οὐχ ὡς κ. τ. λ. In adjusting the two sides of the comparison, the apostle observes that the parallel does not hold good throughout; for the penalty was universal condemnation for one offence, whereas the saving effects of Christ's atonement extend not only to the remission of that penalty, but to the free pardon of the actual transgression of all mankind upon the condition of faith, and the gift of eternal life. Here ἀποθνήσκειν must be rendered to *become mortal*: and δωρεὰ ἐν χάριτι, a free gift, is a common *hendiadys*. So in ver. 17, περισσεία τῆς χάριτος for χάρις περισσώτερα. See also on *Rom. i. 18*.—Of οἱ πολλοί, in the sense of πάντες, see on *Math. xx. 28. xxvi. 27*.

Ver. 16. ἃ οὐχ ὡς κ. τ. λ. The sense, which is very elliptical, must be thus supplied:—ἃ οὐκ ὡς δι' ἐνὸς ἁμαρτήσαντος ἐστὶ τὸ κρίμα, οὕτως δι' ἐνὸς δικαιούντος τὸ δῶρημα. With ἐνὸς in the next clause also, παραπτώματος must be supplied; and in ver. 18, κρίμα and χάρισμα after παραπτώματος and δικαίωμα respectively.

19 θρώπους εἰς δικαίωσιν ζωῆς· ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς
 ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπα
 20 κοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. Νόμος δὲ παρεῖσ
 ἦλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία,
 21 ὑπερπερίσσευσεν ἡ χάρις· ἵνα, ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ
 θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον
 διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

1 6. ΤΙ οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεο
 2 νάσῃ; Μὴ γένοιτο. Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν
 3 ἐν αὐτῇ; Ἡ ἀγνοεῖτε, ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν
 4 θάνατον αὐτοῦ ἐβαπτίσθημεν; Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσ
 ματος εἰς τὸν θάνατον, ἵνα, ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς
 5 δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.
 6 Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ
 7 τῆς ἀναστάσεως ἐσόμεθα· τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄν
 8 θρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μη
 9 κέτι δουλεῖν ἡμᾶς τῇ ἁμαρτίᾳ. Ὁ γὰρ ἀποθανὼν δεικνύεται ἀπὸ τῆς
 10 ἁμαρτίας. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσο
 11 μεν αὐτῷ, εἰδότες ὅτι Χριστὸς, ἐγερθεὶς ἐκ νεκρῶν, οὐκ ἔτι ἀποθνήσκει·
 12 θάνατος αὐτοῦ οὐκ ἔτι κυριεύει. Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν
 13 ἐφ' ἡμᾶς· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκ
 14 ροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ τῷ

Ver. 1. G. ἐπιμένωμεν.—11. εἶναι. Omitted by G. K. S.—The same also omit

Ver. 20. ἵνα πλεονάσῃ τὸ π. The partic
 cle denotes the *effect*, not the *cause*, as in Matt.
 i. 22. By the law, whether of nature or of
 Moses, the prevalence of sin became more
 apparent, and its consequences more visible;
 so that sin and death still reigned, and the
 free grace of God, through faith in Christ, is
 the only effectual atonement.

CHAP. VI. Ver. 2 ἀπεθ. τῇ ἁμαρτίᾳ.
 To be dead to any thing implies a renuncia
 tion of it; having nothing more to do with
 it. Thus Plant. Cistel. III. 1. 16. *Nihil*
meum tibi: mortuus tibi sum. From a con
 sideration of the privileges conferred in bap
 tism, the apostle turns to the necessity of per
 sonal holiness in order to make salvation sure;
 and develops the typical nature of that rite,
 wherein the immersion of the body, in imita
 tion of Christ's death and burial for sin, im
 plies an engagement to die from sin: and
 the rising from the water, in imitation of his
 resurrection, is emblematic of a new life of
 virtue and holiness.

Ver. 5. σύμφυτοι. A metaphor taken
 from *grafting*, and implying union. The si

millitude does not apply to the resurrection of
 the body, but to the baptismal resurrection
 into newness of life; and the particles ἀλλὰ
 καὶ are *comparative*, as in Luke xii. 7.

Ver. 6. παλαιὸς ἄνθρωπος. This ex
 pression, and its opposite καινός ἄνθρωπος,
 denote the state *before* and *after* baptism re
 spectively. Compare Eph. iv. 22. 24. Col.
 iii. 9, 10. In a somewhat similar sense and
 manner ὁ ἔσω ἄνθρωπος and ὁ ἔξω ἄνθρω
 πος are opposed to each other. See Rom.
 vii. 22.—As the death of Christ is emble
 matic of baptism, so the manner of his death
 suggests the necessity of crucifying our cor
 rupt nature, and throwing off the slavery or
 sin. By τὸ σῶμα τῆς ἁμαρτίας. Sin itself
 is meant, which is considered as a body nailed
 to the cross, in order to preserve the metaphor.
 —In ver. 7, the baptismal death is intended;
 and the verb δεικνύεται, which is here equi
 valent to ἀποθνήσκει (v. 18, *sqq.*), is used
 with reference to the Gospel doctrine of justi
 fication.

Ver. 10. ὅ. For καθ' ὅ.

κυρίῳ ἡμῶν. Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σῶ- 12
ματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ· μηδὲ παριστάνετε 13
τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς
τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης
τῷ Θεῷ. Ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, 14
ἀλλ' ὑπὸ χάριν.

Τί οὖν ; ἀμαρτήσομεν, ὅτι οὐκ ἐσμέν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν ; 15
Μὴ γένοιτο. Οὐκ οἶδατε ὅτι ὃ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπα- 16
κοήν, δούλοι ἐστε ὃ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς
εἰς δικαιοσύνην ; Χάρις δὲ τῷ Θεῷ, ὅτι ἥτε δούλοι τῆς ἁμαρτίας, ὑπὸ 17
κούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. Ἐλευθερω- 18
θέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ· (ἀνθρώπινον 19
λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν) ὥσπερ γὰρ παρεστή-
σατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν
ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς
ἀγιασμόν. Ὅτε γὰρ δούλοι ἥτε τῆς ἁμαρτίας, ἐλεύθεροι ἥτε τῇ δικαιο- 20
συνῇ. Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνησθε ; τὸ γὰρ 21
τέλος ἐκείνων, θάνατος. Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, 22
δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ
τέλος ζωὴν αἰώνιον. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ 23
χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ὑμῶν.

7. Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ νόμον λαλῶ) ὅτι ὁ νό- 1

τῷ. K. ἡμῶν in the end of the verse, except that by K. the words are placed in brackets.—12. 8. ὑπακούειν αὐτῇ, omitting what follows ; G. ὑπακούειν only ; K. ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ.—15. A1. ἀμαρτήσομεν.

Ver. 13. ὅπλα ἀδικίας. Instruments, or tools of iniquity. So ὅπλα is used in Herod. VII. 25.

Ver. 14. ἁμαρτία γὰρ κ. τ. λ. The meaning is, If you sincerely endeavour to avoid sin, and live godly lives, the power of sin will not render your efforts ineffectual ; for your justification does not depend upon a perfect obedience to the law, whether of Moses or of nature, but is of the free grace of God. Still your best service, however imperfect, must be given (vv. 15, seq.).

Ver. 16. εἰς θάνατον. Unto death ; i. e. with a view to the wages of sin, which are death. By δικαιοσύνη is here meant the reward of persevering in a state of justification. Compare ver. 23.

Ver. 17. ὅτι ἥτε κ. τ. λ. That although ye were, &c. The idiom is similar to that noticed at Matt. xi. 25. By a common attraction τυττον agrees with the relative, instead of being governed by ὑπακούσατε. The proper construction would be ὑπακού-

σατε τῷ τύπῳ τῆς διδαχῆς, εἰς ὃν παρεδόθητε.

Ver. 19. ἀνθρώπινον λέγω. The meaning is, that, in calling Christianity a servitude, he spoke with reference to human frailty, which did not regard it as an easy yoke. By εἰς τὴν ἀνομίαν and εἰς ἀγιασμόν is represented the effect of the service of sin and religion respectively.

Ver. 23. ὀψώνια. This word, and χάρισμα, are both used figuratively : the former properly denoting the pay of a Roman soldier ; the latter a donation given by a general as a mark of favour. See on Luke iii. 14.

CHAP. VII. Ver. 1. ὁ νόμος κυριεύει κ. τ. λ. The apostle now offers a familiar illustration of the Christian's freedom from the sentence of legal retribution, in the dissolution of the marriage contract at the husband's death, and the consequent liberty of the woman to marry another. In ver. 3, γενέσθαι ἀνδρὶ is a matrimonial formula ; and so in Lev. xxii. 12. Deut. xxiv. 2, and

2μος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; Ἡ γὰρ ὑπανδρος
 γυνὴ τῇ ζῶντι ἀνδρὶ δίδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργη-
 3ται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. Ἄρα οὖν, ζῶντος τοῦ ἀνδρός, μοιχαλὶς
 χρηματίζει, ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρᾳ
 4ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλὶδα, γενομένην ἀνδρὶ
 5ἐτέρῳ. Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ
 σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερ-
 6θέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ
 παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν
 7 ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ
 νόμου, ἀποθανόντες, ἐν ᾧ κατεχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι
 8 πνεύματος, καὶ οὐ παλαιότητι γράμματος.
 9 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρ-
 10 τίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ
 11 μὴ ὁ νόμος ἔλεγεν, “Οὐκ ἐπιθυμήσεις.” Ἀφορμὴν δὲ λαβούσα ἡ ἁμαρ-
 12 τία διὰ τῆς ἐντολῆς, κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς
 13 γὰρ νόμου ἁμαρτία νεκρά. Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτὶ ἐλθοῦσας
 14 δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· καὶ ἐφάνη μοι ἡ
 15 ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. Ἡ γὰρ ἁμαρτία, ἀφορμὴν λα-
 16 βούσα διὰ τῆς ἐντολῆς, ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. Ὡστε
 17 ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή. Τὸ οὖν

Ver. 6. R. ἀποθανόντος. Codd. D. ἀπὸ τ. ν. τοῦ θανάτου. Some MSS. omit ἡμᾶς.
 —10. αὐτῇ. G. K. αὐτῇ.

elsewhere.—Of χρηματίζειν, see on Matt. ii. 12.

Ver. 4. ἐθανατώθητε τῷ νόμῳ. An hy-
 pallage for νόμος ἰθανατώθη ὑμῖν. The
 condemning power of the law being now dead,
 a union with Christ affords the means of ob-
 taining the rewards which are offered to those
 who live by spiritual grace under the new co-
 venant, instead of vainly trusting to the carnal
 ordinances of the old covenant; which, re-
 quiring an unswerving obedience, renders con-
 demnation inevitable. See 2 Cor. iii. 6. Gal.
 iii. 9, 10.—It should seem that καρποφορεῖν
 is used with reference to καρπός, in the end
 of the last chapter.

Ver. 6. τὰ παθήματα τ. ἀμ. So Rom. i.
 26. πάθη ἀτιμίας.—With τὰ διὰ τοῦ νόμου
 supply ἀφορμὴν λαβόντα, as in ver. 8.—By
 οὐκ some here understand the unregenerate
 state; but in connexion with γράμμα, as op-
 posed to πνεῦμα, it probably implies the car-
 nal ordinances of the written law, as contradis-
 tinguished from the spiritual influence of the
 Gospel. If the reasoning turns upon the Law
 of Moses, the inference is easily extended to
 law in general.

Ver. 7. ὁ νόμος ἁμαρτία; Taking his
 rise from an objection to which his argument
 might appear liable, St. Paul observes that
 the law was not the cause of sin; but that
 Sin, which is here personified, taking advan-
 tage of its prohibitions, urged men to their
 violation, and thereby caused them to incur
 the penalty of death, from which the Law
 could not redeem them. He describes in his
 own person the state of the unregenerate man,
 and shows that although, as in the case of in-
 fants, and others who were unaware of its pro-
 hibitions, ignorance of an existing law ex-
 cluded the possibility of sin, yet the nature of
 sin being made known by the law, its com-
 mission was fatal.

Ver. 11. ἐξηπάτησε. In the use of this
 verb there seems to be a reference to the tem-
 ptation of Eve (Gen. iii. 13), so as to connect
 this innate propensity to sin with the con-
 sequences of the fall of man.

Ver. 13. τὸ οὖν ἀγαθὸν κ. τ. λ. To this
 obvious objection, the apostle replies that sin,
 not the law, was the cause of death; and that
 in employing the law, which was good, to
 work its purpose, its malignity was more ap-

ἀγαθὸν ἐμοὶ γέγονε θάνατος ; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. Οἶδαμεν γὰρ ὅτι 14 ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο 15 πράσσω· ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. Εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, σύμ- 16 φημι τῷ νόμῳ, ὅτι καλός. Νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, 17 ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, του- 18 τέστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. Οὐ γὰρ, ὁ θέλω, ποιῶ ἀγαθόν 19 ἀλλ' ὁ οὐ θέλω κακόν, τοῦτο πράσσω. Εἰ δὲ ὁ οὐ θέλω ἐγὼ, τοῦτο 20 ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ 21 κακὸν παράκειται. Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἴσω 22 ἄνθρωπον· βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου, ἀντιστρατευόμε- 23 νον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται 24 ἐκ τοῦ σώματος τοῦ θανάτου τούτου ; Εὐχαριστῶ τῷ Θεῷ, διὰ Ἰησοῦ 25 Χριστοῦ τοῦ κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοί δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκί, νόμῳ ἁμαρτίας.

8. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα 1 περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. Ὁ γὰρ νόμος τοῦ πνεύματος τῆς 2 ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς 3

Ver. 18. γίγνεται. AL ἰγίνετο.—14. σαρκικός. G. σαρκινός. So also in 1 Cor. iii. 1. Heb. vii. 16; with Codd. A. B. C. D.—25. AL χάρις τῷ Θεῷ. Compare vi. 17. CHAR. VIII. Ver. 1. μὴ κατὰ σάρκα π. ἀλλὰ κ. πν. Omitted by G. S. after Codd. B. C. bracketed by K. Some MSS. omit only ἀλλὰ κατὰ πν. The whole clause seems to be interpolated from ver. 4.

parent. Still the law was inefficient to sanctification ; for man in his natural state sins against the strongest conviction of reason and conscience, and the corrupt principle within him overpowers his better mind, and enslaves it to the law of sin.

Ver. 14. πνευματικός. Requiring men to act κατὰ πνεῦμα (Rom. viii. 1), not κατὰ σάρκα, according to the lusts of the flesh. The idea of slavery is still kept up ; and πεπραμένος alludes to the means of procuring slaves by purchase. See 1 Kings xxi. 20. Isa. l. 1.—Of γινώσκω, to approve (ver. 15), see on Matt. vii. 23.

Ver. 22. τὸν ἴσω ἄνθρωπον. See on Rom. vi. 6. So Plato speaks of ὁ ἴστρος ἄνθρωπος, and similar expressions are found in the Tal-
 mud.

Ver. 24. σώματος τοῦ θαν. τούτου. For σώματος τούτου θανατηφόρου. The phrase implies that the deeds done in the body render it liable to death.

Ver. 25. εὐχαριστῶ τῷ Θεῷ. Supply ὅς με ῥύσεται, from the last verse.

CHAR. VIII. Ver. 1. οὐδὲν ἄρα κ. τ. λ. Having stated the remedy provided by the Gospel for man's inability to fulfil the law, the apostle argues that the condemnation of Christians is remitted at the time of their admission into covenant with God by baptism, and laid upon sin itself, from the power of which we are delivered by the atonement of Christ, and the sanctifying influence of the Spirit.

- σαρκός, ὁ Θεός, τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρ-
 4 τίας καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί· ἵνα τὸ δι-
 καίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν,
 5 ἀλλὰ κατὰ πνεῦμα. Οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρο-
 6 νοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος. Τὸ γὰρ φρόνημα τῆς
 7 σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη.
 8 Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ
 9 Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ
 9 ἀρίσται οὐ δύνανται. Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴ-
 10 περ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει
 11 οὗτος οὐκ ἐστὶν αὐτοῦ· εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι'
 12 ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. Εἰ δὲ τὸ πνεῦμα τοῦ
 13 ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ
 14 νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ
 πνεῦμα ἐν ὑμῖν.
 15 ἌΡΑ οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα
 16 ζῆν· εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι
 17 τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. Ὅσοι γὰρ πνεύματι
 18 Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας
 19 πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρᾶζομεν, Ἀββᾶ
 20 πατήρ. Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμέν
 21 τέκνα Θεοῦ· εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγ-
 κληρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

Ver. 11. Αἱ διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

Ver. 2. περὶ ἁμαρτίας. *Subund.* προσφο-
 ράν. Compare Heb. x. 18; and see on 2 Cor.
 v. 21.

Ver. 4. τὸ δικαίωμα τοῦ ν. *The righteousness*
enjoined by the law.

Ver. 5. οἱ γὰρ κατὰ σάρκα κ. τ. λ. *The*
particle γὰρ is here causal, with reference to a
clause which is implied in the last verse:—
Those alone who are influenced by the Spirit
can fulfil this righteousness; for, &c. Natural
corruption, proceeds the apostle, cannot
render an obedience acceptable to God (vv.
5—8); but Christians are delivered by the
Spirit from the reigning power of sin.—Of
the phrase φρονεῖν τὰ τινος see on Matt.
xvi. 23. Hence the expressions φρόνημα
σαρκὸς, carnal propensities; and φρόνημα
πνεύματος, spiritual mindedness.

Ver. 9. ὅτι οὐκ ἐστὲ κ. τ. λ. *Ye are not car-*
nal, but spiritual, if indeed the Spirit of God
dwelleth in you: but if any have not the Spi-
rit of Christ, he is not a true Christian. If,
however, Christ be in you, though your body
shall die, your soul shall live through faith in

the Redeemer. It is clear that the Spirit of
 God and of Christ are here identical.

Ver. 12. Ἄρα οὖν, ἀδελφοί, κ. τ. λ. *The*
particles are inferential; and St. Paul deduces
from the foregoing argument the necessity of
personal holiness, as the condition of eternal
life.

Ver. 15. πνεῦμα δουλείας. *Under the law,*
the threats of punishment produced a servile
spirit of fear; but under the Gospel we have
access to God as a reconciled Father. The
Syriac word Ἀββᾶ, used in apposition with
ὁ πατήρ, beautifully represents the union of
Jew and Gentile in the blessings of a pure
and spiritual worship. There may possibly
be an allusion to a custom, mentioned in the
Babylonian Geman, by which slaves were not
permitted to address the master of the family
to which they belonged, by the title of Abba.
Compare Gal. iv. 6.

Ver. 16. τῷ πνεύματι ἡμῶν. *Our own*
conscience. Compare Rom. ix. 1.

Ver. 17. εἴπερ συμπάσχομεν. *Having*
now proved the Gospel to be the power of God

Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν 18
 μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. Ἡ γὰρ ἀποκαταδοκία τῆς 19
 κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται, (τῇ γὰρ μα- 20
 ταιότητι ἢ κτίσις ὑπετάγη, οὐχ ἑκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) ἐπ’
 ἐλπίδι ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς 21
 φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. Οἶδαμεν 22
 γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρῃ τοῦ νῦν· οὐ μὲν 23
 οὖν δέ, ἀλλὰ καὶ αὐτοὶ, τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς
 αὐτῷ ἐν ἑαυτοῖς στενάζομεν, νιοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολῶτρω-
 σιν τοῦ σώματος ἡμῶν. Τῇ γὰρ ἐλπίδι ἰσώθημεν· ἐλπίς δὲ βλέπο- 24
 μένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τίς, τί καὶ ἐλπίζει; Εἰ δὲ ὁ οὐ 25
 βλέπομεν, ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα. Ὡσαύτως δὲ καὶ τὸ 26
 πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ, τί προσ-
 ξώμεθα καθὸ δεῖ, οὐκ οἶδαμεν, ἀλλ’ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει
 ὑπὲρ ἡμῶν, στεναγμοῖς ἀλαλήτοις· ὁ δὲ ἱερυνῶν τὰς καρδίας, οἶδε τί 27
 τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.
 Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, 28
 τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. Ὅτι οὐς προέγνω, καὶ προώρισεν 29

Ver. 28. ὑπὲρ ἡμῶν. Wanting in many good MSS.

unto salvation (*Rom. i. 16*), the apostle closes his argument by a reference to *persecution*, as connected with their peculiar circumstances. Under these, and indeed under sufferings generally, the prospect of a blessed immortality is an abundant source of consolation and support.

Ver. 19. ἀποκαταδοκία. *Anxious expectation.* Etym. *Μ. καταδοκεῖν τῇ κεφαλῇ προβλέπειν, ἢ ἐλπίζειν τὸ ἐκδεχόμενον.* By *κτίσις* is meant the whole human race. See on *Mark xvi. 16*. Mankind, subject to corruption, and suffering under calamities, anxiously looked for the period of their termination: and though the heathens knew nothing of the glorious liberty of the children of God, yet the expression is used with reference to Christians, who, equally subject to the frailties of mortality, groaned for the period of their release (*ver. 23*). In the construction *ἀπεκδέχεται ἐπ’ ἐλπίδι* must be taken in connexion; and the parenthesis (*ver. 20*) indicates the origin of the hope, which springs from a sense of mortality, in which sense Theophylact explains *ματαιότης*, as synonymous with *φθορά* in the next verse. The words *οὐχ ἑκούσα* are elliptical, and imply that corruption was not the effect of voluntary transgression, but of the sin of Adam (*τὸν ὑποτάξαντα*), who subjected his posterity to the penalty of death. There is also an allusion to the verbs *συστε-*

νάζει ἢ *συνωδίνει* to the primeval curse, as it regarded Eve.

Ver. 24. τῇ ἐλπίδι ἰσώθημεν. Our salvation is an object of hope. The connexion is not very apparent; but there is possibly an allusion to those heretics, who said that the resurrection was past and certain. See 1 *Tim. ii. 18*; and compare *Col. i. 5*.

Ver. 28. ὥσαύτως δὲ κ. τ. λ. We have here another source of consolation. The Spirit assuages our prayers, stirring up holy aspirations, too deep for words, but fully understood by the searcher of hearts. In the word *στεναγμοῖς*, the allusion is more particularly to the prayer of the afflicted: and ἀλάλητος may be either *unexpressed*, or *inexpressible*; but the latter is preferable.

Ver. 28. πάντα. All things: even afflictions. It was God's purpose to confirm the redeemed to the image of Christ; first in suffering, and then in felicity. Compare *Heb. ii. 10. xii. 2, seq.*—By *πρόθεσις* is plainly meant God's purpose of adopting the Gentiles to be his people by faith, in opposition to the Jewish claim by birthright. Compare *Rom. ix. 11. 23, 24. Eph. i. 9. 11. iii. 11. 2 Tim. i. 9*. No absolute or irrevocable decree is intended; but since God foreknew everything, he foreknew who would accept, and who would reject, his offer of salvation. The steps by which he executes his purposes are

συνμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον
 30 ἐν πολλοῖς ἀδελφοῖς· οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς
 ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε
 1-32 Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ὅς
 γε τοῦ ἰδίου υἱοῦ οὐκ ἐφέισατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐ-
 33 τόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῶν χαρίζεται; Τίς ἐγκαλεῖται
 34 κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων. Τίς ὁ κατακρίνων; Χριστὸς ὁ
 ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὅς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὅς
 35 καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ
 Χριστοῦ; Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμὸς, ἢ γομνότης, ἢ
 36 κίνδυνος, ἢ μάχαιρα; καθὼς γέγραπται, “Ὅτι ἔνικα σοῦ θανατούμεθα
 37 ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς.” Ἀλλ' ἐν τούτοις
 38 πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. Πέπεισμαι γὰρ ὅτι
 οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε
 39 ἐνιστάμενα οὔτε μέλλοντα, οὔτε ὑψώματα οὔτε βάθος, οὔτε τίς κτίσις ἐτέρα
 δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ
 Ἰησοῦ τῷ κυρίῳ ἡμῶν.

1 9. ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι συμμαρτυρούσης
 2 μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἀγίῳ, ὅτι λύπη μοί ἐστι μεγάλη,
 3 καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. Ἡνυχόμην γὰρ αὐτὸς ἐγὼ ἀνί-
 θεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν
 4 μου κατὰ σάρκα· οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία, καὶ ἡ δόξα,
 5 καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι ὧν

Ver. 32. Many would read this and the following verses as a continued question; pointing interrogatively at δικαίων, and ἡμῶν; but see note.—36. G. S. ἔνικεν σοῦ.
 CHAP. IX. Ver. 4. Αἱ ἡ διαθήκαι.

three (ver. 30):—He calls all mankind without exception; he justifies those who embrace the call, and places them in a state of salvation; and he raises those who persevere to a state of everlasting glory.

Ver. 33. Θεὸς ὁ δικαίων. Scil. Ioh. It is the apostle's intention to contrast the love of God and of Christ with the persecutions to which the Roman converts were exposed; so as to exhibit the one as an antidote to the other.

Ver. 36. γέγραπται. Ps. xlv. 23.

Ver. 38. ἄγγελοι. Probably bad angels; as in Matt. xxv. 41. By ἀρχαί and δυνάμεις are meant earthly powers. With ἐνιστάμενα and μέλλοντα supply παθήματα. Some would render ὑψώματα and βάθος by things in heaven and things in earth; but perhaps prosperity and adversity are intended.

CHAP. IX. Ver. 1. ἀληθεῖαν λέγω ἐν Χ. A form of solemn asseveration; as in Eph. iv. 17. 1 Tim. v. 21.—Having shown that the Gentiles are admitted into covenant by faith,

the apostle follows up his argument, and vindicates the justice of God in the rejection of the Jews; introducing the subject with an emphatic declaration before Christ and his conscience of his love for his misguided countrymen.

Ver. 3. ἀνίθεμα εἶναι & c. X. Considerable doubt exists respecting the meaning of this expression; which is, at all events, hyperbolic. The term ἀνίθεμα is properly used of a person, or thing, set apart, and generally in a bad sense, as devoted to punishment. There seems to be an allusion to the Jewish excommunications; and the apostle intimated perhaps, in the warmth of his affection, and without calculating the exact import of his words, that he would willingly be separated from communion with Christ, if he could thereby effect the restoration of his brethren. Compare 1 Cor. xii. 3. xvi. 22. Gal. i. 8, 9.

Ver. 4. Ἰσραηλῖται. Of this title, which belonged only to the genuine descendants of

οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεός, εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. Οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα· ἀλλ', "Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα." Τουτέστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογιζέται εἰς σπέρμα. Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, "Κατὰ τὸν καιρὸν τούτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός." Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν· μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τὶ ἀγαθὸν ἢ κακόν, ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μὴν, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρήθη αὐτῇ, "Ὅτι ὁ μεῖζων δοῦλεύσει τῇ ἐλάσσονι," καθὼς γέγραπται, "Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα."

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο. Τῷ γὰρ Μωσῇ λέγει, "Ἐλέησω, ὃν ἂν ἐλεῶ, καὶ οἰκτείρῃσω ὃν ἂν οἰκτείρω." Ἀρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεούντος Θεοῦ. Λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ, "Ὅτι εἰς αὐτὸ τοῦτο ἐξήγγρα"

Ver. 5. ὁ ὢν ἐπὶ π. θ. Not one Var. Lect. See note.—11. G. K. S. πρόθεσις τοῦ Θεοῦ.

Jacob, the Jews were peculiarly proud. See *Acts* xiii. 16. 2 *Cor.* xi. 22. The privileges here assigned to them are,—*υιοθεσία*, their adoption as God's chosen people (*Exod.* iv. 22. *Jer.* xxxi. 9); *δόξα*, the *Schechinah* (1 *Sam.* iv. 21); *διαθήκαι*, the Covenants, patriarchal and Levitical; *νομοθεσία*, the giving of the law; *λατρεία*, the Temple service; *ἐπαγγελίαι*, the promises of the Messiah and his kingdom; *πατριεῖς*, the patriarchs; and lastly, the honour of being of that stock from which Christ was to be born. In the last clause of ver. 5, the assertion of Christ's divinity is so distinct, that the Socinians, unable to explain it away, have endeavoured to expunge the word Θεός, in the face of all the MSS., versions, and Fathers.

Ver. 6. οὐχ οἷον δὲ κ. τ. λ. Not that the veracity of God is impeached by the rejection of the Jews, for the promise was restricted to the posterity of Abraham through Isaac and Jacob, to the exclusion of Ishmael and Esau; i. e. to his spiritual seed (*Rom.* iv. 11. 16); and as it was made before the birth of the children (ver. 11), it could not have depended upon personal merit, but upon the condition of faith. The citations in vv. 9. 12, 13, are from *Gen.* xviii. 10. xxv. 23. *Mal.* i. 2. There is a variation in the LXX. version of the first; but it does not affect the sense, which rests solely upon the preference of the son by Sarah.

Ver. 10. κοίτην ἔχουσα. Conceiving, not bearing, a child. Compare *Lev.* xviii. 23. *Num.* v. 30. LXX. There is an ellipsis, which is best supplied by οὕτως ἔχει.

Ver. 11. ἡ κατ' ἐκλογὴν πρόθεσις. The elective determination. So *Rom.* xi. 21. οἱ κατὰ φύσιν κλητοί. It was not an election of individuals, but of nations represented by their founders, which formed the purpose here spoken of. Of ἀγαπᾶν and μισεῖν (ver. 13), see on *Matt.* vi. 24.

Ver. 14. μὴ ἀδικία κ. τ. λ. God reserves to himself the right of rewarding and punishing, without assigning a reason for what he does; and at all events man has no merit which can claim reward. As an instance of undeserved mercy the apostle mentions the restoration of the Israelites to favour after worshipping the golden calf (*Exod.* xxxiii. 19); and of rejection, after much long-suffering, in the case of Pharaoh. The participles θέλοντος and τρέχοντος (ver. 16) may allude to Isaac's wish to bless Esau, and Esau's running for the venison (*Gen.* xxvii. 5. *Heb.* xii. 17).

Ver. 17. ἐξήγγρα σε. In *Exod.* ix. 16. LXX. it is διετηρήθη, so that Pharaoh's deliverance from the plagues is intended. Some understand it of his elevation to the throne. Pharaoh *hardened his own heart* (*Exod.* viii. 32); and the verb *εκληρόνει* merely implies that God's forbearance having the effect of

σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου, καὶ ὅπως διαγγελῇ τὸ
 18 ὄνομά μου ἐν πάσῃ τῇ γῇ." Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει,
 19 σκληρύνει. Ἐρεῖς οὖν μοι, Τί ἐτι μέμφεται; τῷ γὰρ βουλήματι
 20 αὐτοῦ τίς ἀνθέστηκε; Μενούνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρι-
 νόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας
 21 οὕτως; ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ
 22 φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκευὸς, ὃ δὲ εἰς ἀτιμίαν; Εἰ δὲ
 θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν
 αὐτοῦ, ἤνεγκεν ἐν πολλῇ μαρκροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα
 23 εἰς ἀπώλειαν· καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ
 24 σκεύη ἐλείους, ἃ προητοίμασεν εἰς δόξαν; οὓς καὶ ἐκάλεσεν ἡμᾶς,
 25 οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν· ὡς καὶ ἐν τῷ Ὡση λέγει,
 "Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγα-
 26 πημένην." "καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς,
 27 ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος." Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσ-
 28 ραὴλ, "Ἐὰν ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης,
 τὸ κατάλειμμα σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δι-
 29 καιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς" καὶ
 30 καθὼς προείρηκεν Ἡσαίας, "Εἰ μὴ Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν
 σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν."
 31 Τί οὖν ἐροῦμεν; ὅτι ἔθνη, τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δι-
 32 καιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· Ἰσραὴλ δὲ, διώκων νόμον
 32 δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. Διὰ τί; Ὅτι οὐκ ἐκ
 πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. Προσέκυψαν γὰρ τῷ λιθῷ τοῦ προσ-
 33 κόμματος, καθὼς γέγραπται, "Ἴδου, τίθημι ἐν Σιών λίθον προσκόμ-

Ver. 19. τῷ γὰρ β. Some MSS omit γάρ.—31. εἰς ν. δικαιοσύνης. Codd. A. B. D. do not repeat this genitive. In the two following verses some copies omit νόμον γάρ, and πᾶς.

hardening him in guilt, the divine grace was at length withdrawn, and vengeance consummated.

Ver. 19. *τί ἐτι μέμφεται*; κ. τ. λ. Compare *Rom.* iii. 5, *sqq.* This objection the apostle repels with indignation, illustrating his reply by the example of the potter, from *Isc.* xiv. 9. He then proves that, nevertheless, the divine appointments are not arbitrary and unconditional (vv. 22—24).

Ver. 21. *ἐξουσίαν τοῦ πηλοῦ*. See on *Mat.* x. 1.—In the next verse the sense is incomplete. Supply *οὐκ ἔχει ἐξουσίαν*;

Ver. 24. *οὕς*. The gender, with reference to *σπεῖρμα*, is changed *κατὰ τὸ σημαίνόμενον*. In vv. 25, 26, the citations are from *Hos.* ii. 23. l. 10.

Ver. 27. *τὸ κατάλειμμα*. The remnant, or small number of believing Jews.—In the

E. T. *συντελεῖν λόγον* is rendered to finish the work; and *συντεμνεν*, to cut it short, indicates celerity. There is an ellipsis of *ἔσται*.—The citation is from *Isa.* x. 22. In ver. 28, it is from *Isa.* l. 9. *Σαβαώθ* is a Hebrew noun, signifying *hosts*, or *armies*.

Ver. 31. *νόμον δικαιοσύνης*. As applied, first, to the law of *Moses*, this expression means a law which justified on the score of merit (*ἰξ ἔργων*); and secondly, as applied to the Gospel, a law in which faith is the condition of justification. In four verses the apostle sums up the argument of the whole chapter (vv. 30—33).

Ver. 32. *οὐκ ἐκ πίστεως*. Scil. *διώκουσι*.—The quotation in ver. 33, is from *Isa.* viii. 14. xxviii. 16. Of the verb *καταρχήνεσθαι*, see on *Rom.* v. 5.

ματος, καὶ πέγραν σκανδάλου· καὶ πας ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται."

10. ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ 1
πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ, ἐστὶν εἰς σωτηρίαν. Μαρτυρῶ γὰρ 2
αὐταῖς, ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. Ἀγνοοῦντες 3
γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες 4
στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. Τέλος γὰρ νόμου 4
Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωσῆς γὰρ γράφει 5
τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, "Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζή- 6
σεται ἐν αὐτοῖς" ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, "Μὴ εἴπῃς 6
ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν;" τοῦτ' ἐστὶ, Χρισ- 7
τὸν καταγαγεῖν· ἢ "Τίς καταβήσεται εἰς τὴν ἄβυσσον;" τοῦτ' ἐστὶ, 7
Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. Ἀλλὰ τί λέγει; "Ἐγγὺς σου τὸ 8
ῥῆμά ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου." τοῦτ' ἐστὶ, τὸ 8
ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν. Ὅτι εἰ ὁμολογήσῃς ἐν τῷ στό- 9
ματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς 10
αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιο- 10
σύνην, στόματι δὲ ὁμολογᾶται εἰς σωτηρίαν. Λέγει γὰρ ἡ γραφή, 11
"Πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται." Οὐ γὰρ ἐστὶ δια- 12
στολή Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλο- 13
τῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. "Πᾶς γὰρ, ὃς ἂν ἐπι- 13
καλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται." Πῶς οὖν ἐπικαλέσονται 14
εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν οὐ οὐκ ἤκουσαν; πῶς δὲ 15
ἀκούσουσι χωρὶς κηρύσσοντος; πῶς δὲ κηρύξουσιν, εἰ μὴ ἀποστα-

Ver. 1. ὑπὲρ τοῦ Ἰσρ. G. K. S. ὑπὲρ αὐτῶν. S. S. omit ἐστίν, and K. encloses it within brackets.—3. τὴν ἰδίαν δ. G. does not repeat the word δικαιοσύνην.—14. In this and the next verse, many MSS. have ἐπικαλίσσονται, πιστεύουσιν, ἀκούουσι, and κηρύξουσιν, in the subjunctive.

CHAR. X. Ver. 3. οὐχ ὑπετάγησαν. They have not been arranged under. Compare Acts xiii. 48.—The expression ἰδία δικαιοσύνη denotes a justification obtained by the individual merit of legal obedience, as opposed to Θεοῦ δικαιοσύνη, a justification which is the free gift of God, on condition of faith. See on Rom. i. 16.

Ver. 4. τέλος γὰρ νόμου κ. τ. λ. Christ is the perfection of the law, inasmuch as by him believers are justified from all things from which they could not be justified by the law of Moses (Acts xiii. 39). This the apostle proceeds to prove by the impossibility of unaining obedience to the law, and the easy condition of acceptance under the Gospel.

Ver. 6. μὴ εἴπῃς κ. τ. λ. From Deut. xxx. 12, 13. The apostle seems to have adapted to the Gospel the proverbial expres-

sions applied by Moses to the law; and he would intimate that its conditions are not so difficult as a descent into Hades, or so deficient in evidence as to require the descent of Christ from heaven to confirm and establish them.

Ver. 9. σωθήσῃ. You shall be placed in a state of salvation. Compare Matt. x. 32. Mark xvi. 16. The import of the citations in vv. 11, 13, rests upon the word πᾶς, which points to the universality of the Gospel offer of salvation. The former is repeated from Rom. ix. 33: the latter is from Job ii. 32.

Ver. 14. πῶς οὖν ἐπικαλέσονται κ. τ. λ. From the last text the apostle infers the necessity of preaching to the Gentiles, at which the Jews were disposed to cavil (Acts xxii. 22); and illustrates the blessedness of so doing from Isa. xli. 7.

λῶσι; καθὼς γέγραπται, “Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων
 16 ἡμῶν, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.” Ἀλλ’ οὐ πάντες ὑπήκου-
 σαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, “Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ
 17 ἡμῶν;” Ἀρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος Θεοῦ. Ἀλλὰ
 λέγω, Μὴ οὐκ ἤκουσαν; Μενοῦν γε “εἰς πᾶσαν τὴν γῆν ἐξῆλθεν
 ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.”
 19 Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ; Πρῶτος Μωσῆς λέγει, “Ἐγὼ
 παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνη, ἐπὶ ἔθνη ἀσυνέτῳ παροργισθῆναι ὑμᾶς.”
 20 Ἡσαΐας δὲ ἀποτολμᾷ, καὶ λέγει, “Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν,
 21 ἐμφανὲς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.” Πρὸς δὲ τὸν Ἰσραὴλ
 λέγει. “Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπει-
 θούντα καὶ ἀντιλέγοντα.”
 1 11. ΔΕΓΩ οὖν, Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο·
 καὶ γὰρ ἐγὼ Ἰσραηλῆτις ἐμὶ, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν,
 2 Οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. Ἡ οὐκ οἴδατε ἐν
 Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ,
 3 λέγων, “Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου
 κατέκαψαν· καγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου.”
 4 Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; “Κατέλιπον ἑμαυτῷ ἐπτακισχιλί-
 5 οὺς ἄνδρας, οἵτινες οὐκ ἔκαψαν γόνυ τῇ Βάαλ.” Οὕτως οὖν καὶ ἐν
 6 τῷ νῦν καιρῷ λείμμα κατ’ ἐκλογὴν χάριτος γέγονεν. Εἰ δὲ χάριτι,
 οὐκ ἐτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἐτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων,
 7 οὐκ ἐτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἐτι ἐστὶν ἔργον. Τί οὖν; ὁ

Ver. 17. Θεοῦ. Omitted in some copies: others read Χριστοῦ. CHAP. XI. Ver. 2.
 G. K. S. omit λέγων—6. εἰ δὲ ἐξ ἔργων, κ. τ. λ. Hence to the end of the verse is
 wanting in Codd. A. C. D., and therefore omitted by G. S. as an interpolation.

Ver. 16. ἀλλ’ οὐ πάντες κ. τ. λ. To
 the objection that the Gospel was not so
 universally received as might be expected
 from its divine origin, it is replied that the
 unbelief of the Jews was predicted by Isaiah
 (liii. 1). Still (ver. 18), the Gospel had
 been very widely preached by the apostles,
 and the Jews had also been forewarned of its
 rejection by the Gentiles, and its rejection
 by themselves. Prophecies to this effect are
 added from *Deut.* xxxii. 21. *Ps.* xiv. 4. *Isa.*
lxv. 1, 2.

Ver. 18. ἔθνη ἀσυνέτῳ. So idolaters
 are called in *Jos.* ii. 10. *Jer.* x. 8, *αισώπιοι*.
 The expression *οὐκ ἔθνος* implies contempt.
 So *Ex.* Orest. 902. Ἀργεῖον οὐκ Ἀργεῖον.

Ver. 21. ἐξεπέτασα τὰς χεῖρας. This is
 the posture of a suppliant. Of course, as ap-
 plied to God, the expression cannot be under-
 stood literally.

CHAP. XI. Ver. 1. ἀπόσωτο. Utterly

abandoned; as in *Acts* vii. 27. 39. xiii. 46.
 The apostle replies, that the rejection of the
 Jews was not universal; but that a remnant
 was left, as in the days of Elias, of such as,
 like himself, had embraced Christianity.

Ver. 2. ὃν προέγνω. Whose acceptance
 of the Gospel he foreknew.—Of the formula
 ἐν Ἠλίᾳ, see on *Mark* ii. 26. The citation
 is from *1 Kings* xix. 10. 18. In the LXX.
Baal has sometimes the masculine and some-
 times the feminine article; and *Selden* calls
 the idol ἀφρονοθήλυς. Some supply στήλη
 (*2 Kings* x. 26); others δαμάλει (*Tobit* i. 5);
 but probably εἰκόνη is to be preferred.—Of
 χρηματισμός, see on *Mat.* ii. 12.

Ver. 6. κατ’ ἐκλογὴν χάριτος. According
 to the election of grace; which, however, is
 not unconditional, though all idea of merit is
 excluded; since, otherwise, it could not (ver.
 6) be an act of grace at all.

ἐπιζητεῖ Ἰσραὴλ, τούτου οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν· καθὼς γέγραπται, “Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα⁸ κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.” Καὶ Δαβὶδ λέγει, “Γενηθήτω ἡ τράπεζα αὐτῶν⁹ εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον,” Λέγω οὖν, μὴ ἔπταισαν, ἵνα πείσω; ¹¹ Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμους, ¹² καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ’ ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, ¹³ τὴν διακονίαν μου δοξάζω, εἴ πως παραζηλώσω μου τὴν σάρκα, ¹⁴ καὶ σώσω τινὰς ἐξ αὐτῶν. Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καταλλαγὴ ¹⁵ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; Εἰ δὲ ἡ ἀπαρχὴ ἁγία, ¹⁶ καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα ἁγία, καὶ οἱ κλάδοι. Εἰ δέ τινες τῶν ¹⁷ κλάδων ἐξεκλάσθησαν, σὺ δὲ, ἀγριέλαιος ὢν, ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνῶς τῆς ρίζης καὶ τῆς πίότητος τῆς ἐλαίας ἐγένου, μὴ κα- ¹⁸ τακυνῶ τῶν κλάδων· εἰ δὲ κατακυνχᾶσαι, οὐ σὺ τὴν ρίζαν βασταίεις,

Ver. 7. R. τούτου. G. K. S. τοῦτο.

Ver. 7. ἡ ἐκλογὴ. For οἱ ἐλεκτοί, i. e. τὸ λείμμα κατ’ ἐκλογὴν (ver. 5). So περιτομή for οἱ περιτετμημένοι, in Acts x. 45.

Ver. 8. οἱ δὲ λοιποὶ κ. τ. λ. The rest of the nation were hardened and blinded judicially, in consequence of their obstinacy and impenitence. Of the verb *πωροῦσθαι*, see on Mark vi. 52. The following is not a direct quotation, but combines the sentiment of Isa. vi. 9. xxix. 10. Ezek. xii. 2. Compare Matt. xiii. 14. John xii. 40. In Isa. vi. 5. LXX. *κατανύσσειν* signifies to sleep; whence *κατανύξις* will here denote apathy or insensibility.

Ver. 9. Δαβὶδ λέγει. Ps. lxxix. 22. The metaphors which are expressive of judicial blindness, are borrowed from birds lured by the food in a trap. In the next verse *συγκάμπτειν* is to bend under oppression and slavery; and the prediction is applied to the subjection of the Jews to the Roman yoke.

Ver. 11. ἡ σωτηρία. Scil. ἐγένετο. The rejection of the Jews is not final and irremediable; but Christianity, being despised by them, was offered to the Gentiles, and the salvation, thus proclaimed to all the world, was designed to provoke the Jews to emulation; so that being finally converted and restored, they would be united into one church in Christ, and their restoration would fill up the vacancy caused by their original defection,

and partially supplied by the Gentiles (ver. 25).

Ver. 12. τὸ ἥττημα. The small portion converted in the first ages of the Gospel; as opposed to πλήρωμα, the full and entire mass. In ver. 15, πρόσληψις, in opposition to ἀποβολή, signifies restoration: and ζωὴ ἐκ νεκρῶν is a metaphor for eternal blessedness.

Ver. 16. εἰ δὲ ἡ ἀπαρχὴ κ. τ. λ. The apostle argues that God, mindful of his covenant, whereby he consecrated to himself the posterity of Abraham, as the first-fruits of the dough hallowed the whole lump, would eventually receive them again into favour. There is a double allusion to the portion of dough consecrated to God (Num. xv. 20), and to the green olive-tree (Jer. xl. 16), of which Abraham is the root, and his descendants by Isaac the branches.

Ver. 18. μὴ κατακυνῶ κ. τ. λ. Instead of despising the Jews as outcasts, the Gentiles should take warning by their downfall; for as the former fell by unbelief and disobedience, and will be restored upon their conversion, so may Christians, though grafted upon the parent stock of Abraham, to whom the promise was made, be again cut off through apostasy. Election therefore and reprobation are not arbitrary and unconditional. In ver. 12, ἵνα does not denote the cause, but the consequence; as elsewhere.

19 ἄλλ' ἡ ρίζα σέ. Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεν-
 20 τρισθῶ. Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἱστηκας.
 21 Μὴ ὑψηλοφρόνῃ, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων
 22 οὐκ ἐφείσατο, μή πως οὐδὲ σοῦ φείσεται. Ἴδε οὖν χρηστότητα καὶ ἀπο-
 23 τητα, εἰς ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. Καὶ ἐκεῖ-
 24 ναι δὲ, εἰς μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ
 25 ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν
 26 ἐκκόπης ἀγριελαιοῦ, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
 27 πῶς μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;
 28 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε
 29 παρ' ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῇ Ἰσραὴλ γέγονεν,
 30 ἄχρῃ οὐ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ· καὶ οὕτω πᾶς Ἰσραὴλ σωθή-
 31 σεται, καθὼς γέγραπται, “Ἦξει ἐκ Σιών ὁ ῥνύμενος, καὶ ἀποστρέψει
 32 εἰς βίβαν ἀπὸ Ἰακώβ· καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέ-
 33 λωμαι τὰς ἀμαρτίας αὐτῶν.” Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς·
 34 κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας· ἀμεταμέλητα γὰρ
 35 τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. Ὡς περὶ γὰρ καὶ ὑμεῖς ποτὶ
 36 ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ· οὕτω καὶ οὗτοι
 37 νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι. Συνέκλινε
 38 γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθίαν, ἵνα τοὺς πάντας ἐλεήσῃ. Ὡς βά-
 39 θος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρί-
 40 ματα αὐτοῦ, καὶ ἀνεξιχνίαστοι οἱ ὁδοὶ αὐτοῦ. “Τίς γὰρ ἔγνω νοῦν Κυ-
 41 ρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;” ἢ τίς προέδωκεν αὐτῷ, καὶ ἀν-
 42 ταποδοθήσεται αὐτῷ; Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν, τὰ
 43 πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

12. ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ,

Ver. 19. οἱ κλάδοι. G. K. S. omit the article. But compare ch. ix. 11.—21. G. K. S. φείσεται.—30. καὶ ὑμεῖς. G. K. omit καί.

Ver. 21. μή πως. Supply ὅρα, or φοβοῦ.

Ver. 25. μυστήριον. See on Matt. xiii. 11.
 —With εἰσέλθῃ supply εἰς τὴν πίστιν.—
 The citation in vv. 26, 27, is from Isa. lix. 20.
 Compare Isa. xvii. 9.

Ver. 28. κατὰ μὲν τὸ εὐαγγέλιον, κ. τ. λ. Although their rejection of the Gospel deprived the Jews of their privileges, in favour of the Gentiles, still their election to be God's people is not cancelled irreversibly. Here ἐκλογὴ is not the ἐκλογὴ χάριτος of ver. 5.

Ver. 31. τῷ ὑμετέρῳ ἐλέει. To the mercy vouchsafed to you; i. e. the Jews rejected the covenant of mercy. The words ἀπειθεῖν and ἀπειθεῖν imply disobedience rather than unbelief.—With ver. 32, compare Rom. iii. 9.

Ver. 33. ὁ βάθος κ. τ. λ. With this doxology the apostle concludes the doctrinal portion of his Epistle. In ver. 34, he recurs to the fundamental doctrine of justification by faith, asserting that salvation is the reward of no merit, either of act or counsel, which can be claimed by man from God. The citation is from Isa. xl. 13.

Ver. 36. ἐξ αὐτοῦ κ. τ. λ. These expressions are generally referred to God as the Creator, the preserver, and the perfection of all things respectively. Probably they only convey an emphatic acknowledgment of the entire dependence of all created beings upon his providence. So M. Anton. IV. 23. ἐκ σου πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα.

παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ,² ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοοῦ ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. Αἰγὼ γὰρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν,³ μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. Καθάπερ γὰρ ἐν ἐκείνῳ⁴ ματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν· οὕτως οἱ πολλοὶ ἐν σώματι ἴσμεν ἐν Χριστῷ, ὃ δε καθ' εἰς ἀλλήλων μέλη,⁵ ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα⁶ εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· εἴτε διακονίαν,⁷ ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· εἴτε ὁ παρακαλῶν,⁸ ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.

Ἡ ἀγάπη ἀνυπόκριτος. Ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι⁹ τῷ ἀγαθῷ· τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλή-¹⁰λους προηγούμενοι· τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζῶντες, τῷ¹¹ Κυρίῳ δουλεύοντες· τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ¹² προσευχῇ προσκαρτεροῦντες· ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες,¹³ τὴν φιλοξενίαν διώκοντες. Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε,¹⁴ καὶ μὴ καταρᾶσθε. Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαίων-¹⁵των. Τὸ αὐτὸ εἰς ἀλλήλους φρονούντες, μὴ τὰ ὑψηλὰ φρονούντες¹⁶ ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, μὴ γίνεσθε φρόνιμοι παρ' ἑαυ-

Ver. 2. *Al.* συσχηματίζεσθαι and μεταμορφοῦσθαι. Some MSS. omit ὑμῶν.—5. *Al.* τὸ δε καθ' εἰς.—11. τῷ Κυρίῳ. *G.* τῷ καιρῷ. Compare, however, Eph. vi. 7. Col. iii. 24.

CHAP. XII. Ver. 1. *λογικὴν λατρείαν.* A reasonable service; i. e. the service of the heart; and the epithets ζῶσαν, ἁγία, εὐάρεστον, are opposed to the carnal sacrifices of the law, which had no intrinsic value before God.

Ver. 3. *μὴ ὑπερφρονεῖν κ. τ. λ.* The apostle seems to allude to the undue value which the early converts were wont to attach to the exercise of that particular gift, with which they were respectively favoured. It should seem from the expressions μέτρον πίστεως, and its equivalent ἀναλογία τῆς πίστεως (ver. 6), that these gifts were conferred in proportion to the faith of each individual. Compare Eph. iv. 7.

Ver. 4. *καθάπερ ἐν ἐκείνῳ κ. τ. λ.* There are similar comparisons in 1 Cor. xii. 12. Eph. iv. 16. 25; and elsewhere. Compare 14v. II. 32. Senec. de Ira. II. 31.

Ver. 5. *καθ' εἰς.* See on Mark xiv. 19.

Ver. 6. *χαρίσματα.* See on 1 Cor. xii. 28. With each of the following clauses the participle ἔχοντες must be repeated, and some verb, corresponding with the sense, supplied.

Ver. 8. *ἀπλότητι.* Tacitus (Hist. III. 66) joins *simplicitas ac liberalitas.* See on Matt. vi. 22.

Ver. 9. *ἡ ἀγάπη ἀνυπόκριτος.* Scil. *ιστῶν.* Throughout the auxiliary is omitted, or the infinitive used for the imperative. See Gr. §. 58. Obs. 6. The foregoing precepts are applied to teachers; these to Christians in general.

Ver. 11. *ζῶντες.* The spirit may be quenched (1 Thess. v. 19).

Ver. 16. *συναπαγόμενοι.* Being led away with; i. e. associating. The phrase *προσείσθαι καλὰ*, in the next verse, implies to think before acting, in order to act aright. Compare Prov. iii. 4. LXX. 2 Cor. viii. 21.

17 τοῖς· μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώ-
 18 πιον πάντων ἀνθρώπων· εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώ-
 19 πων εἰρηνεύοντες· μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ δότε τό-
 20 λην αὐτοῦ. Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

1 13. ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· οὐ γάρ
 2 ἔστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὐσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τε-
 3 ταγμέναι εἰσίν. Ὡστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ δια-
 4 ταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήφονται. Οἱ γὰρ
 5 ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν· θέλεις
 6 δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἐπαινον ἐξ
 7 αὐτῆς· Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν
 8 ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός
 9 ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. Διὸ ἀνάγκη ὑποτάσ-
 10 σθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνειδήσιν. Διὰ τοῦ-
 11 το γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο
 12 προσκαρτεροῦντες. Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον,
 13 τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ
 14 τὴν τιμὴν, τὴν τιμὴν. Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλή-
 15 λους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. Τὸ γὰρ, “Οὐ
 16 μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, οὐκ ἐπιθυ-
 17 μήσεις,” καὶ, εἴ τις ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται,
 18 ἐν τῷ, “Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.” Ἡ ἀγάπη τῷ
 19 πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

Ver. 1. ἀπὸ Θεοῦ. AL ὑπὸ Θεοῦ.—αι δὲ οὐσαι ἐξ. κ. τ. λ. G. S. omit ἐξουσίαι, and K. encloses it within brackets. All these are without the article before Θεοῦ.—3. AL τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ.—9. οὐ ψευδομαρτυρήσεις. Wanting in G. S.; and bracketed by K.

Ver. 19. τῇ ὀργῇ. Scil. τοῦ Θεοῦ. This interpretation is confirmed by the constant meaning of the phrase δοῦναι τόπον, by the citation from Deut. xxxii. 35, and by the corresponding expression ἀνθρακας πυρὸς (ver. 20), under which figure the *vengeances of God* is represented in Isa. xlvii. 14. Ezek. i. 2. See on Luke xiv. 9; and compare Eccles. xix. 17. Eph. iv. 27.—In ver. 21, the duty of conciliation on the part of man is contrasted with the prerogative of vengeance which belongs to God. There is a parallel sentiment in Senec. Benef. VII. 31. Vincit malis pertinet bonitas.—Of the verb ψυμίζεν, see on John xiii. 26.

CHAP. XIII. Ver. 1. πᾶσα ψυχὴ. The

precept is general; though it was more immediately elicited by the factious resistance of the Jews to the Roman authorities, which called forth the memorable edict of Claudius. It was a Jewish maxim to own no authority but that of God. By metonymy, ἐξουσία here means a person invested with power; as in Luke xii. 11. Eph. iii. 10. So *potestas* is used in Virg. Æn. X. 18. Juv. Sat. X. 100.

Ver. 5. οἶδ'. That is, on account of the divine sanction attached to the legitimate exercise of human government. In the next verse διὰ τοῦτο, and εἰς αὐτὸ τοῦτο, have a like reference.

Ver. 7. ἀπόδοτε οὖν κ. τ. λ. Compare Matt. xxii. 21.

ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆ-
ναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. Ἡ νῦν¹²
προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,
καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. Ὡς ἐν ἡμέρᾳ, ἐνσχημόνως περι-¹³
πατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ
ἐριδι καὶ ζήλῳ· ἀλλ' ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν, καὶ τῆς¹⁴
σαρκὸς πρόνοιαν μὴ ποιῆσθε εἰς ἐπιθυμίας.

14. ΤΟΝ δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρί-¹
σεις διαλογισμῶν. Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λά-²
χана ἐσθίει. Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσ-³
θίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. Σὺ⁴
τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἡ πίπτει·
σταθήσεται δέ· δυνατὸς γὰρ ἐστὶν ὁ Θεὸς στήσαι αὐτόν. Ὃς μὲν κρί-⁵
νει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῇ
ἰδίῳ νοὶ πληροφορεῖσθω. Ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ⁶
ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ· ὁ ἐσθίων Κυρίῳ ἐσθίει,
εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχα-
ριστεῖ τῷ Θεῷ. Οὐδεὶς γὰρ ἡμῶν ἐαυτῷ ζῇ, καὶ οὐδεὶς ἐαυτῷ ἀποθνή-⁷
σκει· εἴαν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· εἴαν τε ἀποθνήσκωμεν, τῷ⁸
Κυρίῳ ἀποθνήσκομεν· εἴαν τε οὖν ζῶμεν, εἴαν τε ἀποθνήσκωμεν, τοῦ
Κυρίου ἐσμέν. Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη καὶ ἀνι-⁹
ζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. Σὺ δὲ τί κρίνεις τὸν¹⁰

Ver. 4. δυνατὸς γὰρ ἐστι. A1. δυνατεῖ with Codd. A. B.—6. καὶ ὁ μὴ φρ. τ.
ἡμέραν· K. οὐ φ. This clause is wanting in Codd. A. B. C. D. Before ὁ ἐσθίων,
G. K. 8. prefix καὶ.—9. G. K. 8. καὶ ἀπέθ. καὶ ἐζησεν. Most probably καὶ ἀνίστη
is interpolated. Some MSS. also omit the first καὶ.

Ver. 11. καὶ τοῦτο. Scil. ποιῆτε. The apostle intimates that Christian charity should increase in proportion with Christian knowledge. By σωτηρία is meant the knowledge of salvation, i. e. the Gospel; as in Luke xix. 9, and elsewhere; the terms ἡμέρα, νῦν, σκότος, and ὕπνος, have reference, by a common scriptural metaphor, to the day of Christianity, and the night of heathenism. Things which are easy to be understood, were said by the Jews to be high: and in this sense ἐγγύτερον is here employed. Compare Rom. x. 8. With ἐπιστεύσαμεν supply πρῶτον, and so again in Eph. i. 13.

Ver. 12. τὰ ὄπλα τοῦ φ. Compare 2 Cor. x. 4. Eph. vi. 14, sqq. 1 Thim. v. 8. Of the verb προκόπτειν see on Luke ii. 52.

Ver. 14. ἐνδύσασθε Χριστόν. Clothe yourselves with Christian principles. So Latin: ἀποδυσάμενος τὸν Πυθαγόραν. See also Gal. iii. 27. Eph. iv. 24. Col. iii. 12. With the ensuing clause, compare Gal. v. 16.

CHAP. XIV. Ver. 1. μὴ εἰς διακ. διαλο-

γισμῶν. Not with a view to contentious disputations. Of various meanings which have been given to προσλαμβάνεσθαι, the best is to receive into communion. Compare Acts xviii. 28. The precept refers to the prejudices of the converts from Judaism; but though the instances of meats and days only are specified, it makes conscience the guide in all non-essentials whatsoever, provided that our dependence upon the will of God is duly acknowledged, and gratefully appreciated.

Ver. 2. ἀσθενῶν. Repeat τῇ πίστει from ver. 1. It may be observed, that in order to avoid the danger of eating meat offered to idols, the Jews in foreign countries frequently lived wholly on vegetables. See Deu. i. 8, sqq. Joseph. Vit. c. 8.

Ver. 4. τῷ ἰδίῳ κυρίῳ. At the will of his own master. In the same sense ἐαυτῷ καὶ Κυρίῳ, are used in the following verses. Of the verb πληροφορεῖσθαι, see on Luke i. 1.

Ver. 9. εἰς τοῦτο. That is, εἰς τὸ εἶναι ἡμᾶς τοῦ Κυρίου.

ἀδελφόν σου ; ἡ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου ; Πάντες γὰρ
 11 παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ· γέγραπται γάρ, “ Ζῶ ἐγώ,
 λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολο-
 12 γήσεται τῷ Θεῷ. ” Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον ἔδωκε τῷ
 13 Θεῷ. Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον,
 14 τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ, ἢ σκάνδαλον. Οἶδα καὶ πέπεισ-
 15 μαί ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι’ ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ
 16 ἐτόλμα, ὑπὲρ οὗ Χριστὸς ἀπέθανε. Μὴ βλασφημείσθω οὖν ὑμῶν τὸ
 17 ἀγαθόν. Οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ
 18 δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ· ὁ γὰρ ἐν τούτοις
 19 δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δοκιμος τοῖς ἀνθρώποις.
 20 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλή-
 21 λους. Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν
 22 καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι· κα-
 λὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου
 23 προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. Σὺ πίστιν ἔχεις ; κατὰ σαυτὸν
 24 ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
 25 ὁ δὲ διακρινόμενος, ἢ ἀν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν
 δὲ, ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

1 15. Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων
 2 βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· ἕκαστος γὰρ ἡμῶν τῷ πλησίον
 3 ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. Καὶ γὰρ ὁ Χριστὸς οὐχ
 4 ἑαυτῷ ἤρρεσεν, ἀλλὰ καθὼς γέγραπται, “ Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόν-
 5 των σε, ἐπέπεσον ἐπ’ ἐμέ. ” Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν
 διδασκαλίαν προεγράφη· ἵνα, διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως

Ver. 10. Χρ. ΑΙ. Θεοῦ.—18. ἐν τούτοις. G. ἐν τοῦτῳ. CHAF. XV. Ver. 2. ἕκαστος γὰρ ἡμῶν. G. K. S. are without γάρ.—4. ΑΙ. εἰς τ. ἡμ. δ. ἰγράφη.

Ver. 11. γέγραπται. Isa. xlv. 23.

Ver. 13. μηκέτι οὖν ἀλλήλους κ. τ. λ. Not only is the Christian forbidden to judge his neighbour in matters of conscience, but he will do well to abstain even from what is in itself allowable, rather than shock the prejudices of a weak brother. By an elegant antithesis the verb κρίνειν signifies first to censure, and then to resolve. For instances of this last sense, see 1 Cor. ii. 2. vii. 37. 2 Cor. ii. 1.

Ver. 16. το ἀγαθόν. It is plain from the context that freedom from the burthen of legal rites is intended. The duties which Christ's kingdom, i. e. the Gospel, enjoins, do not consist in ritual observances; but justification, and peace, and spiritual joy, are the

privileges which it confers upon the faithful.

Ver. 20. τὸ ἔργον τοῦ Θεοῦ. The work of God's Holy Spirit in the conversion of a Christian. In vv. 22, 23, πίστις seems to mean the consciousness of acting right.

CHAF. XV. Ver. 1. βαστάζειν. A metaphor from carrying burdens. Christians should not indulge those wishes which offend the scruples of others; provided their forbearance is consistent with the welfare and stability of the church. The citation in ver. 3, is from Ps. lxxix. 10.

Ver. 4. διὰ τῆς ὑπομονῆς κ. τ. λ. By means of the patience exemplified, and the consolation afforded, by the Scriptures. It is clear from the next verse that τῶν γραφῶν must be construed with both nouns,

τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν. Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς 5
 παρακλήσεως δῶκε ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν
 Ἰησοῦν ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα 6
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Διὸ προσλαμβάνεσθε ἀλλήλους, 7
 καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν Θεοῦ. Λέγω δέ, 8
 Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ,
 εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· τὰ δὲ ἔθνη ὑπὲρ 9
 ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται, “Διὰ τοῦτο ἑξομολογή-
 σμαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.” Καὶ πάλιν λέγει, 10
 “Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.” Καὶ πάλιν, “Αἰνᾶτε 11
 τὸν Κύριον, πάντα τὰ ἔθνη, καὶ ἐπαινίστατε αὐτὸν, πάντες οἱ λαοί.”
 Καὶ πάλιν Ἡσαΐας λέγει, “Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀκρο- 12
 τάμενος ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ ἔθνη ἐλπιούσιν.” Ὁ δὲ Θεὸς τῆς 13
 ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ ἡρίνης ἐν τῷ πιστεύειν, εἰς
 τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.

ΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ 14
 αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνά-
 μενοι καὶ ἀλλήλους νοουθετεῖν. Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελ- 15
 φοί, ἀπὸ μέρους, ὡς ἐπαναμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖ-
 σάν μοι ὑπὸ τοῦ Θεοῦ, εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς 16
 τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορά
 τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. Ἐχω οὖν καὶ 17
 χησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν· οὐ γὰρ τολμήσω λαλεῖν τι, 18
 ὧν οὐ κατεργάσατο Χριστὸς δι’ ἐμοῦ εἰς ὑπακοὴν ἐθνῶν λόγῳ καὶ
 ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος Θεοῦ 19
 ὥστ’ ἐμὲ ἀπὸ Ἱερουσαλὴμ, καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ, πεπληρω-
 κέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ· οὕτω δὲ φιλοτιμούμενον εὐαγγελί- 20
 ζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, (ἵνα μὴ ἐπ’ ἀλλότριον θεμέλιον

Ver. 7. G. K. S. προσελάβετο ὑμᾶς.—8. AL. λέγω γῆς χρ. δ.—17. AL. τὴν καὶ-
 χησιν. G. K. S. τὸν Θεόν.—19. πνεύματος Θεοῦ. G. K. S. πν. ἁγίου.

Ver. 5. κατὰ Χριστὸν Ἰ. After the man-
 ner of Christ. The unanimity recommended
 is that of mutual toleration between Jews and
 Gentiles, and Christian harmony and concord
 in the worship of God. As a further reason
 for this harmony the apostle reminds them
 that both were now united in covenant with
 God, since Christ had become the Messiah of
 the Jews by virtue of the promise made to
 Abraham, and the Saviour of the Gentiles
 by the free grace and mercy of God, as fore-
 told by the prophets.

Ver. 9. τὰ δὲ ἔθνη κ. τ. λ. The sense
 must be thus supplied:—τῶν δὲ ἔθνῶν εἶναι
 διάκονον, εἰς τὰ ἔθνη δοξάσαι κ. τ. λ. For
 the following citations see Ps. xviii. 49. lxxvii.

5. cxvii. 1. Isa. xli. 1. 10. Compare also
 Deut. xxvii. 43. 2 Sam. xxii. 50.

Ver. 15. ἀπὸ μέρους. Partly; i. e. in
 some parts of the epistle he had spoken some-
 what more strongly, in order to fix his in-
 junctions permanently in their minds.

Ver. 18. ἡ προσφορά τῶν ἐθνῶν. Not a
 Gentile offering; but that the Gentiles them-
 selves might be an acceptable sacrifice, offered
 by him as their apostle and priest. The
 terms throughout are taken from the Levitical
 service.

Ver. 20. φιλοτιμούμενον. Scil. ἐπὶ εἶναι.
 The verb φιλοτιμῆσθαι merely implies zeal
 and fidelity: and so again in 2 Cor. v. 9.
 1 Thess. iv. 11.

21 οἰκοδομῶ) ἀλλὰ καθὼς γέγραπται, “Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ,
 22 ὄψονται· καὶ οἱ οὐκ ἀκηκούσι, συνήσουσι.” Διὸ καὶ ἐνεκοπτόμην τὰ
 23 πολλὰ τοῦ ἔλθειν πρὸς ὑμᾶς· νυνὶ δὲ, μηκέτι τόπον ἔχων ἐν τοῖς κλί-
 24 μασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἔλθειν πρὸς ὑμᾶς ἀπὸ πολλῶν
 25 ἐτῶν, ὡς εἶν πορεύομαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς. Ἐλ-
 26 πίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ’ ὑμῶν προπεμφθῆναι
 27 ἐκεῖ, εἰς ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. Νυνὶ δὲ πορεύομαι εἰς
 28 Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις. Εὐδόκησαν γὰρ Μακεδονία καὶ
 29 Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν
 30 Ἱερουσαλὴμ· εὐδόκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶσιν. Εἰ γὰρ τοῖς
 31 πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκι-
 32 κοῖς λειτουργῆσαι αὐτοῖς. Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος
 33 αὐτοῖς τὸν καρπὸν τούτον, ἀπελεύσομαι δι’ ὑμῶν εἰς τὴν Σπανίαν.
 34 Οἶδα δὲ ὅτι, ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγε-
 35 λίου τοῦ Χριστοῦ ἐλεύσομαι. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συν-
 36 αγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν· ἵνα
 37 ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ
 38 εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις· ἵνα ἐν χαρᾷ ἔλθω
 39 πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν. Ὁ δὲ Θεὸς
 40 τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.

1 16. ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοῖβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διά-
 2 κονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· ἵνα αὐτὴν προσδέξησθε ἐν Κυ-
 3 ρίῳ ἅξιως τῶν ἁγίων, καὶ παραστήτε αὐτῇ, ἐν ᾧ ἂν ὑμῶν χρῆζῃ πράγ-
 4 ματι· καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.
 5 Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν, τοὺς συνεργοὺς μου ἐν Χριστῷ
 6 Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν,
 7 οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν·
 8 καὶ τὴν κατ’ οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγα-

Ver. 24. ἐλεύσομαι πρὸς ὑμᾶς.. Wanting in G. K. S. The same omit γὰρ after
 ἐλπίζω.—29. τοῦ εὐαγγ. τοῦ. Omitted in G. S.—32. καὶ συναναπ. ὑμῖν. Some
 copies are without this clause.—34. Ἀμήν. K. encloses this word within brackets.
 CHAR. XVI. Ver. 2. K. καὶ γὰρ αὐτὴ πρ.—3. G. K. S. Πρίσκαν.

Ver. 21. καθὼς γέγραπται. Isa. liii.
 15.

Ver. 24. Σπανίαν. There is no proof
 that St. Paul ever visited Spain.—The phrase
 ἐμπλησθῆναι τινος implies to receive gratifi-
 cation from any thing.

Ver. 26. εὐδόκησαν γὰρ κ. τ. λ. See Acts
 xix. 21. xxiv. 17.

Ver. 28. σφραγισάμενος. Having safely
 delivered: a seal being the emblem of secu-
 rity.

Ver. 31. ἵνα ῥυσθῶ. κ. τ. λ. See Acts
 xx. 22, seq.

CHAR. XVI. Ver. 1. συνίστημι. I com-
 mend: as in 2 Cor. iii. 1. v. 12. x. 12. It
 was the office of a deaconess to attend upon
 the female converts.

Ver. 3. Πρίσκιλλαν ἢ Ἀκύλαν. See Acts
 xviii. 2. 26. It should seem that the Chris-
 tian assemblies were still held κατ’ οἶκον.
 See on Acts ii. 46.

πητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν. Ἀσπάσασθε 6
 Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. Ἀσπάσασθε Ἀνδρόνικον καὶ 7
 Ἰουνίαν, τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπί-
 σημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγονόσιν ἐν Χριστῷ.
 Ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ. Ἀσπάσασθε Οὐρ-8-9
 βανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.
 Ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. Ἀσπάσασθε τοὺς ἐκ 10
 τῶν Ἀριστοβούλου. Ἀσπάσασθε Ἡροδίωνα τὸν συγγενῆ μου. Ἀσ- 11
 πάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ. Ἀσπάσασθε 12
 Τρύφαιναν καὶ Τρυφῶσαν, τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπάσασθε Περ-
 σίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. Ἀσπάσασθε 13
 Ροῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. Ἀσ- 14
 πάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμῆν, καὶ
 τοὺς σὺν αὐτοῖς ἀδελφούς. Ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νη- 15
 ρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάν-
 τας ἁγίους. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται 16
 ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν 17
 τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς
 ἐμάθετε, ποιούντας καὶ ἐκκλίνετε ἀπ' αὐτῶν. Οἱ γὰρ τοιοῦτοι τῷ 18
 κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ
 καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν
 ἀκάκων. Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν τὸ ἐφ' 19
 ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς
 τὸ κακόν. Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς 20

Ver. 5. τῆς Ἀχ. G. K. 8. τῆς Ἀσίας.—6. AL εἰς ὑμᾶς.—7. AL τοῖς πρὸ ἐμοῦ
 κ. τ. λ.—16. G. K. 8. αἱ ἐκκλ. πᾶσαι τ. X.—18. K. 8. omit Ἰησοῦ.—20. Some
 MSS. add Ἀμὴν at the end of this verse, and so K. in brackets.

Ver. 5. ἀπαρχὴ τῆς Ἀχαΐας. Compare
 1 Cor. xvi. 15. Possibly *Erastus* may have
 belonged to the family of *Stephanas*.

Ver. 7. συγγενεῖς. They were probably
deus. Compare *Rom.* ix. 8. To what im-
 prisonment St. Paul here alludes is unknown.
 It is not meant that *Andronicus* and *Juntas*
 were apostles, though the name is sometimes
 used in an enlarged sense (2 Cor. viii. 23);
 but that they were well known to the apos-
 tles.

Ver. 10. Ἀπελλῆν. *Origen* supposes this
 person to have been the same as *Apollas*;
 and some have identified *Narcissus* (ver. 11)
 with the freedman of *Claudius*, who suffered
 martyrdom under *Nero*. See *Tacit Ann.*
 XIII. 1.

Ver. 13. Ροῦφον. See on *Mark* xv. 21.
 St. Paul means that the mother of *Rufus* had
 treated himself with maternal affection.

Ver. 14. Ἑρμᾶν. The author, probably,
 of a work still extant, under the title of *The*
Shepherd. He is sometimes classed with the
Apostolical Fathers.

Ver. 16. φιλήματι ἁγίῳ. The custom of
 giving the *kiss of peace*, which was probably
 borrowed from the Jewish synagogues, gave
 rise to calumnious reports, and was soon dis-
 continued. See *Justin. Apol. II.* p. 97.
Constitut. Apost. II. 57.

Ver. 17. τοὺς τὰς διχοστασίας κ. τ. λ.
 Either the *Judaizers*; or, more probably, the
Gnostics. These latter were grossly immoral
 and licentious, propagating their errors from
 motives of gain, as intimated by the expres-
 sion τῇ κοιλίᾳ. Compare *Acts* xx. 29. 2 Cor.
 ii. 17. 1 *Tim.* vi. 5. 2 *Pet.* ii. 3. *Jude* 16.

Ver. 19. ἡ γὰρ ὑμῶν κ. τ. λ. This con-
 nects with ἐκκλίνετε ἀπ' αὐτῶν, the inter-
 vening verse being parenthetical.

- πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ’
 21 ὑμῶν. Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ
 22 Ἰάσων καὶ Σωσίπατρος, οἱ συγγενεῖς μου. Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρ-
 23 τιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ. Ἀσπάζεται ὑμᾶς Γάιος, ὁ οἰκο-
 νόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.
 24 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
 25 Ἀμήν. Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ
 κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνους αἰωνί-
 26 αἰς σεσιγημένου, φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν κατ’
 27 ἱπταγὴν τοῦ αἰωνίου Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνω-
 ρισθέντος· μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς
 αἰῶνας. Ἀμήν.
 [Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου, διὰ Φοίβης τῆς διακόνου
 τῆς ἐν Κεγχρεαῖς ἐκκλησίας.]

Ver. 25. τῷ δὲ δυναμένῳ κ. τ. λ. Almost all the MSS. place this doxology after ch. xiv. 23; and such an address is not only not unusual with St. Paul, but a simple benediction is more common at the end of his Epistles. Compare *Eph.* iii. 20. vi. 24. *1 Tim.* i. 17. The subscriptions at the end of the Epistles were added at a later period, and are frequently erroneous.

Ver. 21. Τιμόθεος. He was now at Corinth. See *Acts* xx. 4. Lucius is probably the Cyrenian mentioned in *Acts* xiii. 1. Of *Jason* and *Sospater* see *Acts* xvii. 5, xx. 4; *Gaius*, *1 Cor.* i. 14; *Erastus*, *Acts* xix. 22.

Ver. 24. ἡ χάρις κ. τ. λ. St. Paul usually wrote the concluding benediction with his own hand, probably as a mark of the genuineness of his Epistles. Compare *2 Thess.* iii. 17.

Ver. 25. χρόνους αἰωνίους. From the earliest times. The mystery of Redemption had been silently and obscurely indicated from the time of the Fall, but only clearly revealed by the Gospel. Compare *1 Cor.* ii. 7. *Eph.* iii. 9. *Col.* i. 26. *2 Tim.* i. 9. *Tit.* i. 2. *1 Pet.* i. 20.

Ver. 27. ἡ δόξα. Scil. ἔστω. The relative ᾧ is pleonastic.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

[A Church had been planted by Paul at Corinth, during a residence of eighteen months in that city ; and, after his departure, Apollos, as well as Aquila and Sosthenes, are mentioned as taking a prominent part in its ministry (*Acts* xviii. 2. 24. *1 Cor.* i. 1). The peace of the church, however, was soon disturbed by false teachers ; and the errors and disorders, which they introduced, were reported to the apostle by some members of the family of Chloë (*1 Cor.* i. 11). The object of this Epistle was partly to reprove the converts for the part they took in the several corruptions and dissensions thus brought among them (ch. i. 10—vi. 20), and partly to reply to a letter, which they had addressed to him, respecting some points of discipline and doctrine (ch. vii—xv). According to the subscription it was written from Philippi ; but it is certain from ch. xvi. 8, that he wrote it at the close of his three years' residence at Ephesus (*Acts* xx. 31), in the year A. D. 56. Its genuineness and authenticity have never been doubted ; and they are abundantly established by the testimonies of Clemens Romanus, Ignatius, and Polycarp, in the first century ; of Irenæus and Athenagoras in the second ; and of Tertullian and Origen in the third.]

1. ΠΑΥΛΟΣ, κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Ἰ
Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὓσιν ἐν Κο-
ρίνθῳ, ἡγιασμένοι ἐν Χριστῷ Ἰησοῦ, κλητοὶς ἁγίοις, σὺν πᾶσι τοῖς
ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί
τόπῳ, αὐτῶν τε καὶ ἡμῶν· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ὁ
ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ ὃ
τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ· ὅτι ἐν παντί ἐπλουτίσθητε ἐν αὐ-
τῷ, ἐν παντί λόγῳ καὶ πίσσῃ γνώσει, καθὼς τὸ μαρτύριον τοῦ Χρισ-
τοῦ ἐβεβαιώθη ἐν ὑμῖν· ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι,¹
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ· Πιστὸς ὁ Θεός, δι' οὗ ἐκλήθητε εἰς κοι-
νωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

CHAP. I. Ver. 2. ἐπικαλουμένοις τὸ ὄν.
'I. X. A phrase denoting religious worship
and adoration. Compare *Acts* ii. 21. ix. 14.
21. vii. 59. xxii. 16. *Rom.* x. 14. The words
αὐτῶν τε καὶ ἡμῶν connect with κυρίου ἡμῶν.
Not our Lord only, but theirs also.

Ver. 5. λόγῳ καὶ γνώσει. The gift of
Tongues, and of *Knowledge*. See on ch. xii.
28. The apostle tells the Corinthians that the

proof of the Gospel (vv. 6, 7) had been con-
firmed to them by the communication of the
gifts of the Spirit, and that its reward would
be ratified to those who were found blameless.
In ver. 8, ὃς must refer to Θεός (ver. 4). *God*
will keep his promise (ver. 9), to those who are
blameless, and foster no dissensions in the
Church of Christ.

- 10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ.
- 11 Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι. Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι
- 13 Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μιμερίσται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἥ εἰς τὸ ὄνομα Παύλου
- 14 ἐβαπτίσθητε; Εὐχαριστῶ τῷ Θεῷ, ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ
- 15 Κρίστον καὶ Γάϊον· ἵνα μὴ τις εἴπῃ, ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα.
- 16 Ἐβάπτισα δὲ καὶ τὸν Στεφάνῃ οἶκον· λοιπὸν οὐκ οἶδα, εἴ τινα ἄλλον
- 17 ἐβάπτισα. Οὐ γὰρ ἀπίστευτέ μοι Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.
- 18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ
- 19 σωζόμενοις ἡμῖν δύναμις Θεοῦ ἐστὶ· γέγραπται γὰρ, “Ἀπολῶ τὴν
- 20 σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.” Πού σοφός; πού γραμματεὺς; πού συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώ-
- 21 ρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ
- 22 Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· ἐπειδὴ
- 23 καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν· ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι
- 24 δὲ μωρίαν· αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν
- 25 Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν· ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώ-

Ver. 22. G. K. S. σημεῖα.—23. Ἕλλησι. G. K. S. ἰθνησι.

Ver. 10. *σχίσματα*. The first and chief evil, of which the apostle complains, was the prevalence of *Schism*. It should seem that the sin of *Schism* consists in the violation of church unity, by forming new communions, instituting new rites, or appointing a new ministry, in opposition to those sanctioned by apostolical authority. Compare 1 Cor. xi. 18. xii. 25. Of the word *σχίσμα*, see on *John* vii. 43. The metaphor is preserved in the verb *καταρτίζειν*, which signifies properly to mend a rent; as in *Matth.* iv. 21.

Ver. 13. *μιμερίσται* ὁ Χριστός; The import of this question is explained by what follows. Since Christ alone paid the price of our redemption, none other is entitled to a share in that reverence, which is due to him only.

Ver. 17. *ἐν σοφίᾳ λόγου*. Had the first preachers of the Gospel been men of learning and eloquence, its success might have been attributed to human artifice, rather than supernatural support. Compare 1 Cor. ii. 4. 13.

Ver. 18. *ἀπολλυμένοις*. Lost, by reason of their rejecting Christ as foolishness. On the other hand *σωζόμενοι* are those who accept the terms of salvation, and are admitted to the privileges of the Gospel by baptism. St. Paul contends that prejudice was equally the obstacle, which prevented the reception of the Gospel, as being in itself the powerful sign which the Jews demanded, and the wisdom required by the Gentiles. Compare ver. 24. The following citation is from *Isa.* xxix. 14.

Ver. 20. *πού σοφός*; κ. τ. λ. Probably σοφός is the Gentile philosopher; γραμματεὺς the Jewish scribe; and συζητητής, the general enquirer. None of these had been able to discern God in his works of wisdom and providence (ver. 21). Compare *Rom.* i. 20, 21.—Of σημεῖον (ver. 22), see on *Matth.* xii. 38.

Ver. 25. *τὸ μωρὸν*. That which is called folly. So *μωρία κηρύγματος* in ver. 21.

πων ἐστί. Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ²⁶
σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ²⁷
μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα τοὺς σοφοὺς καταισχύνη· καὶ
τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα καταισχύνη τὰ ἰσχυρά·
καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, καὶ τὰ²⁸
μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ²⁹
ἐνώπιον αὐτοῦ. Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη³⁰
ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις·³¹
ἵνα, καθὼς γέγραπται, “Ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.” Κἀγὼ²
ἐλθὼν πρὸν ὑμᾶς, ἀδελφοί, ἤλθον οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας
καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ. Οὐ γὰρ ἔκρινα τοῦ εἰδέναι²
τὶ ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἵσταυρωμένον. Καὶ ἐγὼ³
ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῇ ἐγενόμην πρὸς ὑμᾶς·
καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σο-⁴
φίας λόγοις, ἀλλ’ ἐν ἀποδείξει πνεύματος καὶ δυνάμεως· ἵνα ἡ πίστις⁵
ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ’ ἐν δυνάμει Θεοῦ.

Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ, οὐ τοῦ αἰῶνος τού-⁶
του, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων· ἀλλὰ⁷
λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν
ὁ Θεός πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, ἣν οὐδεὶς τῶν ἀρχόντων τοῦ⁸
αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης
ἵσταύρωσαν· ἀλλὰ, καθὼς γέγραπται, “Ἄ ὀφθαλμοὶ οὐκ εἶδε, καὶ οὐς⁹

Ver. 28. καὶ τὰ μὴ ὄντα. S. omits the copula, and K. encloses it within brackets.—

29. αὐτοῦ. G. K. S. τοῦ Θεοῦ. CHAP. II. Ver. 1. τὸ μαρτ. Codd. A. C. τὸ μυστή-
ριον. Compare ch. I. 6.—2. G. K. S. τὶ εἰδέναι, omitting τοῦ.—4. ἀνθρωπίνης σο-
φίας. G. S. omit the epithets, and K. brackets it.

Ver. 26. τὴν κλῆσιν. *The manner of your call.* So ἡ ἐκλογή, in 1 Thess. I. 4. At the end of the verse ἐκλήνται is understood, being implied in the noun κλῆσιν.

Ver. 28. τὰ μὴ ὄντα. *Things of no account:* as in Eur. Troad. 608. Similar examples abound in the Greek writers. The neuter is used for the masculine throughout. See 36. Gr. Gr. §. 36.—Of the syntax in ver. 29, see on Matt. xii. 25.

Ver. 30. ἐξ αὐτοῦ. That is, by his free grace and mercy. Some connect δικαιοσύνη with ὑμεῖς ἐστέ. Christ, however, was not only the author of Gospel wisdom, but of justification, sanctification, and redemption.

Ver. 31. καθὼς γέγραπται. Jer. ix. 23. LXX. ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνιέναι ἢ γινώσκειν ὅτι ἐγὼ εἰμι ὁ Κύριος.

CHAP. II. Ver. 2. ἔκρινα τοῦ εἰδέναι. See on Acts iii. 12.

Ver. 3. ἀσθενεία. See on 2 Cor. xii. 7. In spite of this infirmity, and his dread of

persecution (Acts xviii. 6, 9), he was enabled by Divine aid to preach the Gospel.

Ver. 4. πειθοί. *Persuasive:*—a verbal of the same class with φειδός, μιμός, and the like. It is not used by any other writer, and various conjectural emendations have been proposed; but they are uncertain, and unnecessary. By πνεύματος ἢ δυνάμεως are meant the gift of the Spirit, and the working of miracles.

Ver. 6. τοῖς τελείοις. *Christians.* Whatever is thought of the Gospel by others, its wisdom is duly appreciated by those competent to judge of it. See on Matt. xix. 21.—Of the verb καταργεῖσθαι, see on Luke xiii. 7. The participle here implies the vanity of the speculations of the worldly wise.

Ver. 7. ἐν μυστηρίῳ κ. τ. λ. See on Rom. xvi. 25. By δόξα is meant the future glory of believers. See on Rom. iii. 23. The citation in ver. 9, is from Isa. lxix. 4; but it does not agree with the Hebrew.

οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.” Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ πνεύματος αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἔρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; Οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ. Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. Ἄ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ’ ἐν διδακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικᾷ συγκρίνοντες. Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται. “Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβεβάσει αὐτόν;” Ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

3. Καὶ ἐγὼ, ἀδελφοί, οὐκ ἡδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ’ ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρώμα· οὕτω γὰρ ἡδύνασθε, ἀλλ’ οὔτε ἔτι νῦν δύνασθε· ἔτι γὰρ σαρκικοὶ ἐστέ. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοὶ ἐστέ, καὶ κατὰ ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου· ἕτερος δὲ, Ἐγὼ Ἀπολλῶ· οὐχὶ σαρκικοὶ ἐστέ; Τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ’ ἡ διάκονοι, δι’ ὧν ἐπίστυψατε, καὶ ἐκάστω ὡς ὁ Κύριος ἔδωκεν; Ἐγὼ ἐφύττωσα, Ἀπολλῶς ἐπότισεν, ἀλλ’ ὁ Θεὸς ἡὔξανεν· ὥστε οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε

Ver. 11. οὐδεὶς οἶδεν. AL οὐδεὶς ἔγνωκεν.—13. πν. ἁγίου. G. S. omit ἁγίου, and K. puts it in brackets. CHAP. III. Ver. 1. G. σαρκίνοις. Compare Rom. vii. 14.—2. καὶ οὐ βρώμα. G. K. S. omit the copula.—ἡδύνασθε. G. K. S. ἰδύνασθε.—4. οὐχὶ σαρκ. Codd. A. B. C. D. οὐκ ἄνθρωποι.—5. ἀλλ’ ἡ διάκονοι. G. S. omit ἀλλ’ ἡ.

Ver. 11. τὰ τοῦ ἀνθρώπου. Supply βάθη, from ver. 10. So again, with τὰ τοῦ Θεοῦ.

Ver. 13. πν. πν. συγκρίνοντες. Interpreting the things spoken by the Spirit in the O. T. by the revelations of the same Spirit in the N. T. The verb συγκρίνειν signifies to explain in Gen. xl. 8. 16. 22. Numb. xv. 34. LXX.

Ver. 14. ψυχικὸς δὲ κ. τ. λ. Here we have the reason why the wisdom of God is considered folly by men: viz. because the natural man, unassisted by the Spirit, can no more form a judgment of spiritual things, than a mortal can fathom the counsels of his Maker (Isa. xl. 18). Between ψυχικός and σαρκικός (1 Cor. iiii. 1), there is this difference; that the former indicates the natural powers of the mind uninfluenced by the Holy Spirit, and the latter an addiction to sensual

lusts. Both are opposed, separately or together, to πνευματικός, which is equivalent to πνεῦμα ἔχων, as in Jude 19.

CHAP. III. Ver. 2. γάλα ὑμᾶς κ. τ. λ. St. Paul had merely instructed the Corinthians in the first rudiments of Christianity; and he tells them their schismatic adherence to this or that favourite teacher, proved that they were still so far uninfluenced by the Spirit, as to be incapable of comprehending the full development of Gospel doctrine. Compare Heb. v. 12, sqq.—The verb πορίζειν must be taken in a double sense. Compare Luke i. 64; and see Gr. Gr. §. 69. III. Obs. 7.

Ver. 5. ἀλλ’ ἡ. Except. So 2 Cor. i. 13. Xen. Anab. VIII. 4. 1.

Ver. 7. ῥι. Subaud. μέγα. See on Acts v. 36.

ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν 8
 εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.
 Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε. 9
 Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θε- 10
 μέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ ἕκαστος δὲ βλεπέτω πῶς ἐποικο-
 δομεῖ. Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς 11
 ἐστιν Ἰησοῦς ὁ Χριστός. Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦ- 12
 τον, χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ἕκασ- 13
 του τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ
 ἀποκαλύπτεται, καὶ ἕκαστου τὸ ἔργον, ὅποιόν ἐστι, τὸ πῦρ δοκιμάσει.
 Εἴ τις τινος τὸ ἔργον μένει, ὃ ἐπικοδόμησε, μισθὸν λήψεται· εἴ τις τινος τὸ 14
 ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς
 διὰ πυρός. Οὐκ οἶδάτε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ Θεοῦ 16
 οἰκεῖ ἐν ὑμῖν; Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· 17
 ὁ γὰρ ναὸς τοῦ Θεοῦ ἁγίος ἐστιν, οἵτινές ἐστε ὑμεῖς.

Μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν τῷ αἰῶνι 18
 τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός· ἡ γὰρ σοφία τοῦ κόσμου 19
 τούτου, μωρία παρὰ τῷ Θεῷ ἐστι. Γέγραπται γὰρ, “Ὁ δρασσόμε-
 νος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.” Καὶ πάλιν, “Κύριος 20
 γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.” Ὡστε 21
 μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν, εἴτε Παῦλος 22
 εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε
 ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν ἐστιν· ὑμεῖς δὲ, Χριστοῦ
 Χριστός δε, Θεοῦ.

Ver. 11. Τησοῦς ὁ Χρ. G. K. S. omit the copula. AL. Χριστὸς Ἰησοῦς.—14. G. K. S. μενί.

Ver. 8. ἐν εἰσιν. That is, employed in the same work.

Ver. 9. Θεοῦ συνεργοί. Fellow-labourers of God; i. e. employed by God. St. Paul compares the church of Corinth to a building or temple, of which he had laid the foundation, Jesus Christ being the chief corner-stone: and others, as Apollos, and certain false teachers, had proceeded with the superstructure. Their work would be estimated by the nature and durability of the materials; and they would be rewarded or punished accordingly.

Ver. 13. ἡμέρα. Probably the day of judgment; and, if so, it should be repeated as the nominative before ἀποκαλύπτεται. Compare 2 Thess. i. 8. 2 Pet. iii. 7. Some understand the day of persecution.

Ver. 15. ὡς διὰ πυρός. That is, narrowly, with difficulty. Compare Amos iv. 11. Zech. iij. 2. Jude 23. So Aristid. Fr. ix μέσου πυρός ἀνδρα σώζειν. Liv. XXII. 35. Prope

ambustus evaserat. Honest, though mistaken motives, repentance, and recantation of error, are, doubtless, palliative circumstances in the conduct of false teachers, which will tend to mitigate God's wrath against them.

Ver. 16. φθείρει. Corrupt with false doctrine. The verb is used first in its metaphorical, and then in its proper acceptation.

Ver. 18. μωρὸς γενέσθω. Let him become foolish of his folly. It is clear from the next verse that ἐν τῷ αἰῶνι τούτῳ must be referred back to σοφός, not construed with μωρός.—In vv. 19, 20, the citations are from Job v. 13. Psa. xciv. 11. With δρασσόμενος thwarting, supply Θεός ἐστι.

Ver. 21. μηδεὶς καυχάσθω. Let no one, whether teacher or otherwise, presume to attach himself to a particular party: for the services of all are as much intended for the general benefit, as all are alike partakers of God's providence and grace.

- 1 4. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ
 2 οἰκονόμους μυστηρίων Θεοῦ. Ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονό-
 3 μοις, ἵνα πιστός τις εὕρεθῃ. Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ'
 4 ἡμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακ-
 5 ρίνω· οὐδὲν γὰρ ἑμαυτῷ συνοῖδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαιώμαι· ὁ
 6 δὲ ἀνακρίνων με, Κύριός ἐστιν. Ὡστε μὴ πρὸ καιροῦ τι κρίνετε,
 7 ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ
 8 φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται
 9 ἐκαστῷ ἀπὸ τοῦ Θεοῦ.
- 10 Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶ δι' ὑμᾶς,
 11 ἵνα ἐν ἡμῖν μάθῃτε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἰς ὑπὲρ
 12 τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. Τίς γὰρ σὲ διακρίνει; τί δὲ ἔχεις,
 13 ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; Ἡδὴ κε-
 14 κορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφε-
 15 λόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. Δοκῶ γὰρ
 16 ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἰσχύτους ἀπέδειξεν, ὡς ἐπιθανατίους,
 17 ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. Ἡμεῖς
 18 μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ
 19 ἰσχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι. Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν,
 20 καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, καὶ
 21 κοπιῶμέν· ἐργαζόμενοι ταῖς ἰδίαις χερσὶ· λοιδορούμενοι εὐλογοῦμεν·
 22 διωκόμενοι ἀνεχόμεθα· βλασφημούμενοι παρακαλοῦμεν· ὡς περικαθάρ-

Ver. 6. ΑΙ φυσιοῖσθε.

CHAP. IV. Ver. 1. ὡς ὑπηρέτας κ. τ. λ. Instead of seeking to be the head of a party, St. Paul declares that his only wish, as it ought to be that of every Christian minister, was to do his duty faithfully; careless of the opinion of men, and awaiting the judgment of God at the last day.—In ver. 3, the word *ἡμέρα* is used in the forensic sense of fixing a day, *dicendi diem*, for a trial; and in opposition to the *great day* of final retribution. With ver. 5, compare *Matt. vii. 1*.

Ver. 6. μετεσχημάτισα. This verb signifies to transfer to one thing what is really meant of another. See *Quint. Inst. Or. IX. 2*. Hence it has been thought that, although the apostle introduces the name of himself and Apollos, he merely intends to caution them against the false teachers, of whom the different parties were disposed (*φυσιοῦσθαι*) to entertain extravagant notions; *εἰς ὑπὲρ τοῦ ἐνὸς κατὰ τοῦ ἐτέρου*, each siding with one against another. It is plain from the context that ὃ γέγραπται refers to what is written in this Epistle on the subject in question.—Of ἵνα with an indicative, see *Gr. Gr. § 56. Obs. 3*.

Ver. 7. τίς γὰρ σὲ διακρίνει; κ. τ. λ. The apostle now turns short upon the false teachers themselves; whose pretensions, be they what they might, had no real merit, except as they referred to God.

Ver. 8. ἡδὴ κεκορεσμένοι ἐστέ, κ. τ. λ. Reprobating the self-satisfaction of these teachers, St. Paul ironically claims a share in their pretensions as their spiritual father; and adds, that in a worldly point of view they had certainly the advantage of the apostles, whose labours exposed them to the most dreadful persecutions. These verbs are employed merely to strengthen the sarcasm, and set forth the assumed importance, under different figures.

Ver. 9. ἐπιθανατίους. Doomed to slaughter. There is an evident allusion to the combats of the *bestiarii*, who were exposed unarmed in the theatre to wild beasts. These were the last exhibitions of each day. Hence the epithet *ισχύτους*. See *Mart. Epig. XIII. 95*. *Senec. Epict. 7*. Compare also *1 Cor. xv. 32*.

Ver. 12. ἰδίαις χερσὶ. Compare *Acts xx. 34*.

Ver. 13. περικαθάρματα. In allusion to

ματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι. Οὐκ ἐντρέ- 14
πων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. Ἐὰν 15
γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέ-
ρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
Παρακαλῶ οὖν ὑμᾶς, μμηταί μου γίνεσθε. Διὰ τοῦτο ἐπεμψα ὑμῖν 16-17
Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς
ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ
ἐκκλησίᾳ διδάσκω. Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν 18
τινες· ἐλεύσομαι δὲ ἀχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γινώ- 19
σομαι, οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν· οὐ γὰρ ἐν 20
λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. Τί θέλετε; ἐν ῥάβδῳ 21
ἔλθω πρὸς ὑμᾶς, ἡ ἐν ἀγάπῃ, πνεύματί τε πραύτητος;

5. ὉΛΩΣ ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ 1
ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν· καὶ 2
ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ
μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας. Ἐγὼ μὲν γὰρ ὡς ἀπὸν τῷ 3
σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω
τοῦτο κατεργασάμενον, ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ- 4
τοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ ἕως 5
ὀλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰη-
σοῦ. Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον 6
τὸ φύραμα ζυμοῖ; Ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον 7

Γερ. 1. ὀνομάζεται. Omitted by G. K. S.—2. G. K. S. ἀρθῇ. A note of interrogation, which is generally placed at the end of the verse, has been properly removed by recent editors. 3. ὡς ἀπὸν. Some MSS. omit ὡς.—7. ἐκκαθάρατε οὖν. G. K. S. omit οὖν. In very many MSS. ὑπερ ἡμῶν is wanting. For ἐτύθη, R. has ἰθύθη.

persons devoted to death in order to avert some public calamity. Their bodies were cast into the sea, and the words, γίνου περίφημα, γίνου κάθαμα, were pronounced over them. See Schol. Arist. Plut. 453. Equit. 1133. Servius or Virg. *Æn.* II. 56. Some have thought that there is a reference to *Lam.* iii. 45.

Ver. 19. τὸν λόγον. Human eloquence, as opposed to δύναμις, spiritual gifts.

Ver. 21. ῥάβδῳ. A rod; i. e. punishment. There is a contrast between the severity of a master and the love of a father. See ver. 15. St. Paul was the spiritual father, who converted them.

CHAP. V. Ver. 1. ὅπως ἀκούσεται. Is the subject of general report. The apostle now introduces the second cause of complaint, and observes that their tolerance of a case of notorious incest was sufficient to bring shame upon the whole Christian community, who were nevertheless elated with spiritual pride.

The verb ὀνομάζεται must be rendered *is approved*; and so it is used in *Josh.* xxiii. 7. LXX. That the crime in question was held in detestation by the heathens appears from Cic. *Orat. pro. Cluent.* c. 5. *Nubit generum sacras, nullis auspiciis, nullis auctoribus, feneratoris ominibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unum in omni vitâ inauditum!* It should seem from 2 Cor. vii. 12, that the injured husband and father was still alive.

Ver. 5. παραδοῦναι τῷ Σατανᾷ. Probably a form of excommunication; but the addition of the words *εἰς ὀλεθρον τῆς σαρκὸς* seems also to indicate the infliction of some bodily disease. Compare 1 Tim. i. 20.

Ver. 6. καύχημα. The boasting mentioned above (ver. 2), and reprobated in the preceding chapters. From the ensuing metaphor, and the exhortation connected with it, it is probable that the Epistle was written shortly before Easter.

- φύραμα, καθὼς ἔστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, 8 Χριστός. Ὡστε ἰορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εἰλικρινείας καὶ ἀληθείας.
- 9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις· 10 καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.
- 11 Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, εἴαν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδόρος, ἢ μέθυσος, 12 ἢ ἄρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν. Τί γάρ μοι καὶ τοὺς ἔξω κρίνῃ; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. Καὶ ἑξαίρετε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.
- 1 6. ΤΟΛΜΑΙ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἔστε κριτη- 3 ρίων ἐλαχίστων; οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιω- 4 τικά; Βιωτικά μὲν οὖν κριτήρια εἰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ 5 ἐκκλησίᾳ, τούτους καθίζετε. Πρὸς ἐντροπὴν ὑμῖν λέγω· οὕτως οὐκ 6 ἀδελφοῦ αὐτοῦ; ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ 7 ἀπίστων; Ἡδὴ μὲν οὖν ὅλως ἡττημα ἐν ὑμῖν ἔστιν, ὅτι κρίματα ἔχετε

Ver. 10. καὶ οὐ π. Many MSS. want καὶ.—11. K. ἢ πόρνος.—13. κρίνει. G. K. S. κρίνει. G. S. omit καὶ before ἑξαίρετε. AL. ἑξάρετε. CHAP. VI. Ver. 2. G. K. S. ἢ οὐκ οἴδατε.—5. G. K. S. οὐκ ἐν ἐν ὑμῖν.—7. ἐν ὑμῖν. G. K. S. omit the

Ver. 9. ἐν τῇ ἐπιστολῇ. In this epistle. Compare ver. 13. cc. 13. 18. vii. 2. That the article will bear this meaning, see Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14.—Of ἔγραψα, put for the present tense, there is another instance in 1 Cor. ix. 15. See Gr. Gr. § 50. Obs. 5. 8.

Ver. 12. τοὺς ἔξω. See on Mark iv. 11. Here the term is applied to *heathens*, as opposed to τοῖς ἔσω, *Christians*. The meaning is, that, in order to avoid all intercourse with fornicators, it would be absolutely impossible to live in the world (ver. 10); nor was it his or their business to interfere with the vices of the heathen. These God would judge; but they might, and ought to excommunicate a professed Christian, who was thus openly convicted of guilt.

CHAP. VI. Ver. 1. πρᾶγμα. An action at law: as in Xen. Mem. II. 9. 1. A further ground of complaint, preferred by the apostle against the Corinthian converts, was their litigious spirit, and more especially the bringing their suits before heathen tribunals. As opposed to οἱ ἅγιοι, *Christians*, οἱ ἀδικοὶ are the *heathens*; though both terms merely indicate their general character. The verb τολ-

μαῖν is simply to be induced. Compare John xxi. 12.

Ver. 2. τὸν κόσμον κρινούσι. The part which Christians will bear in the last judgment is not fully revealed; but as the dead in Christ will rise first, they will perhaps take their place as assessors of Christ, after receiving their own sentence of blessedness. Compare Matt. xix. 28. The word κριτήριον signifies a tribunal. Similar terms are δικαστήριον, δεσμοτῆριον. The sense is—If such dignity is reserved for you, are ye not competent to preside in earthly courts, which take cognizance only of the trifling concerns of this life?

Ver. 3. μήτι γε βιωτικά; Scil. κρινούμεν.

Ver. 4. τοὺς ἐξουθενημένους κ. τ. λ. That is, rather than apply to a heathen tribunal appoint the meanest Christian to be judge: though surely (ver. 5) it is a shame that you cannot find among yourselves a person wise enough to settle your disputes. The verb καθίζειν is to appoint a judge. Compare Acts xxiii. 3.

Ver. 7. ἡττημα. Properly inferiority; hence a disgrace. The apostle adds, that

μεθ' ἑαυτῶν. Διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφοίς. *⁸⁻⁹ οὐκ οἴδατε ὅτι ἀδικοὶ βασιλείαν Θεοῦ οὐ κληρονομήσουσι; Μὴ πλατᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενικοῖται, οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ¹⁰ λοῖδοροι, οὐχ' ἄρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. Καὶ¹¹ ταῦτα τινὲς ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.

Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν,¹² ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. Τὰ βρώματα τῇ κοιλίᾳ, καὶ¹³ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει· τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ Θεὸς καὶ τὸν κύριον ἡγείρε, καὶ ἡμᾶς ἐξεγερῇ διὰ τῆς δυνάμεως¹⁴ αὐτοῦ. Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας¹⁵ οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; Μὴ γένοιτο. *¹⁶ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἐν σῶμά ἐστιν; “Ἔσονται γάρ,” φησὶν, “οἱ δύο εἰς σάρκα μίαν.” Ὁ δὲ κολλώμενος τῷ Κυρίῳ, ἐν¹⁷ πνεύμᾳ ἐστι. Φεύγετε τὴν πορνείαν. Πᾶν ἁμάρτημα, ὃ ἐὰν ποιήσῃ¹⁸ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. *¹⁹ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου¹⁹ πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὶ ἑαυτῶν; *²⁰ ἡγορᾶσθε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἃτινά ἐστι τοῦ Θεοῦ.

7. ΠΕΡΙ δὲ ὧν ἐγράφατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπ-¹

preposition.—14. R. ὑμᾶς ἐξεγερῇ.—15. ἄρας. A very few MSS. read ἄρα.—20. καὶ ἐν τῷ πνεύματι κ. τ. λ. These last words of the chapter are omitted in G. S.; and bracketed by K.

litigation in any shape is to be avoided, and that the injustice which produces it, as well as all other vices, will be finally punished.

Ver. 11. ἀλλὰ ἀπελούσασθε, κ. τ. λ. Such sins as those above enumerated were renounced at baptism, and are inconsistent with the Christian character.

Ver. 12. πάντα μοι ἔξεστιν. This was probably a maxim which the Corinthians applied in excuse of their sensuality, under whatever form; and the words τὰ βρώματα κ. τ. λ. are an illustration of it, with reference to the eating of meats offered to idols. Compare 1 Cor. x. 23, *sqq.* St. Paul replies, that even in things indifferent, Christians ought not to be slaves to their appetites; and that the body being dedicated to the service of Christ, should not be defiled by unchastity.

Ver. 13. τῷ σώματι. Christ will supply that spiritual nourishment which is necessary for the preservation of bodily purity.

Ver. 16. ἔσονται γάρ κ. τ. λ. Gen. ii. 24. See also Matt. xix. 5.

Ver. 19. ναὸς τοῦ ἁγίου πν. Compare 1 Cor. iii. 16.

CHAP. VII. Ver. 1. γυναικὸς ἄπτεσθαι. To marry. So *tangere* is used in Hor. Sat. l. 2. 28. St. Paul now turns from censuring the Corinthians to certain points of doctrine and discipline, respecting which they had written to consult him. His decisions are not always authoritative; and what he here says of the inexpediency of marriage must be understood with especial reference to the then existing state of persecution. Compare ver. 26.

2 τισθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ
 3 ἐκάστη τὸν ἴδιον ἄνδρα ἔχέτω. Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην
 4 εὐνοίαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. Ἡ γυνὴ τοῦ ἰδίου
 5 σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου
 6 σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. Μὴ ἀποστερεῖτε ἀλλήλους, εἰ
 7 μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ
 8 προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ
 9 Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. Τοῦτο δὲ λέγω κατὰ συγγνώμην,
 10 οὐ κατ' ἐπιταγὴν. Θέλω γὰρ πάντας ἀνθρώπους εἶναι, ὡς καὶ ἑμαυτὸν·
 11 ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ
 12 οὕτως.
 13 Ὡς λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστίν, εἴαν
 14 μείνωσιν ὡς ἐγώ· εἰ δὲ οὐκ ἐγκρατεύονται, γαμήσάτωσαν· κρεῖσσον
 15 γὰρ ἐστὶ γαμῆσαι, ἢ πυροῦσθαι. Τοῖς δὲ γεγαμηκόσι παραγγέλλω
 16 (οὐκ ἐγώ, ἀλλ' ὁ κύριος), γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι· εἴαν δὲ
 17 καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα
 18 γυναῖκα μὴ ἀφίεναι. Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ κύριος. Εἴ
 19 τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐ-
 20 τοῦ, μὴ ἀφίετω αὐτήν· καὶ γυνή, ἣτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς
 21 συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν. Ἡγίασται γὰρ ὁ ἀνὴρ ὁ
 22 ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρὶ·
 23 ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἁγία ἐστίν. Εἰ δὲ ὁ ἄπισ-
 24 τος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν
 25 τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. Τί γὰρ οἶδας,
 26 γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;
 27 Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ Θεὸς, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτως
 28 περιπατεῖτω. Καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. Πε-
 29 ριτετμημένοις τίς ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ τις ἐκλήθη;

Ver. 3. ὀφειλομένην εὖν. G. K. S. ὀφειλήν.—5. τῇ νηστείᾳ καὶ. Omitted by G. K. S. The same read σχολάζετε and ἦτε for συνέρχησθε.—8. ἐστίν. Omitted by G. S.; and bracketed by K.—17. ὁ Θεὸς κ. τ. λ. G. K. S. transpose Θεὸς and Κύριος.

Ver. 7. ὡς ἐμαυτόν. Scil. ἐν ἐγκρατείᾳ, as explained by Theophylact and others. With the next clause compare Matt. xix. 12.—From ver. 8, it should seem that St. Paul was either unmarried or a widower. Yet see on 1 Cor. ix. 5.

Ver. 9. πυροῦσθαι. This verb is used of unchaste desires in Callim. H. Apoll. 49. So also ἐρεῖρε in Hor. Od. I. 19. 5.

Ver. 10. ἀλλ' ὁ Κύριος. See Matt. v. 32. xix. 6. 9.

Ver. 14. ἡγίασται. Is sanctified; i. e. the believing party incurs no pollution, as under the Jewish law (Exo x. 3), and the children

are equally capable of being admitted into covenant with God by baptism.

Ver. 15. ἐν δὲ εἰρήνῃ κ. τ. λ. Though the believer may, without sin, submit to a separation upon which an infidel consort is determined, yet it is better to live in peace if possible; more especially with a view to the conversion of a heathen partner.

Ver. 17. καὶ οὕτως κ. τ. λ. The apostle here makes a short digression, to show that the Gospel interferes with no social or civil obligations.

Ver. 18. μὴ ἐπισπάσθω. Scil. τὴν ἀκροβυστίαν. Epiphanius and others suppose

μὴ περιτεμένεσθω. Ἡ περιτομή οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐσ- 19
τιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. Ἐκαστος ἐν τῇ κλήσει, ἢ ἐκλήθη, 20
ἐν ταύτῃ μενέτω. Δοῦλος ἐκλήθη; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δού- 21
νασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. Ὁ γὰρ ἐν Κυρίῳ κληθεὶς 22
δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς,
δοῦλός ἐστι Χριστοῦ. Τιμῆς ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώ- 23
πων. Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ. 24

Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δι- 25
δωμι, ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. Νομίζω οὖν τοῦτο καλὸν 26
ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως
εἶναι. Δέδουσαι γυναικί; μὴ ζῆτει λύσιν· λήλυσαι ἀπὸ γυναικός; μὴ 27
ζῆτει γυναῖκα. Ἐὰν δὲ καὶ γήμῃς, οὐχ ἡμαρτες· καὶ ἐὰν γήμῃ ἡ παρ- 28
θένος, οὐχ ἡμαρτε· θλίψιν δὲ τῇ σαρκὶ ἐξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν
φείδομαι· Τοῦτο δὲ φημι, ἀδελφοί, ὅτι ὁ καιρὸς συνεσταλμένος τὸ λα- 29
πὸν ἐστίν, ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὦσι· καὶ οἱ κλαίον- 30
τες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγο-
ράζοντες, ὡς μὴ κατέχοντες· καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς 31
μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. Θέ- 32
λω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς
ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ 33
γυναικί. Μεμερίσται ἡ γυνὴ καὶ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ 34
Κυρίου, ἵνα ᾧ ἅγια καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ
τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν 35
συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχη-
μον καὶ εὐπρόσδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ δὲ τις ἀσχημονεῖν 36

Ver. 24. παρὰ τῷ Θεῷ. The article is wanting in G. R. S.—29. The same omits δι-
—33. S. πῶς ἀρέσει τῇ γυναικί· μεμερίσται. Καὶ ἡ γυνὴ κ. τ. λ. K. τῇ γυναικί, καὶ
μεμ. Καὶ ἡ γυνὴ καὶ ἡ π. ἡ ἀγαμος κ. τ. λ.—35. εὐπρόσδρον. G. R. S. εὐπρό-
σδρον. The terms are synonymous, implying a close attendance. For a like vari-
ation, see ch. ix. 13.

that the apostle alludes to a surgical process. Compare 1 Macc. i. 15.

Ver. 23. τιμῆς ἡγοράσθητε. Compare 1 Cor. vi. 20. Redemption by the blood of Christ is clearly intended.

Ver. 25. παρθένων. Unmarried persons of either sex. So Rev. xiv. 4, et alibi.—The words ὡς ἡλεημένος κ. τ. λ. may be rendered, as one who by God's mercy is competent to judge rightly. In the next verse, οὕτως refers to παρθένων.

Ver. 28. ἐγὼ δὲ ὑμῶν φείδομαι. This seems to mean the same as θίλω δὲ ὑμᾶς ἀμερίμνους εἶναι, in ver. 32.

Ver. 29. συνεσταλμένος ἱστί. Is com-
passed with affliction. Compare 1 Macc. iii.
& LXX. So contractio is used in Cic. Tusc. i.

57.—The particle ἵνα denotes the conse-
quence, as elsewhere frequently; and the
meaning is, that all Christians, in whatever
station, will be equally exposed to persecu-
tion.

Ver. 31. καταχρώμενοι. This means no
more than χρώμενοι. So again in 1 Cor. ix.
18.

Ver. 35. βρόχον. Either a yoke, or a
snare. In either case the apostle would guard
against the appearance of excusing inconti-
nence by discouraging marriage. The adverb
ἀπερισπάστως signifies without being dis-
tracted, sc. by worldly matters. See on
Luke x. 40.

Ver. 36. ἀσχημονεῖν. Among the Jews,
and indeed by the ancients generally, female

ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, εἰς ἣν ὑπέρακμος, καὶ οὕτως ὀφείλει
 37 γίνεσθαι, ὃ θέλει ποιεῖτω, οὐχ ἁμαρτάνει· γαμείτωσαν. Ὅς δὲ ἔσθηκεν
 ἰδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου
 38 θλήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυ-
 τοῦ παρθένον, καλῶς ποιεῖ. Ὡστε καὶ ὁ ἐγαμίζων, καλῶς ποιεῖ· οὐ
 δὲ μὴ ἐγαμίζων, κρεῖσσον ποιεῖ.

39 Γυνὴ δέδεται νόμῳ, ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· εἰς δὲ κοι-
 μῆσθαι ὁ ἀνὴρ αὐτῆς, ἐλευθέρῳ ἐστὶν ὃ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.

40 Μακαριωτέρα δὲ ἐστὶν εἰς οὗτω μείνη, κατὰ τὴν ἐμὴν γνώμην· δοκῶ
 δὲ καὶ γὰρ πνεῦμα Θεοῦ ἔχειν.

1 8. ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἶδαμεν, (ὅτι πάντες γινώσκουσιν ἔχοντες
 2 ἢ γινώσκουσιν φύσις, ἢ δὲ ἀγάπη οἰκοδομεῖ· εἰ δὲ τις δοκεῖ εἰδέναι τι, οὐδέπω
 3 οὐδὲν ἔγνωκε καθὼς δεῖ γινώσκειν· εἰ δὲ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγ-
 4 νωσται ὑπὲρ αὐτοῦ.) περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν
 5 ὅτι οὐδὲν εἰδῶλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς. Καὶ
 γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς, (ὥσπερ
 6 οἱ θεοὶ πολλοὶ, καὶ κύριοι πολλοὶ) ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ
 7 οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστός, δι'
 8 οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γινώσκουσι· τινες δὲ
 9 τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνεί-
 8 δησις αὐτῶν, ἀσθενὴς οὖσα, μολύνεται. Βρῶμα δὲ ἡμᾶς οὐ παρίστησι
 τῷ Θεῷ. οὔτε γὰρ εἰς φάγωμεν, περισσύνουμεν· οὔτε εἰς μὴ φάγωμεν,
 9 ὥστεροῦμεθα. Βλέπετε δὲ, μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένη-
 10 ται τοῖς ἀσθενούσιν. Ἐὰν γὰρ τις ἴδῃ σέ, τὸν ἔχοντα γινώσκουσιν, ἐν εἰδω-
 λείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ, ἀσθενοῦς ὄντος, οἰκοδομη-

Ver. 38. ὁ δὲ μὴ ἐγ. G. 8. καὶ ὁ μὴ γαμίζων.—39. νόμῳ. Omitted by G. K. 8.
 CHAP. VIII. Ver. 2. Αἱ δοκεῖ ἰγνώσκοναι τι, οὕτω ἔγνω καθὼς δ. γ.—4. Many
 MSS. omit ἕτερος.—5. ἐπὶ τῆς γῆς. G. K. 8. omit the article.—9. K. τοῖς ἀσθενούσιν.

celibacy, beyond a certain age, was considered a disgrace. The apostle adverts to a father's influence over his daughter; guarding at the same time, in the expressions οὕτως ὀφείλει γίνεσθαι, and μὴ ἔχων ἀνάγκην, against forcing her to act against her inclinations.

Ver. 39. νόμῳ. By Law. Compare Rom. vii. 2.

Ver. 40. μόνον ἐν κυρίῳ. Tertullian and others explain this of marrying a Chris-

CHAP. VIII. Ver. 1. ὅτι πάντες κ. τ. λ. This parenthesis seems to have been suggested by the word οἶδαμεν, and probably refers to the rising heresy of the Gnostics, whose boasted knowledge (γινώσκουσιν) did not prevent them from eating meats which had been offered to idols. See Rev. ii. 14; and compare Acts xv. 20. Love to God, says St. Paul, and Chris-

tian charity towards a weak brother, is the true source of knowledge.

Ver. 3. οὗτος. This is to be understood of God, rather than of him who loves God.

Ver. 6. ἐξ οὗ κ. τ. λ. Compare Rom. xi. 36. Col. i. 16.

Ver. 7. τινες δὲ κ. τ. λ. Although an idol is in fact nothing, still there were some who partook of the idol sacrifices as such, even against their consciences.

Ver. 8. παρίστησι. Recommends. True it is, says the apostle, that the eating of this or that particular meat is, in itself, a matter of indifference; but then, he proceeds, a regard to the consciences of the weaker brethren should cause those, who thought so, to abstain from it. Compare Rom. xiv. 16, sqq.

Ver. 10. εἰδωλείῳ. An idol's temple. So Ποσειδεῖον, Ἡράκλειον, and the like.—The

θήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν ; καὶ ἀπολείται ὁ ἀσθενῶν ἀδελ-¹¹
φὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν. Οὕτω δὲ ἀμαρτάνον-¹²
τες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενουσαν,
'εἰς Χριστὸν ἀμαρτάνετε. Διόπερ, εἰ βρώμα σκανδαλίζει τὸν ἀδελφόν¹³
μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκαν-
δαλίσω.

9. ΟΥΚ εἰμὶ ἀπόστολος ; οὐκ εἰμὶ ἐλεύθερος ; οὐχὶ Ἰησοῦν¹
Χριστὸν τὸν κύριον ἡμῶν ἑώρακα ; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κι-
ρίῳ ; Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι· ἡ γὰρ σφραγίς²
τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ³
ἀνακρίνουσιν αὕτη ἐστί. Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν ;⁴
μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοι-⁵
ποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς ; ἡ μόνος ἐγὼ⁶
καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι ; Τίς στρατεύεται⁷
ἰδίοις ὀφωνίοις ποτέ ; τίς φυτεύει ἀμπέλωνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ
οὐκ ἐσθίει ; ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης
οὐκ ἐσθίει ; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἡ οὐχὶ καὶ ὁ νόμος ταῦτα⁸
λέγει ; ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, “Οὐ φιμώσεις βούν⁹
ἀλοῶντα” Μὴ τῶν βουῶν μέλει τῷ Θεῷ ; ἡ δὲ ἡμᾶς πάντως λέγει ; Δί'¹⁰
ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ
ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τὰ πνευ-¹¹
ματικά ἐσπείραμεν, μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν ; Εἰ ἄλλοι¹²
τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς ; Ἄλλ' οὐκ ἐχρησά-

Ver 1. G. K. S. transpose ἐλεύθερος and ἀπόστολος.—7. ἐκ τοῦ κάρπου. Al. τὸν
καρπὸν.—10. G. S. καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετ.

verb οἰκοδομεῖν is here used in a bad sense,
to embolden, as in *Mal.* iii. 15. LXX. Joseph.
Ant. XVI. 6.

CHAP. IX. Ver. 1. οὐκ εἰμὶ ἀπόστολος ;
κ. τ. λ. In illustration of the legitimate ex-
tent of Christian liberty, the apostle asserts
his own privileges (vv. 1—14), and observes
that he has not exercised them, but humoured
the prejudices of all, as far as his conscience
would allow him (vv. 15—23). That he
had seen Christ, so as in this respect to be on
an equality with the other apostles, as an
eye-witness of his resurrection, see *Acts* ix. 3.
17. xxii. 14. 1 *Cor.* xv. 8. *Gal.* i. 12.

Ver. 2. σφραγίς. As a seal authenticates
a document, so did the conversion of the Co-
rinthians prove the genuine exercise of Paul's
apostleship.

Ver. 4. φαγεῖν ἢ πιεῖν ; That is, am I not
entitled to a maintenance, as well as other
teachers ? The interrogations throughout
amount to direct assertions.

Ver. 5. ἀδελφὴν γυναῖκα. A Christian
wife. Compare 1 *Cor.* vii. 15. It does not
follow from hence that St. Paul was married,
but merely that he was at liberty to marry, if
he chose. See on 1 *Cor.* vii. 15. Tertullian
says that Peter was the only married apostle
(*Matt.* viii. 14). Of our Lord's brethren, see
on *Matt.* xiii. 55. One of them at least,
Jude, was married, and had children. See
Euseb. *Hist. Eccl.* III. 19.

Ver. 9. ἐν τῷ Μ. νόμῳ. *Deut.* xxi.
4. If God is thus careful that the ox should
not labour unfed, then a fortiori, the la-
bourer in God's vineyard is worthy of his
hire.

Ver. 10. ἢ ὁ ἀλοῶν κ. τ. λ. The sense
should be thus careful in full : ἢ ὁ ἀλοῶν
(ὀφείλει ἀλοῶν) ἐπ' ἐλπίδι (τοῦ) μετέχειν
τῆς ἐλπίδος αὐτοῦ. With ver. 11, compare
Rom. xv. 27.

Ver. 12. ἐξουσίας ὑμῶν. See on *Matt.* x.
1. Properly στήγειν signifies to conceal ;

μεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα
 13 δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. Οὐκ οἴδατε, ὅτι οἱ τὰ ἱερὰ ἐργα-
 ζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν ; οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τῷ
 14 θυσιαστηρίῳ συμμερίζονται ; Οὕτω καὶ ὁ κύριος διέταξε τοῖς τὸ εὐαγ-
 15 γέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. Ἐγὼ δὲ οὐδενὶ ἐχρη-
 σάμην τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν
 16 γὰρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. Εἰ
 γὰρ εὐαγγελίζωμαι, οὐκ ἐστὶ μοι καύχημα· ἀνάγκη γὰρ μοι ἐπίκειται·
 17 οὐαὶ δὲ μοι ἐστὶν εἰ μὴ εὐαγγελίζωμαι. Εἰ γὰρ ἐκὼν τοῦτο πράσσω,
 18 μισθὸν ἔχω· εἰ δὲ ἄκων, οικονομίαν πεπίστευμαι. Τίς οὖν μοι ἐστὶν ὁ
 μισθός, ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χρισ-
 19 τοῦ, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ ; Ἐλεύ-
 θερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας
 20 κερδήσω· καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους
 κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·
 21 τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος Θεῷ, ἀλλ' ἐννομος Χριστῷ,)
 22 ἵνα κερδήσω ἀνόμους· ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς
 ἀσθενεῖς κερδήσω· τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.
 23 Τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνός αὐτοῦ γένωμαι.
 24 Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ
 25 λαμβάνει τὸ βραβεῖον ; Οὕτω τρέχετε, ἵνα καταλάβητε. Πᾶς δὲ ὁ
 ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκείνοι μὲν οὖν, ἵνα φθαρτὸν στέ-
 26 φανον λάβωσιν· ἡμεῖς δὲ, ἀφθαρτον. Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ
 27 ἀδήλων· οὕτω πυκτεύω, ὡς οὐκ ἄερα δέρων· ἀλλ' ὑπωπιάζω μου τὸ

Ver. 13. *Al. παρεδρεύοντες.* Compare ch. vii. 35.—15. *οὐδενὶ ἐχ. πούτων.* G. S. *οὐ ἐκρημαί οὐδενὶ τ.*—16. G. K. S. *οὐαὶ γὰρ κ. τ. λ.*—20. After *ὡς ὑπὸ νόμον*, G. K. S. insert *μὴ ὢν αὐτὸς ὑπὸ νόμον*, and perhaps correctly ; and in the next verse, *θεοῦ, Χριστοῦ*, and *κερδανῶ* are probably the true reading.—23. *Al. πάντα δι ποιῶ.*

but here to suffer, to endure. Compare 1 Cor. xiii. 7. 1 Thess. iii. 1. 5. Polyb. III. 53. 2.

Ver. 13. *οὐκ οἴδατε, κ. τ. λ.* See Num. xviii. 8. Deut. xviii. 1 ; and compare 1 Cor. i. 18. With the next verse, compare *Mult.* x. 10.

Ver. 15. *καύχημα.* The boast of being independent.

Ver. 17. *οικονομίαν πεπίστευμαι.* I am entrusted with a stewardship, of which I must give an account. Of the construction see on Acts xxi. 3.

Ver. 18. *καταχρησασθαι.* See on 1 Cor. vii. 31.

Ver. 20. *τοῖς ὑπὸ νόμον.* The Judaizing converts.

Ver. 23. *ἵνα συγκοινωνός αὐτοῦ γ. That*

I may be the means of communicating its privileges to as many as possible. This was the reward to which he alludes in v. 18.

Ver. 24. *ἐν σταδίῳ τρέχοντες, κ. τ. λ.* Under metaphors, borrowed from the Grecian games, the apostle urges the Corinthians, by his own example, to run in the Christian race, and contend for the prize of their high calling, with an energy proportioned to the difficulty of obtaining it.

Ver. 26. *ἀδήλων.* With uncertainty as to the event. Lucian. *Gymnas.* p. 393. *ἐπὶ τῷ ἀδήλῳ ἔαμφιβόλῳ τῆς νίκης.*—*ἄερα ἔρων.* So Virg. *Æn.* V. 377. *Verberat ictibus auras.*

Ver. 27. *ὑπωπιάζω.* See on Luke xviii. 5 ; and of *ἀδόκιμος*, on Rom. i. 28.

σῶμα καὶ δουλαγωγῶ, μήπως, ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

10. ὍΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, καὶ 3 πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπινον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ δὲ πέτρα ἦν ὁ Χριστός. Ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. Ταῦτα δὲ τυποὶ ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακεῖνοι ἐπιθύμησαν. Μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ὡς γέ-7 γραπται, “Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίειν.” Μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ 8 ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες· μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς 9 καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειν ἀπώλοντα· μηδὲ γογ-10 γύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς 11 νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν. Ὡστε οἱ 12 δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ. Πειρασμός ὑμᾶς οὐκ ἔληφεν, εἰ 13 μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασιν, τοῦ

Ver. 1. G. K. S. οὐ θέλω γὰρ ὑμᾶς κ. τ. λ.—2. A1. ἐβαπτίσθησαν.—11. A1. τυπικῶς.—13. τοῦ δ. ὑμᾶς ὑπ. The pronoun is wanting in G. S.; and bracketed by K.

CHAP. X. Ver. 1. ὑπὸ τὴν νεφέλῃν. St. Paul makes the water of the cloud and the sea typical of baptism. His object is to prove, by examples taken from the Israelites, that Christians are not to presume upon their privileges, and imagine that, as God's people, every thing was lawful for them. It will be observed, that the sins of the Israelites are precisely analogous with those charged against the Corinthians. The references are to Exod. xiii. 21. xiv. 22. Deut. i. 33. Ps. cv. 39. Compare also Isa. iv. 5. x. 17.

Ver. 2. εἰς τὸν Μ. ἐβαπτίσαντο. That is, admitted into the covenant of which Moses was the minister; in allusion, perhaps, to Exod. xiv. 31.

Ver. 3. βρῶμα πνευματικὸν κ. τ. λ. That the manna was typical of Christ, see on John vi. 31. Compare also Deut. viii. 3.

Ver. 4. ἀκολουθούσης. It has been inferred from some passages in the Rabbinical writings, that the rock (Exod. xvii. 6. Num. xx. 11) literally followed the Israelites; but the word has reference to Christ, the antitype, who is generally supposed to have been the angel, presiding over God's church in the

wilderness. Of εἶναι, signifying to represent, see on Matt. xxvi. 26. With v. 5, compare Num. xiv. 16. 29.

Ver. 7. παίειν. To dance: as in Hom. Od. Θ. 251. Arist. Ran. 445. Herod. IX. 11. So ludens in Virg. Æn. VI. 21. The citation, which describes the custom which prevailed at idol feasts, is from Exod. xxxii. 6.

Ver. 8. εἰκοσιτρεῖς. In Num. xxv., it is 24,000; but this includes the number slain by the sword. In illustration of this admonition it may be noticed that the word κορυθαίειν was equivalent to scortari. Compare also 2 Cor. xii. 21.

Ver. 9. Χριστόν. See on ver. 4. The reference is to Num. xxi. 6; not to Num. xiv. 22.—By πειράζειν is here meant to try God's patience.

Ver. 10. ὀλοθρευτοῦ. The destroying angel. See Num. xiv. 2. 29. Ps. cvi. 25. Heb. xi. 28.

Ver. 11. τὰ τέλη τῶν αἰώνων. The last, or Christian dispensation. See on Matt. xiii. 39. Acts ii. 17.

Ver. 13. πειρασμός. The temptation to a connivance at idolatrous practices from fear of persecution.

14 δύνασθαι ὑμᾶς ὑπενεγκεῖν. Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς
 15 εἰδωλολατρείας· ὡς φρονίμοις λέγω, κρίνατε ὑμεῖς ὃ φημι. Τὸ
 16 ποτήριον τῆς εὐλογίας, ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ
 Χριστοῦ ἐστὶ; τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος
 17 τοῦ Χριστοῦ ἐστὶν; Ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν οἱ γὰρ
 18 πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. Βλέπετε τὸν Ἰσραὴλ κατὰ
 σάρκα· οὐχὶ οἱ ἐσθιόντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ;
 9-20 Τὶ οὖν φημι; ὅτι εἰδῶλον τί ἐστὶν; ἢ ὅτι εἰδωλόθυτον τί ἐστὶν; ἀλλ'
 ὅτι, ἃ θύει, τὰ ἔθνη δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς
 21 κοινωνοὺς τῶν δαιμονίων γίνεσθαι. Οὐ δύνασθε ποτήριον Κυρίου πί-
 νειν, καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν, καὶ
 22 τραπέζης δαιμονίων. Ἡ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι
 23 αὐτοῦ ἐσμεν; Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι
 24 ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. Μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ
 25 τοῦ ἑτέρου ἕκαστος. Πάν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν
 26 ἀνακρίνοντας διὰ τὴν συνείδησιν· “τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλή-
 27 ρωμα αὐτῆς.” Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι,
 πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνεί-
 28 δησιν. Ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλόθυτόν ἐστι· μὴ ἐσθίετε, δι
 ἐκῆνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· “τοῦ γὰρ Κυρίου ἡ γῆ καὶ
 29 τὸ πλήρωμα αὐτῆς.” Συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν
 τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδή-
 30 σεως; Εἰ δὲ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχα-
 31 ριστῶ; Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τί ποιεῖτε, πάντα εἰς δόξαν
 32 Θεοῦ ποιεῖτε. Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις, καὶ Ἕλλησι, καὶ
 33 τῇ ἐκκλησίᾳ τοῦ Θεοῦ· καθὼς καγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ
 ἴμαντοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι. Μίμηταί μου γί-
 νεσθε, καθὼς καγὼ Χριστοῦ.

Ver. 23. πάντα μοι ἔξ. G. S. omit μοι in both places; and K. brackets it. And so likewise ἕκαστος in the next verse.—28. τοῦ γὰρ K. κ. τ. λ. This clause is omitted in G. K. S. It is probably interpolated from ver. 26.—30. εἰ δὲ ἐγὼ. G. K. S. are without δὲ.

Ver. 16. τὸ ποτήριον κ. τ. λ. In reverting to the subject of idolatry, the apostle argues, that as Christians at the Lord's supper, and Jews in their sacrifices, were united in fellowship with God and one another; so those who partook of meat offered to an idol, though they might regard both the idol and the sacrifice as nothing, sanctioned nevertheless by their presence a ceremony which deprived God of his honour. Of the construction, see on Matt. xxi. 42.

Ver. 18. Ἰσραὴλ κατὰ σάρκα, as opposed to Ἰσραὴλ τοῦ Θεοῦ. Compare Gal. vi. 16.

Ver. 23. πάντα μοι ἔξεστι, κ. τ. λ. This

maxim is again refuted with especial reference to idol sacrifices. See 1 Cor. vi. 12, sqq.

Ver. 26. τοῦ γὰρ Κυρίου κ. τ. λ. God made the world, and all things in it, for the use of man. The clause is cited from Ps. xxiv. 1.

Ver. 29. ἵνα τί γὰρ κ. τ. λ. One man's conscience cannot be judged by the standard of another's; but a Christian is bound to forward the Gospel by yielding to the conscientious scruples of his neighbour. Compare Rom. xiv. 6, sqq.

Ver. 32. ἀπρόσκοποι. See on Acts xxiv.

16.

ἘΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς 2
 παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι 3
 παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστὶ· κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ·
 κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, 4
 κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ· πᾶσα δὲ γυνή 5
 πρὸς προσευχόμενῃ ἢ προφητεύουσα ἀκατακαλύπτῃ τῇ κεφαλῇ, καταισχύνει
 τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. Εἰ γὰρ 6
 οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ
 κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει 7
 κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνή
 δὲ δόξα ἀνδρὸς ἐστίν· οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνή ἐκ 8
 ἀνδρὸς· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν 9
 ἄνδρα. Διὰ τοῦτο ὀφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ 10
 τοὺς ἀγγέλους. Πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνή χωρὶς 11
 ἀνδρὸς, ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνή ἐκ τοῦ ἀνδρὸς, οὕτω καὶ 12
 ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. Ἐν ὑμῖν αὐτοῖς 13
 κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι;
 ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν εἰς κομᾶ, ἀτιμία 14
 αὐτῷ ἐστὶ· γυνή δὲ εἰς κομᾶ δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περι- 15
 βολαίου δέδοται αὐτῇ. Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην 16
 συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

Ver. 11. πλὴν οὔτε ἀνὴρ κ. τ. λ. G. K. S. transposes the two clauses of this verse.—
 16. δέδοται αὐτῇ. S. omits the pronoun; and K. brackets it.

CHAP. XI. Ver. 4. κατὰ κεφαλῆς ἔχων. Supply *κάλυμμα* or *ιμάτιον*, as in Phutarch. Aphrodis. p. 200. Compare also *Eth.* vi. 12. It should seem that the apostle had been requested to give directions respecting women who spoke in the Christian assemblies. In 1 Cor. xiv. 34, he lays down a general rule that women are not to speak at all in the church; and he now enjoins those few, who, like the daughters of Philip (*Acts* xxi. 9), were extraordinarily inspired to interpret the Scriptures, not to speak with their heads uncovered. The word *προφητεύειν* here signifies to speak by inspiration.—Some would understand *κεφαλὴ* in the metaphorical sense of ver. 3, throughout; but without reason. The argument rests upon the woman's subjection, of which the *veil* was considered a type.

Ver. 5. τῇ ἐξυρημένῃ. For a woman to have her head shaved was considered a great disgrace; and was, in some countries, the punishment of an adulteress. See Arist. *Theom.* 838. Tacit. *Germ.* c. 19. Compare also *Num.* v. 18. *Deut.* xxii. 5.

Ver. 8. οὐ γὰρ ἐστὶ κ. τ. λ. See *Gen.* ii. 18, seq.

Ver. 10. ἐξουσίαν. It is difficult to determine why it is so called, but unquestionably the *veil* is meant. Bishop Middleton has a plausible conjecture that it refers to the power which it gave the wearer to appear in public. The expression *διὰ τοὺς ἀγγέλους* has also been variously interpreted. It is best to understand it literally; since angels were supposed to attend as ministering spirits in the place of public worship. See 1 Tim. v. 21. *Heb.* i. 14.

Ver. 11. πλὴν οὔτε ἀνὴρ κ. τ. λ. Though no man is born except from woman, and no woman without the intervention of man, still a natural sense of decorum suggests this distinction, that the woman should have long hair, but not the man. So Phocylid. v. 201. ἄρσιν οὐκ ἐπίοικε κομῇ, χλιδαὶ δὲ γυναιξί.

Ver. 14. ἡ φύσις. In the same sense *natura* is used in Senec. *Epist.* 123. *Natura videtur tibi contra naturam vivere, qui communit cum feminis vestem?*

17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ
 18 εἰς τὸ ἥττον συνέρχεσθε. Πρῶτον μὲν γὰρ, συνερχομένων ὑμῶν ἐν τῇ
 ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω.
 19 Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν
 20 ὑμῖν. Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι κυριακὸν δεῖπνον
 21 φαγεῖν· ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ
 22 ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. Μὴ γὰρ οἰκίας σὺν ἔχετε, εἰς τὸ ἐσθίειν καὶ
 πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύnete τοὺς
 23 μὴ ἔχοντας; τί ὑμῖν εἶπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ. Ἐγὼ
 γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος
 24 Ἰησοῦς, ἐν τῇ νυκτὶ ἣ παρεδίδото, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας
 ἔκλασε, καὶ εἶπε, Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ
 25 ὑμῶν κλῶμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὡσαύτως καὶ τὸ
 ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ δια-
 θῆκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκισ ἂν πίνητε, εἰς τὴν
 26 ἐμὴν ἀνάμνησιν. Ὅσάκισ γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ πο-
 τήριον τοῦτο πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ
 27 ἂν ἔλθῃ. Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον
 τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ κυρίου.
 28 Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ
 29 τοῦ ποτηρίου πινέτω· ὃ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτοῦ
 30 ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ κυρίου. Διὰ τοῦτο ἐν ὑμῖν
 31 πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. Εἰ γὰρ ἑαυτοὺς
 32 διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευό-
 33 μεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Ὡστε, ἀδελφοί μου, συνερ-

Ver. 17. ΑΙ παραγγέλλω οὐκ ἐπαινῶν.—18. ἐν τῇ ἐκκλησίᾳ. G. K. S. are without the article.—24. λάβετε, φάγετε. Both verbs are omitted by G. S.; and K. puts them in brackets. Some MSS. also omit κλῶμενον.—26. τὸ π. τοῦτο. S. omits τοῦτο. G. K. S. drop ἂν before ἔλθῃ.—27. G. K. S. omit τοῦτον. ΑΙ. καὶ πίνῃ.

Ver. 17. οὐκ ἐπαινῶ. In opposition to ver. 2.

Ver. 19. ἵνα. See on Matt. i. 22. Neither αἱρέσεις nor σχίσματα means here any more than *dissensions*; and the verb δεῖ implies only the natural *tendency* of disunion and party-spirit to show the real character of men, and prove their attachment to the *genuine* truths of Christianity.

Ver. 21. τὸ ἴδιον δεῖπνον. A meal, to which each individual contributed, preceded the Lord's supper, and was called an *agapé*, or *love-feast*; and the abuse, of which St. Paul complains, seems to have been the indecent eagerness of the richer guests to secure their own portion, so that the poorer mem-

bers were left with little more than their own scanty contribution.—On the verb μεθύειν, see on John ii. 10.

Ver. 22. τοὺς μὴ ἔχοντας. The poor. So *nihil habere*, in *Juv. Sat. III.* 208.

Ver. 23. ἰγὼ γὰρ κ. τ. λ. See on Matt. xxvi. 26.

Ver. 27. ἢ πίνῃ. Hence the Romanists derive an argument for refusing the cup to the laity; but the particle is plainly equivalent to *et*, which is employed in vv. 28, 29.—The clause *ἐνοχος ἔσται κ. τ. λ.* indicates the guilt, and consequent punishment, of profaning the symbols of Christ's body and blood. That *eternal* punishment is not meant, is clear from ver. 30.—Of *κοιμᾶσθαι*, to die, see on John xi. 11.

χόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινᾷ, ἐν οἴκῳ 34
ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, δια-
τάξομαι.

12. ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. 1
Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδῶλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπε- 2
γόμενοι. Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς, ἐν πνεύματι Θεοῦ λαλῶν, λέγει 3
ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν
πνεύματι ἁγίῳ. Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα· 4
καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· καὶ διαιρέσεις 5-6
ἐνεργημάτων εἰσιν, ὁ δὲ αὐτός ἐστι Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν
πᾶσιν. Ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμ- 7
φέρειν· ὃ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ 8
λόγος γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα· ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ 9
πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ πνεύματι· ἄλλῳ 10
δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευ-
μάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἐρμηνεῖα γλωσσῶν· πάντα δὲ 11
ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς
βούλεται. Καθάπερ γὰρ τὸ σῶμα ἐν ἐστὶ, καὶ μέλη ἔχει πολλὰ, παν- 12
τα δὲ τὰ μέλη τοῦ σώματος τοῦ ἐνός, πολλὰ ὄντα, ἐν ἐστὶ σῶμα· οὕτω
καὶ ὁ Χριστός. Καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα 13
ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι·
καὶ πάντες εἰς ἐν πνεῦμα ἐποτίσθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἐστὶν 14
ἐν μελος ἀλλὰ πολλὰ. Ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ 15

Ver. 34. εἰ δέ τις. G. K. S. are without δι. CHAP. XII. Ver. 2. οἴδατε ὅτι κ. τ. λ. S. οἶδ. ὅτι, ὅτε ἔθνη ἦτε, κ. τ. λ. Here G. would repeat ἦτε.—3. Αἱ ἀναθεμα Ἰησοῦς, and Κύριος Ἰησοῦς.—6. ἐστὶ. Omitted by G. K. S.—12. τοῦ ἐνός. Omitted by S.; and by K. placed in brackets.

Ver. 34. τὰ λοιπὰ. Some minor questions, which he had been requested to decide.

CHAP. XII. Ver. 1. πνευματικῶν. Scil. χαρισμάτων (ver. 4). Some supply ἀνθρώπων.

Ver. 2. ἔθνη ἦτε, κ. τ. λ. Ye were heathens, blindly attached to the absurdities of idolatry; but, as Christians, there are two criteria (ver. 3), which will enable you to distinguish between the true and pretended influences of the Spirit. Compare 1 John iv. 1, sqq.—Some would render λέγειν ἀνάθεμα Ἰησοῦν, maledicere Christo. See on Acts xxvi. 11. But it rather alludes to the blasphemies of the Jewish exorcists.

Ver. 4. διαιρέσεις χαρίσμων. See on ver. 28.

Ver. 6. ὁ ἐνεργῶν κ. τ. λ. By a comparison with ver. 11, it is clear that this clause belongs equally to πνεῦμα, Κύριος, and Θεός. Hence it follows that the Holy Ghost is in-

cluded in the unity of the Godhead, and at the same time a distinct agent in the Trinity of persons. Of the verb ἐνεργεῖν, see on Matt. xiv. 2.

Ver. 12. οὕτω ὡς ὁ Χρ. The mutual connexion and dependence of the various parts and functions of the human body, is here applied to illustrate the benefits arising from the union, which ought to exist among the members of Christ's body, the Church. There is a parallel comparison in Seneca de Ira, II. 31. Quid si nocere velint manus pedibus, membris oculis? ut omnia inter se membra consentiant, quia singuli servari totius intererit. See especially ver. 16.

Ver. 13. ἐποτίσθημεν. In allusion to the sacrament of the Lord's supper, which confirms the privileges to which the members of Christ's body are admitted by baptism.

16 ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος ; καὶ ἐὰν
 εἴπῃ τὸ οὗς, Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ
 17 παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος ; Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς,
 18 ποῦ ἡ ἀκοή ; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις ; Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ
 19 μέλη, ἐν ἑκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. Εἰ δὲ ἦν τὰ
 20 πάντα ἐν μέλος, ποῦ τὸ σῶμα ; Νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα.
 21 Οὐ δύναται δὲ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Χρεῖαν σου οὐκ ἔχω· ἢ πάλιν
 22 ἡ κεφαλὴ τοῖς ποσὶ, Χρεῖαν ὑμῶν οὐκ ἔχω. Ἀλλὰ πολλῶ μᾶλλον τὰ
 δοκοντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι·
 23 καὶ, ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσο-
 τέραν περιτίθμεν· καὶ τὰ ἀσχήμονα ἡμῶν ἐνσχυσήσονται περισσοτέραν
 24 ἔχει· τὰ δὲ ἐνσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. Ἀλλ' ὁ Θεὸς συνεκέρασε
 25 τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δοῦς τιμὴν, ἵνα μὴ ᾖ σχίσμα ἐν
 τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.
 26 Καὶ, εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται
 27 ἐν μέλος, συγχαίρει πάντα τὰ μέλη. Ὑμεῖς δὲ ἐστέ σῶμα Χριστοῦ, καὶ
 28 μέλη ἐκ μέρους. Καὶ οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον
 ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις,
 εἴτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.
 29 Μὴ πάντες ἀπόστολοι ; μὴ πάντες προφῆται ; μὴ πάντες διδύσκαλοι ;
 30 μὴ πάντες δυνάμεις ; μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων ; μὴ

Ver. 21. οὐ δύναται δὲ ὀφθ. G. K. S. omit δὲ, and insert the article before ὀφθαλμός.
 —27. ἐκ μέρους. Cod. D. ἐκ μέλους.

Ver. 26. εἴτε πάσχει κ. τ. λ. Themist. Opus. XVII. p. 463. Ὅπερ οὖν ἐπὶ τῶν ἡμετέρων σωμάτων, κὰν τί τυχὸν μέρος κοινῇ, παραπέμπει τῷ σώματι τὴν ἀληθινά.

Ver. 28. οὗς μὲν ἔθετο κ. τ. λ. After mentioning three distinct orders of the ministry, ἀποστόλους, προφῆτας, διδασκάλους, the apostle here adds a series of gifts, corresponding with the χαρίσματα mentioned above in ver. 8, sqq. It is difficult to define the precise nature of these gifts, and to determine by which order of the priesthood they were respectively exercised ; but perhaps the following distribution is tolerably accurate, as compared with Rom. xii. 6, sqq. Eph. iv. 11, 12. To the apostles, for knitting together the saints, were assigned the word of wisdom, miracles, and discerning of spirits : to the prophets, or presbyters, also called pastors, were given, for the work of the ministry, the word of knowledge, and the gifts of healing, and of tongues, including preaching and exhortation : and to the teachers, who were identical with deacons and evangelists, were allotted faith, prophecy, and the interpretation

of tongues, for the edifying of the body of Christ. By λόγος σοφίας seems to be meant a perfect acquaintance with Scripture, especially the prophecies, which afforded the necessary evidence to the truth of the Gospel : λόγος γνώσεως was a less exalted portion of the same knowledge : προφητεία, a yet lower degree of inspiration, which corresponds with ἀντιλήψεις, discinal assistance ; πίστις, such strength of faith, as to ensure zeal and perseverance under suffering and persecution : the διακρίσεις πνευματικῶν enabled the apostles to discern the sincerity of a man's profession, thereby to select persons qualified for the ministry, and to assume the government (κυβερνήσεις) of the church. The other gifts are readily understood.

Ver. 29. μὴ πάντες ἀπόστολοι ; κ. τ. λ. These questions imply a strong negation. It is the apostle's intention to check the jealousy which prevailed respecting the relative excellence of the different gifts ; and, though he would not repress a pious wish for the χαρίσματα κρείττονα (ver. 31), he places the exercise of Christian charity far above them all.

πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι; Ζηλοῦτε δὲ τὰ 31
χαρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δέικνυμι.

13. ἘΑΝ ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, 1
ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ χῶν ἢ κύμβαλον ἀλαλάζον. Καὶ 2
ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶ-
σιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ
ἔχω, οὐδὲν εἰμι. Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ 3
ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθῇσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν
ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ 4
ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ 5
ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, 6
συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, 7
πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει· εἴτε δὲ προφητεῖαι, 8
καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργη-
θήσεται. Ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν 9
ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. Ὅτι 10-1
ἡμῖν νῆπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουσιν, ὡς νήπιος
ἐλογιζόμεν· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. Βλέπο- 12
μεν γὰρ ἄρτι δι' ἰσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρό-
σωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐ-
γνώσθην. Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μέζων 13
δὲ τούτων ἡ ἀγάπη.

14. ΔΙΩΚΕΤΕ τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικὰ, μᾶλλον δὲ, ἵνα 1

Ver. 2. Α1. μεθιστάναι.—3. R. ψωμίζω.

CHAP. XIII. Ver. 1. χαλκὸς ἢ χῶν. So Virg. *Æn.* III. 240. *Ære canora.* Of the verb ἀλαλάζειν, see on Mark v. 38; and of the expression ὅρη μεθιστάνειν (ver. 2), on Matt. xvii. 20.

Ver. 3. καυθῇσωμαι. In allusion to the martyrs who were burnt alive.—Of ψωμίζειν, see on John xiii. 26.

Ver. 4. χρηστεύεται. Is kind, or benevolent. Compare Luke vi. 35. Rom. xi. 22. 2 Cor. vi. 6. Gal. v. 22. Eph. iv. 32.—The verb περπερεύεσθαι is rendered by the Vulgate, *perperam agere*. It is not, however, derived from the Latin *perperam*, but the Greek *πίρπερος*, and signifies to boast. So Cic. Epist. Att. I. 14. *Ego autem ipse, Dii boni! quomodo iuperperesusāμην nouo auditori Pompeio?*

Ver. 7. στέγει. See on 1 Cor. ix. 22.

Ver. 8. οὐδέποτε ἐκπίπτει. *Neque faileth*, i. e. in time or in eternity; and is therefore superior even to *faith and hope*, which (νυνὶ μένει, ver. 13,) belong to this life only.

Much more then does it surpass in excellence every other gift, as that perfect knowledge which is to be enjoyed hereafter, will surpass even the highest apostolic gift; as the state of manhood is above that of infancy; as distinct vision is above the reflected image.

Ver. 12. ἰσόπτρου. A metallic mirror, which reflected at best but an imperfect image. Compare Exod. xxxviii. 8. Wisd. vii. 26. Eccles. xii. 11. See also Anac. Od. xi. 3. xx. 5.

CHAP. XIV. Ver. 1. ἵνα προφητεύητε. From the manner in which the apostle reverts to the subject of spiritual gifts, it should seem that the gift of tongues had been perverted to ostentatious purposes. However serviceable it might be for preaching the gospel abroad, yet the conversion of the infidel, and the edification of the church at home, was more readily effected by prophesying; i. e. by preaching the truths of inspiration in the vernacular tongue, which needed no interpreter.

2 προφητεύετε. Ὁ γὰρ λαλῶν γλώσση, οὐκ ἀνθρώποις λαλεῖ,
 3 ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ὁ δὲ
 προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυ-
 4 θίαν. Ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν
 5 οἰκοδομεῖ. Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ, ἵνα
 προφητεύετε· μεῖζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς
 6 ἐκ μὴ διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. Νυνὶ δὲ, ἀδελφοί,
 εἰ ἐλθῶ πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, εἰ μὴ ὑμῖν
 λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ;
 7 Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, εἰάν διαστολῇ
 τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι-
 8 ζόμενον; καὶ γὰρ εἰάν ᾄδῃλον φωνὴν σάλπιγξ δῶ, τίς παρασκευάζεται
 9 εἰς πόλεμον; Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης εἰάν μὴ εὐσημον λόγον
 δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.
 10 Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν
 11 ἄφωνον· εἰάν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι
 12 βάρβαρος, καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. Οὕτω καὶ ὑμεῖς, ἐπεὶ
 ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα
 13 περισσεύετε. Διόπερ ὁ λαλῶν γλώσση, προσευχέσθω ἵνα διερμηνεύη.
 14 Ἐάν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς
 15 μου ἄκαρπός ἐστι. Τί οὖν ἐστὶ; προσεύξομαι τῷ πνεύματι, προσεύξομαι
 16 δὲ καὶ τῷ νοῦ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῦ. Ἐπεὶ εἰάν
 εὐλογῇς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
 17 ἔρει τὸ Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; Σὺ
 18 μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. Εὐχαριστῶ
 19 τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν· ἀλλ' ἐν ἐκκλησίᾳ
 θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω,
 20 ἢ μυρίους λόγους ἐν γλώσση. Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρε-

Ver. 18. τῷ Θεῷ μου. G. K. 8. omitt the pronoun.—19. Al. τῷ νοῦ.

Ver. 2. ἀκούει. Understands. See on John ix. 27.

Ver. 4. ἑαυτὸν οἰκοδομεῖ. The edification, if any, is confined to the speaker himself.

Ver. 5. εἰ μὴ διερμηνεύ. It appears from ver. 28, that the gift of interpretation did not always belong to those who spoke in an unknown tongue; but sometimes at least the two gifts might be combined in the same individual. Compare vt. 13, 14.

Ver. 6. ἢ ἐν ἀποκαλύψει, κ. τ. λ. That is, either with that high degree of revelation communicated to an apostle, or by the word of knowledge peculiar to a prophet, or that lower degree of inspiration and teaching of the deacon or evangelist. See on ch. xii. 28.

Ver. 11. βάρβαρος. See on Acts xxviii. 1.

Ver. 13. ἵνα διερμηνεύ. So as to interpret. The sense is indicated by what follows, and so ἵνα is used in Luke ix. 45, et alibi.

Ver. 16. τοῦ ἰδιώτου. One unacquainted with the language spoken. See on Acts iv. 13; and of the word Ἀμήν on Matt. v. 17.

Ver. 19. κατηχήσω. See on Luke i. 3.

Ver. 20. μὴ παιδία γίνεσθε κ. τ. λ. The apostle alludes to the childishness of speaking without any advantageous result; and to the evil temper (κακία) with which the exercise of spiritual gifts had been accompanied.—Of τέλειος see on Matt. xix. 21. Here it means a full-grown man.

σίν· ἀλλὰ τῇ κακίᾳ νηπιᾶζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. Ἐν τῷ²¹
νόμῳ γέγραπται, “Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις,
λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ’ οὕτως εἰσακούσονται μου, λέγει Κύ-
ριος.” Ὡστε αἱ γλώσσαι εἰς σημεῖον εἰσὶν, οὐ τοῖς πιστεύουσιν, ἀλλὰ²²
τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύ-
ουσιν. Εἰάν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες²³
γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι
μαίνεσθε; εἰάν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος ἢ²⁴
ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, καὶ οὕτω τὰ²⁵
κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω, πειθὼν ἐπὶ
πρόσωπον, προσκυνήσει τῷ Θεῷ ἀπαγγέλλων ὅτι ὁ Θεὸς οὕτως ἐν
ὕμῳ ἐστι.

Τί οὖν ἐστίν, ἀδελφοί; Ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν²⁶
ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει·
πάντα πρὸς οἰκοδομὴν γενέσθω. Εἴτε γλῶσση τις λαλεῖ κατὰ δύο ἢ²⁷
τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμηνεύετω. Ἐάν δὲ²⁸
μὴ ᾗ διερμηνευτῆς σιγάτω ἐν ἐκκλησίᾳ· ἐαυτῷ δὲ λαλείτω καὶ
τῷ Θεῷ. Προφητῇ δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρι-²⁹
νέτωσαν· εἰάν δὲ ἄλλῃ ἀποκαλυφθῇ καθημένῃ, ὁ πρῶτος σιγάτω.³⁰
Δύνασθε γὰρ καθ’ ἓνα πάντες προφητεύειν, ἵνα πάντες μαθησώμεθα,³¹
καὶ πάντες παρακαλῶμεθα· καὶ πνεύματα προφητῶν προφήταις ὑπο-³²
τάσσεται· οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεός, ἀλλ’ εἰρήνης, ὡς ἐν³³
πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων. Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλη-³⁴
σίαις σιγάτωσαν· οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ’ ὑποτάσ-
σεσθαι, καθὼς, καὶ ὁ νόμος λέγει, Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ³⁵
τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχροὺς γὰρ ἐστὶ γυναῖξιν ἐν ἐκ-

Ver. 26. καὶ οὕτω. Omitted in the beginning of the verse, by G. K. S.—26. G. K. S. γινέσθω.

Ver. 21. νόμῳ. See on John x. 34. The citation, which is applied to the misapplication of the gift of tongues, is from Isa. xxviii. 11, 12.

Ver. 24. ἐλέγχεται. He is convinced by the inspired teachers speaking in his own tongue.—ἀνακρίνεται. He is led to examine the arguments adduced.

Ver. 26. ψαλμὸν ἔχει, κ. τ. λ. Whatever gift each individual possessed, it was to be exercised with a view to edification.

Ver. 27. κατὰ δύο ἢ τρεῖς. So again in ver. 29. To prevent confusion, only two or three were to speak during one meeting, and each by turns.

Ver. 28. σιγάτω. Scil. ὁ λαλῶν γλώσσας.

Ver. 29. διακρίνέτωσαν. This refers to the gift of discerning of spirits.

Ver. 30. ὁ πρῶτος σιγάτω. Let the first speaker conclude without interruption; and, when he is silent, let the other begin.

Ver. 32. ἢ πνεύματα προφητῶν κ. τ. λ. Some suppose this to mean, that the gift of prophecy was under the control of the person inspired; but the want of the article shows that different prophets are intended, and that each was to give place to the other, without disorder and confusion.

Ver. 33. ὡς ἐν ἐκκλησίαις κ. τ. λ. As the Corinthians were not the first Christian church, either in point of time or privileges (ver. 36), they were not entitled to depart from the general practice of other communities.

Ver. 34. αἱ γυναῖκες κ. τ. λ. See on ch. xi. 4.—With ὑποτάσσεσθαι supply ἐ-
λίσσονται.

36 κλησία λαλεῖν. Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξηλθεν; ἡ εἰς ὑμᾶς
37 μόνους κατήντησεν; Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς,
38 ἐπιγινώσκτω ἂν γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί· εἰ δέ τις
39 ἀγνοεῖ, ἀγνοεῖτω. Ὡστὲ, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ
40 λαλεῖν γλώσσαις μὴ κωλύετε πάντα εὐσχημόνως καὶ κατὰ τάξιν
γενέσθω.

1 15. ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον, ὃ εὐηγγελισάμην
2 ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ καὶ σώζεσθε, (τίνι
λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,) ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε.
3 Παρίδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς
4 ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς· καὶ ὅτι ἐτάφη,
5 καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς· καὶ ὅτι ὤφθη
6 Κηφᾷ, εἴτα τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς
ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν.
7-8 Ἐπειτα ὤφθη Ἰακώβῳ· εἴτα τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάν-
9 των, ὥσπερ ἐν τῷ ἐκτρώματι, ὤφθη καμοί. Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος
τῶν ἀποστόλων· ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα
10 τὴν ἐκκλησίαν τοῦ Θεοῦ· χάριτι δὲ Θεοῦ εἰμὶ ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ
ἡ ἕς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα·
11 οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. Εἴτε οὖν ἐγὼ, εἴτε
12 ἱκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε. Εἰ δὲ Χριστὸς
κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι

Ver. 37. τοῦ Κυρίου. G. K. S. are without the article.—40. G. K. S. πάντα δὲ εὐσχ.
CHAR. XV. Ver. 8. τῷ ἐκτ. K. has τῷ, i. e. τίνι.

Ver. 37. εἰ τις δοκεῖ κ. τ. λ. This is directed against the false teachers. None who were really inspired would doubt the authority of the apostle's injunctions.

CHAR. XV. Ver. 2. σώζεσθε. Ye are placed in a state of salvation; as in Acts ii. 47. Rom. x. 9. The ensuing clause, τίνι—κατέχετε, is parenthetical. It should seem that the Sadaucal disbelief of a resurrection, which was also taken up by some of the early heretics, had infected the church of Corinth; and the apostle now proceeds to adduce the evidences of eye-witnesses to the resurrection of Christ, as the preliminary proof of a general resurrection.

Ver. 8. ἐν πρώτοις. Among the first rudiments of the Gospel; subaud. στοιχείοις. Compare Heb. vi. 1. For the Scriptures referred to see Ps. xvi. 8, sqq. xxii. 16. Esmi. liii. 4, sqq. Dan. ix. 24. It is nowhere absolutely predicted that Christ would rise on the third day; but of this fact Jonah was a type. (Matt. xii. 40.) Compare Hos. vi. 2.

Ver. 5. δώδεκα. This number is merely used as being the original complement of the apostles.

Ver. 6. ἐκοιμήθησαν. Are dead: as in 1 Cor. xi. 30.

Ver. 8. ὥσπερ ἐν τῷ ἐκτρώματι. Properly the word ἐκτρώμα is an abortion: or, as explained in Job iii. 16. Eccles. vi. 3. 5. LXX., that which never sees the light. It is difficult to reconcile this sense with the present context; and Theophylact says, but without any authority for the assertion, that it means a last child, and, as such, a weak one. In any case it is indicative of St. Paul's humility, with reference to his late conversion. As to the irregularity in the use of the article, it may merely have the effect of making the term appertain to himself. See Gr. Gr. § 30. Obs. 5.

Ver. 11. ἡς ἱκεῖνοι. Scil. ἱκοπίασαν. All the apostles preached the doctrine of the resurrection, as a fundamental article of belief.

ἀνάστασις νεκρῶν οὐκ ἔστιν ; Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ 13
Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κή- 14
ρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν· εὐρισκόμεθα δὲ καὶ ψευδο- 15
μάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν
Χριστὸν, ὃν οὐκ ἤγειρεν, εἰπερ ἄρα νεκροὶ οὐκ ἐγείρονται. Εἰ γὰρ 16
νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ 17
ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἔστι ἐν ταῖς ἁμαρτίαις ὑμῶν· ἄρα 18
καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. Εἰ ἐν τῇ ζωῇ ταύτῃ ἤλπι- 19
κότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεινότεροι πάντων ἀνθρώπων ἐσμὲν.
Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων 20
ἐγένετο. Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάσ- 21
τασις νεκρῶν. Ὡς περ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω 22
καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. Ἐκαστος δὲ ἐν τῷ ἰδίῳ 23
τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ
εἴτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ, ὅταν 24
καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· δεῖ γὰρ αὐ- 25
τὸν βασιλεῖν, “ ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας
αὐτοῦ.” Ἐσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. “ Πάντα γὰρ ὑπέτα- 26
ξεν ὑπὸ τοὺς πόδας αὐτοῦ.” Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, ὁπλὸν
ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· ὅταν δὲ ὑποταγῇ αὐτῷ τὰ 28
πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ
πάντα, ἵνα ᾧ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. Ἐπεὶ τί ποιήσουσιν οἱ βατ- 29
τιζόμενοι ὑπὲρ τῶν νεκρῶν ; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βατ-

Ver. 14. G. S. κενὸν ἄρα καὶ τὸ κ.—20. ἐγένετο. Omitted by G. K. S.—29. βατ-
τιζονται ὑπὲρ τ. ν. G. K. S. ὑπὲρ αὐτῶν.

Ver. 13. εἰ δὲ ἀνάστασις κ. τ. λ. From Christ's resurrection the apostle argues that a general resurrection is not impossible: and, as God would not have raised an impostor, the promise of Christ, attested by his apostles, proves its certainty.

Ver. 15. κατὰ τοῦ Θεοῦ. Concerning God. So Xen. Ap. Soc. c. 13. ψεύδεσθαι κατὰ τοῦ Θεοῦ.

Ver. 17. ἔτι ἔστι κ. τ. λ. Ye are still subject to the penalty of sin: as the connexion between the doctrine of the atonement and a resurrection to eternal life is inseparable.

Ver. 19. εἰ ἐν τῇ ζωῇ κ. τ. λ. Namely, because of the persecutions to which the hopes of the Gospel exposed them in this life: for, with respect to futurity, all mankind would then be in the same condition.

Ver. 20. ἀπαρχή. Christ rose on that day, on which the first fruits of the harvest were offered (Levit. xxiii. 10).

Ver. 23. ἰδίῳ τάγματι. Compare 1 Thim. iv. 14, sqq. The wicked will probably be raised last in order. See on 1 Cor. vi. 2.

Ver. 24. τὴν βασιλείαν. His mediatorial kingdom; for of his kingdom of glory there will be no end. The next clause most probably refers to the dominion and power of Satan. See Eph. vi. 12. Col. ii. 15. Of the verb καταργεῖν see on Luke xiii. 7. There is a reference in the next verse, or rather a citation from Ps. cx. 1.

Ver. 27. εἰπῇ. Scil. ὁ προφήτης. See Ps. viii. 7.

Ver. 28. τὰ πάντα ἐν πᾶσιν. The expression indicates the perfect happiness of glorified saints, in communion with the Triune God.

Ver. 29. ἑτέρι. Else; otherwise: which sense the context will also bear in Rom. xi. 6. 22. 1 Cor. v. 10. vii. 14, et alibi. The subject now reverts to ver. 22. Among the various interpretations of this difficult text, the

30 γίζονται ὑπὲρ τῶν νεκρῶν; τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
 31 Καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ
 32 Ἰησοῦ τῷ κυρίῳ ἡμῶν. Εἰ κατὰ ἄνθρωπον ἐθριομάχησα ἐν Ἐφέσῳ,
 τί μοι τὸ ὄφελος; Εἰ νεκροὶ οὐκ ἐγείρονται, “φάγωμεν καὶ πίωμεν, αυ-
 33 ριον γὰρ ἀποθνήσκομεν.” Μὴ πλανᾶσθε. “Φθίρουσιν ἦθη χρήστ’
 34 ομιλίας κακαί.” Ἐκνήψατε δικαίως, καὶ μὴ ἀμαρτάνετε· ἀγνωσίαν
 γὰρ Θεοῦ τινὲς ἔχουσι· πρὸς ἐντροπὴν ὑμῖν λέγω.
 35 Ἀλλ’ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;
 37 Ἄφρον, σὺ ὁ σπείρεις, οὐ ζωοποιεῖται, εἰ μὴ ἀποθάνῃ· καὶ ὁ σπείρεις,
 οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σί-
 38 του ἢ τινος τῶν λοιπῶν· ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα, καθὼς ἠθέλησε,
 39 καὶ ἐκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα. Οὐ πᾶσα σὰρξ, ἡ αὕτη σὰρξ·
 ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ
 40 ἰχθύων, ἄλλη δὲ πτηνῶν. Καὶ σώματα ἐπουράνια, καὶ σώματα
 ἐπίγεια· ἄλλ’ ἐτέρα μὲν ἢ τῶν ἐπουρανίων δόξα, ἐτέρα δὲ ἢ τῶν
 41 ἐπιγείων. Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα
 42 ἀστέρων· ἀστὴρ γάρ ἀστέρος διαφέρει ἐν δόξῃ. Οὕτω καὶ ἡ ἀνά-
 στασις τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
 44 ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευ-
 45 ματικόν. Ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν· οὕτω
 καὶ γέγραπται, “Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν

Ver. 33. R. S. K. χρηστὰ *contra metrum*.—39. σὰρξ, ἀνθρώπων. G. S. omitt σὰρξ
 in this place; and K. puts it within brackets.—44. Codd. A. B. C. D. εἰ ἔστιν
 σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν, omitting σῶμα.

simplest and the most probable seems to be, that ὑπὲρ νεκρῶν is put elliptically, for ὑπὲρ τῆς ἀναστάσεως τῶν νεκρῶν, in allusion to the profession, made at baptism, of a belief in the resurrection.

Ver. 31. ἀποθνήσκω. *I am in danger of death.* We should render ὑμετέραν καύχησιν, *my boasting of you*; i. e. the cause of boasting which your conversion affords.

Ver. 32. ἐθριομάχησα. Some understand this *figuratively*; but it is highly probable that St. Paul was literally exposed to wild beasts at Ephesus. Compare 2 Cor. i. 8. 2 Tim. iv. 17. See also on 1 Cor. iv. 9.—The clause φάγωμεν κ. τ. λ. is from Isa. xxii. 13.

Ver. 33. φθίρουσιν ἦθη κ. τ. λ. This admonition, which is a Tragic Trimeter Iambic, is supposed by some to have been borrowed from Menander, by others from Euripides. Hence perhaps Juv. Sat. II. *Aspice fœd facient commercia!*

Ver. 34. δικαίως. *As you ought.* The word ἀγνωσία may possibly refer to the

Gnostic heresy; and the apostle urges them to evince a *real knowledge* of God, by accepting the doctrine of the resurrection.

Ver. 36. ὁ σπείρεις, κ. τ. λ. From the analogy of *seed sown*, the apostle replies to the twofold objection in the preceding verse, that it is no more difficult to revivify a dead body, than to reproduce the ear of corn from the grain left to rot in the earth; and as the grain reproduced is the same in *nature*, though not in *substance*, so the same body will rise, but greatly altered in appearance.

Ver. 30. οὐ πᾶσα σὰρξ, κ. τ. λ. There will be as great a difference between the dead and the raised body, as between the *flesh* of different animals, and the *glory* of the different heavenly bodies. There may also be a reference to the different degrees of glory, with which different degrees of virtue will be invested.

Ver. 45. γέγραπται. Gen. ii. 7. Christ is called the second *Adam*, as being the anti-type of the first, and the restorer of those privileges which mankind had lost by the fall.

ζώσαν, ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιούν. Ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ. Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φερόμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. Ἰδοὺ, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, ἐν ἀτόμῳ, ἐν ριπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα. Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. Ὅταν τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, “Κατεπόθη ὁ θάνατος εἰς νίκος.” “Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ, σου, ἡ δύναμις τῆς ἀμαρτίας, ὁ νόμος· τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῇ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

16. ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθίτω, θησαυρίζων ὃ τι ἂν ἐνδύται, ἵνα μὴ, ὅταν ἔλθω, τότε λογίαι γίνωνται. Ὅταν δὲ παραγένωμαι, οὗς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· ἐὰν δὲ ᾗ ἄξιον τοῦ καμῆ πορευεσθαι, σὺν ἐμοὶ πορεύσονται. Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω,

Ver. 47. ὁ Κύριος. Omitted in many copies, and probably interpolated.

Compare Rom. iv. 14. The last clause is founded upon what Christ says of himself in John v. 21, *agg.*

Ver. 48. οἷος ὁ χοϊκός, κ. τ. λ. Whereas the earthy body, taken from the dust of the ground, must needs be frail and perishable; the heavenly body, on the other hand, will partake of the immortal nature of him by whom we inherit eternal life.

Ver. 52. ἐν ἀτόμῳ. Scil. χρόνῳ. Before *σαλπίζει* understand *σάλπιγγε*.

Ver. 54. λόγος γεγραμμένος. The citations are from Isa. xxv. 8. Hos. xiii. 14.

Ver. 56. τὸ δὲ κέντρον κ. τ. λ. It is sin against which the law has denounced vengeance, which gave death its bitterness, and

from which the atonement of Christ has delivered us.

CHAP. XVI. *Ver. 1. λογίας. A charitable contribution: from λίγναι, to collect.* Possibly this was another point upon which the Corinthians had consulted St. Paul. The charges, to which he alludes, are not contained in the Epistle to the Galatians, but were probably given in his passage through Galatia (*Acti xvi. 6*).

Ver. 2. ὃ τι ἂν ἐνδύται. Acti xi. 22. καθὼς ἠέπορετό τις.—Of the expression *μία σαββάτων*, see on *Matt. xxviii. 1*.

Ver. 3. δι' ἐπιστολῶν. This must be joined with *πέμψω*, not with *δοκιμάσητε*, as in the E. T.—By *χάρις* is meant a contribution. See on 2 Cor. viii. 1.

6 (Μακεδονίαν γὰρ διέρχομαι) πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἥ καὶ
7 παραχειμᾶσω, ἵνα ὑμεῖς με προπέμψητε, οὐ εἰδὼ πορεύεσθαι. Οὐ θέλω
γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς
8 ὑμᾶς, εἰὰν ὁ Κύριος ἐπιτρέπῃ. Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεν-
9 τηκοστῆς· θύρα γάρ μοι ἀνέωγε μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι
πολλοί.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς·
τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ. Μήτις οὖν αὐτὸν ἐξ-
11 ουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκ-
12 δεύομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ δὲ Ἀπολλῶ τοῦ ἀδελ-
φοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·
καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ, ὅταν εὐκαιρήσῃ.
14 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. Πάντα
ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, (οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν
ἀταρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·)

16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργούντι

17 καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου

18 καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπασαν

γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. Ἐπιγινώσκετε οὖν τοὺς τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. Ἀσπάζονται ὑμᾶς ἐν Κυ-
ρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

20 Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν

φιλήματι ἁγίῳ.

22 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Εἴ τις οὐ φιλεῖ τὸν κύριον

23 Ἰησοῦν Χριστὸν, ἦτω ἀνάθεμα, μαρاناθά. Ἡ χάρις τοῦ κυρίου Ἰησοῦ

24 Χριστοῦ μετὰ ὑμῶν· ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

Ἀμήν.

[Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ, καὶ

Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου.]

Ver. 7. G. K. S. ἐλπίζω γάρ.—24. Ἀμήν. Enclosed by K. in brackets.

Ver. 6. παραχειμᾶσω. See Acts xx. 3. His intention of remaining at Ephesus until the Pentecost was prevented by the riot (Acts xix. 23, seq.).—Of the phrase θύραν ἀνοίγειν (ver. 9), see on Acts xiv. 27. The epithet ἐνεργής may be rendered *effective*. Compare Heb. iv. 12.

Ver. 10. ἀφόβως. The reason for this was probably his youth. See 1 Tim. iv. 12.

Ver. 11. ἀδελφῶν. Timothy and Erastus. See Acts xix. 22.

Ver. 12. οὐκ ἦν θέλημα. It was not his intention.

Ver. 17. ὑστέρημα. The deficiency of

communication between the apostle and his converts.

Ver. 19. τῇ κατ' οἶκον αὐτῶν ἐκκλ. Compare Rom. xvi. 3.

Ver. 22. ἀνάθεμα, μαρاناθά. This was the most severe form of excommunication among the Jews. The expression μαρὰν ἀθά means the *Lord come!*; and those against whom the curse was denounced, had no hope of restoration to the church before the coming of the Lord to judgment. St. Paul adopts the form to express the deserved punishment of those who reject the Gospel. See also on Rom. ix. 3.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΚΟΡΙΝ- ΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

[Although the former Epistle had not been without its beneficial effects, and the excommunication of the incestuous person had produced a disposition, on the part of the majority, to bow to St. Paul's authority, still there were many who adhered to their false teachers, and rejected the Apostle with contempt. The account of this state of affairs he received from Titus in Macedonia (2 Cor. vii. 6), whither he had gone after waiting anxiously for his arrival at Tross (ii. 12); and this Epistle was forthwith dispatched, probably from Philippi (ix. 2), in consequence of the information which he had received. Its main object is to refute the charges of *levity*, *tyranny*, and *pride*, which had been brought against him; and in the course of it he exhorts them to complete the contribution which they were making for the Christians in Judæa (viii. ix), and apologizes for some personal defect, for which his adversaries had endeavoured to bring him into derision (x. 10). Titus and his associates carried it to Corinth in the beginning of A. D. 58, about a year after the date of the First Epistle. There has never been a doubt of its genuineness and authenticity, which are attested by citations and references to be found in the writings of the same Fathers, upon whose authority the other Epistle is admitted into the Canon.]

1. ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ,¹
καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὓσῃ ἐν Κορίνθῳ.
σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· χάρις ὑμῖν καὶ²
εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,³
ὁ πατὴρ τῶν οἰκτιρῶν καὶ Θεὸς πάσης παρακλήσεως, ὁ παρα-⁴
καλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρα-
καλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως, ἧς παρακαλούμεθα⁵
αὐτοὶ ὑπὸ τοῦ Θεοῦ· ὅτι, καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ
εἰς ἡμᾶς, οὕτω διὰ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.
Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς⁶
ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πασ-
χομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτη-
ρίας· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι, ὥσπερ κοι-⁷

Ver. 7. καὶ ἡ ἐλπίς ἡμ. β. ὑπ. ὑμῶν. 8. places this clause after πάσχομεν (ver. 6), where the context seems to require it; the *confident hope* that his example would enable the converts to bear their afflictions patiently, being thus opposed to the *certainly* that

CHAP. I. Ver. 5. παθήματα τοῦ Χριστοῦ. *Suffering for the sake of Christ.* Compare Col. i. 24. The apostle commences by thanking God for the consolations afforded him under his afflictions, more especially as they were the means of his administering to the comforts of others.

- 3 νωνοὶ ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως. Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἔβαραίθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχέκαμεν, ἵνα μὴ πεποιθότες ὦμεν
- 10 ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύεται, εἰς ὃν ἡλπίκαμεν ὅτι καὶ
- 11 ἔτι ῥύσεται, συννυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δέήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.
- 12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως
- 13 δὲ πρὸς ὑμᾶς. Οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἡ ἁ ἀναγινώσκετε, ἡ καὶ ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἔως τέλους ἐπιγινώσθε, καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἴσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.
- 15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα
- 16 δευτέραν χάριν ἔχητε· καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προ-
- 17 πεμφθῆναι εἰς τὴν Ἰουδαίαν. Τοῦτο οὖν βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἡ ἁ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα
- 18 ᾗ παρ' ἐμοὶ τὸ ναί, ναί, καὶ τὸ οὐ, οὐ; Πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος
- 19 ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναί καὶ οὐ. Ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰη-

God will give them comfort. Thus also the anacoluthon in the nominative *εἰδότες* is avoided. G. K. *σωτηρίας*· εἰτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλ. τῆς ἰνεργ. ἐν ὑπομ. τ. αὐτ. παθημάτων, ὣν καὶ ἡμεῖς πάσχομεν (καὶ ἡ ἐλπίς ἡμῶν β. ὑπ. ὑμῶν)· εἰδότες ὅτι, κ. τ. λ. So Codd. Alex. &c.—8. AL. *περὶ τῆς θλίψεως*.—17. S. *βουλευόμενος*.—18. *ἐγένετο*. S. *ἔστι*.

Ver. 8. *ὑπὲρ τῆς θλίψεως*. Concerning the affliction. See Gr. Gr. § 64. Obs. 3.—The persecution, to which the apostle alludes, is probably the same which he mentions in 1 Cor. xv. 32.

Ver. 9. *ἀπόκριμα*. The sentence which he had anticipated.

Ver. 11. *προσώπων*. *Persons*. The text attests the efficacy of public prayer; and enjoins the duty of public thanksgiving.

Ver. 12. *ἡ γὰρ καύχησις κ. τ. λ.* It seems that St. Paul had been charged with levity, in deferring his purposed visit to Corinth (1 Cor. xvi. 5); and with reference to this charge he assures the converts, on the testimony of his conscience, that he can boast of having acted towards them upon all occasions with that sincerity which God approved, and of which his spiritual gifts were the evidence.

Ver. 13. *ἀλλ' ἡ ἁ ἀναγ. ἡ ἁ ἐπιγ.* Except what you read, and understand: i. e. what I write has no other than its plain and literal signification. See on 1 Cor. iii. 5.

Ver. 14. *ἀπὸ μέρους*. Some part of you: as in Rom. xv. 15.

Ver. 17. *το ναί, ναί, καὶ τὸ οὐ, οὐ*. See on Matt. v. 37. The particles express the same sense, whether doubled or single (ver. 18); viz. that he did not say *yea* and *may* as mere words of course: and, although his intended visit was frustrated, yet the word of God which he had preached was immutable, and was the seal and pledge of his fidelity.—Of the verb *σφραγίζεσθαι* (ver. 22), see on John iii. 32. The word *ἀρραβών*, whence the Latin *arrabon*, is in fact a Hebrew noun, signifying a *pledge to fulfil a contract* (Gen. xxxviii. 17).

σοὺς Χριστοὺς, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σαλουανῶ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι Θεοῦ ἐν αὐτῷ τῷ ναὶ, καὶ ἐν αὐτῷ τὸ Ἀμήν, 20 τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν τὸν, καὶ χρίσας ἡμᾶς, Θεός· ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς 22 τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, 23 ὅτι φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον· οὐχ ὅτι κυριεύω- 24 μεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε. Ἐκρίνα δὲ ἐμαντῶ τοῦτο, τὸ μὴ πάλιν ἐλ- 2 θεῖν ἐν λύπῃ πρὸς ὑμᾶς. Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ ἐν- 2 φραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; Καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, 3 ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. Ἐκ γὰρ πολλῆς 4 θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύνων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους (ἵνα 5 μὴ ἐπιβαρῶ) πάντας ὑμᾶς. Ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὕτη ἡ 6 ὑπὸ τῶν πλειόνων· ὥστε τὸναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ 7 παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. Διὸ 8 παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· εἰς τοῦτο γάρ καὶ ἔγρα- 9 ψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. Ὡς δέ 10 τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ εἴ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ 11 Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

Ver. 20. καὶ ἐν αὐτῷ τῷ. Ἀ. AL διὸ καὶ δι' αὐτοῦ τὸ Ἀ. CHAR. II. Ver. 10. καὶ γὰρ ἐγώ, κ. τ. λ. G. K. 8. καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἰ τι κεχάρισμαι, δι' ὑμᾶς κ. τ. λ.

Ver. 24. κυριεύωμεν. This verb denotes an assumption of arbitrary power (*Luke xxii. 25*); and the meaning is, *I delayed my visit in order to avoid the exercise of my apostolical authority; not that I would tyrannize over your faith, but so confirm you in it as to render it a source of pure joy, and the earnest of your future salvation.*

CHAR. II. Ver. 3. ἔγραψα τοῦτο αὐτό. This refers particularly to his injunction respecting the case of incest (*1 Cor. v. 5. 13*); and to his exhortations generally in the first Epistle. The apostle had hoped that such a reformation would be effected by his former letter, that he might have no cause for sorrow, when again he came among them; and the sorrow which he had caused to the sinner might be a source of joy to himself, in witnessing his repentance.

Ver. 5. οὐκ ἐμὲ λελύπηκεν. Supply *μένον*. The words ἵνα μὴ ἐπιβαρῶ, *that I may not exaggerate*, are parenthetical; and πάντας ὑμᾶς is explained by πλειόνων (*scil. συναχθέντων*) in the next verse. Compare *1 Cor. v. 4.*

Ver. 8. κυρῶσαι. To confirm his recommendation into the fellowship of the church. So the verb is used in *Thucyd. VIII. 69.*

Ver. 9. ἵνα γνῶ τὴν δοκιμὴν κ. τ. λ. My object was to make proof of your obedience to my apostolical authority; and I am now equally disposed with yourselves to remit the punishment: more especially as Satan might take advantage of an extreme severity to ensnare others into crime. The verb πλεονεκτεῖν (*ver. 11*), signifies to draw into a snare; and so *Plutarch. Paral. p. 307. πλεονεκτούμενος ὑπὸ τῶν πολεμίων.*

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ
 13 θύρας μοι ἀνεργμένης ἐν Κυρίῳ, οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματι
 14 μου, τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐ-
 15 τοῖς, ἐξῆλθον εἰς Μακεδονίαν. Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε
 16 θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ
 17 φανερῶντι δι' ἡμῶν ἐν παντὶ τόπῳ· ὅτι Χριστοῦ εὐωδία ἐσμέν τῷ
 18 Θεῷ, ἐν ταῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις· οἷς μὲν ὁσμὴ θανά-
 19 του εἰς θάνατον, οἷς δὲ ὁσμὴ ζωῆς εἰς ζωὴν. Καὶ πρὸς ταῦτα τίς
 20 ἱκανός; Οὐ γάρ ἐσμεν ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον τοῦ
 21 Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ
 22 Θεοῦ, ἐν Χριστῷ λαλοῦμεν. Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν;
 23 εἰ μὴ χρῆζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἡ ἐξ
 24 ὑμῶν συστατικῶν· Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν
 25 ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγνωσκομένη ὑπὸ πάντων
 26 ἀνθρώπων· φανερούμενοι ὅτι ἐστὶ ἐπιστολὴ Χριστοῦ διακονηθεῖσα
 27 ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος,
 28 οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναίς. Πειποί-
 29 θησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· οὐχ ὅτι
 30 ἱκανοί ἐσμεν ἀφ' ἑαυτῶν λογίσασθαι τι ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης
 31 ἡμῶν ἐκ τοῦ Θεοῦ, ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης,

Ver. 1. G. K. S. ἡ μὴ χρῆζομεν κ. τ. λ.

Ver. 13. τῷ μὴ εὐρεῖν κ. τ. λ. His regret at not meeting with Titus at Troas, from whom he expected to learn the state of their affairs, was a further proof of the apostle's anxiety for the welfare of the Corinthians.

Ver. 14. θριαμβεύοντι. The apostle refers to the gratifying report which he eventually received from Titus (2 Cor. vii. 6). In Col. ii. 15, θριαμβεύειν signifies to lead in triumph; but here it rather means to make to triumph, as in Eur. Herc. F. 1596. The metaphor is still preserved in the word ὁσμὴ, with reference to the perfumes and flowers which, during a triumph, were thrown into the car of the victor. See Ovid. Tris. IV. 2. 29.

Ver. 15. εὐωδία. This word is not a continuation of the preceding metaphor, which seems to have suggested to the mind of the apostle the rabbinical maxim, that the Law was a savour of life to Israel; but a savour of death to the Gentiles. It is quite in St. Paul's manner thus to go off at a word. Compare 2 Cor. iii. 3. 13.

Ver. 16. ἀ πρὸς ταῦτα τίς ἱκανός; A parenthetical acknowledgment of human insufficiency without the assistance of God.

Ver. 17. καπηλεύοντες. Adulterating: as vintners do their wine. Thus Isa. i. 22.

LXX. οἱ κάπηλοι σου μίσγουσιν τὸν οἶνον ὕδατι.

CHAP. III. Ver. 1. συστατικῶν ἐπιστολῶν. Letters of commendation. Compare Acts xviii. 27. So Arrian. Epist. II. 3. γράμματα συστατικά. St. Paul observes, that what he had just written was not designed to commend himself to their favour; nor could they suppose it was, as he had no need of any letter of recommendation, like those which the false teachers seem to have produced. These letters were somewhat analogous to the *teseræ hospitatis* of the ancients. See on Hom. II. Z. 215.

Ver. 2. ἡ ἐπιστολὴ κ. τ. λ. The metaphor is somewhat confused; but as the letter is said, in the next verse, to be written by Christ, the meaning seems to be, that the conversion of the Corinthians was the apostle's letter as the bearer, and Christ's, as the writer. With the expression ἐγγεγραμμένη ἐν καρδίαις, compare Deut. vi. 6. xxx. 14. Prov. iii. 1. vii. 3. Pind. Olymp. X. 2. Ter. And. I. 5.

Ver. 4. πεποιθήσιν. That is, the confidence that his own insufficiency (2 Cor. ii. 16) would still be, as it had already been, rendered effectual by the Divine assistance.

οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. Εἰ δὲ ἡ διακονία τοῦ θανάτου, ἐν γράμμασιν ἐντε-
τυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι
τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως διὰ τὴν δόξαν τοῦ προσ-
ώπου αὐτοῦ τὴν καταργουμένην· πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ
πνεύματος ἔσται ἐν δόξῃ; Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως
δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν
δόξῃ. Καὶ γὰρ οὐδὲ δεδοξασται τὸ δεδοξασμένον ἐν τούτῃ τῇ μέρῃ,
ἐνεκεν τῆς ὑπερβαλλούσης δόξης. Εἰ γὰρ τὸ καταργούμενον, διὰ
δόξης, πολλῶ μᾶλλον τὸ μένον, ἐν δόξῃ. Ἐχοντες οὖν τοιαύτην
ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα· καὶ οὐ, καθάπερ Μωσῆς ἐτίθη
κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς
Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. Ἀλλ' ἐκωρώθη τὰ νῶ-
ματα αὐτῶ· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώ-
σει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ
καταργεῖται· ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκειται Μωσῆς, κά-
λυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς
κύριον, περιαιρεῖται τὸ κάλυμμα. Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν
οὗ δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. Ἡμεῖς δὲ πάντες ἀνακεκα-
λυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν ἐ-
κὼνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου

Ver. 10. G. K. S. οὐ δεδοξασται.—14. τῆς σήμερον. S. adds ἡμέρας.

Ver. 6. τὸ γὰρ γράμμα κ. τ. λ. From what follows, it is clear that *γράμμα* and *πνεῦμα* here imply the *Law* and the *Gospel* respectively; of which the former denounced death against the disobedient, and the latter promised eternal life through faith in Christ.

Ver. 7. διὰ τὴν δόξαν. See Exod. xxiv. 29. If the circumstances attending the delivery of the Law were glorious, notwithstanding the penalty of death attached to its violation, and its own temporary duration, surely the abiding glory of the Gospel, displayed in the descent of the Holy Ghost, is far more transcendent.

Ver. 10. ἐν τούτῳ τῇ μέρῃ. In this respect; i. e. its apparent glory was, in fact, nothing, in comparison of that which so far surpassed it. Compare 2 Cor. ix. 3. Col. ii. 16.

Ver. 11. διὰ δόξης. The sense must be supplied from the context. If that which was merely temporary was delivered with glory, much more shall that which is permanent abide in glory.

Ver. 12. ἐλπίδα. The hope suggested by

the superior advantage and perpetuity of the Gospel.

Ver. 13. ἡ οὐ, κ. τ. λ. That is, we speak plainly, and not in types and shadows, as under the Law: of which the veil worn by Moses, was a figure. In Rom. x. 4, Christ is called τὸ τέλος τοῦ νόμου. The mention of the veil evidently suggested the allegory in the following verses, in which there is probably an allusion to the custom of putting a veil on the face of the person who read the Law in the synagogue. This the apostle converts into an emblem of the blindness of the Jews in rejecting Christ.

Ver. 16. ἡνίκα δ' ἂν ἐπιστρέψῃ κ. τ. λ. As Moses took the veil off his face when he turned towards God; so, when the Jews turn to Christ, will the veil be removed from their hearts.

Ver. 17. ὁ δὲ κύριος κ. τ. λ. The Lord, i. e. Christ, is the author of that spiritual religion, which gives freedom from legal bondage; so that Christians see clearly, as in a mirror, the glory of the Gospel, being transformed by his Spirit into the image of his purity here, and of his glory hereafter.

4 πνεύματος. Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεή-
 2 θημεν, οὐκ ἐκκακοῦμεν, ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης,
 μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ
 Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς
 3 πάσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ. Εἰ δὲ καὶ
 ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ
 4 κεκαλυμμένον· ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ
 νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ
 5 εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. Οὐ
 γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δὲ,
 6 δούλους ὑμῶν διὰ Ἰησοῦν· ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμ-
 ψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως
 τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερ-
 8 βολὴ τῆς δυνάμεως ᾗ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ θλιβόμενοι,
 9 ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διω-
 κόμενοι, ἀλλ' οὐκ ἐγκαταλείπομενοι· καταβαλλόμενοι, ἀλλ' οὐκ
 10 ἀπολλύμενοι· πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι
 περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.
 11 Αἶ ἐγὼ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν,
 ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν· ὥστε
 12-13 ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἐχοντες δὲ τὸ
 αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, “Ἐπίστευσα,
 14 διὸ ἐλάλησα” καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· εἰδότες ὅτι ὁ

Ver. 4. μὴ αὐγάσαι αὐτοῖς. G. K. S. omit the pronoun.—10. κυρίου. Omitted by G. S.; and bracketed by K.—12. ὁ μὲν θάν. The same are without μὲν.

CHAP. IV. Ver. 1. διακονίαν ταύτην. This connects with chap. iii. 12. Of the verb ἐκκατεῖν, see on Luke xviii. 1.

Ver. 2. τὰ κρυπτὰ τῆς αἰσχύνης. The secret and deceitful practices which were a disgrace to the false teachers, whereas St. Paul's open dealing recommended him to the consciences of all thinking men; and the plainness with which he delivered the simple truths of the Gospel, ensured its acceptance by all who were not perversely blind, and self-doomed to destruction.

Ver. 4. ὁ Θεὸς τοῦ αἰῶνος τ. See on John xii. 31.

Ver. 6. ὃς ἔλαμψεν. Supply οὗτός ἐστι. There is an evident allusion to Gen. i. 3.

Ver. 7. ὀστρακίνοις. Properly testaceous; from ὀστρακον, a shell; hence, metaphorically, weak, fragile. In allusion to the obstacles thrown in the way of his ministry, the

apostle argues that the Gospel treasure was entrusted to the weak and illiterate, instead of the great and wise, lest its success might be attributed to men instead of God. The figures employed in vv. 8, 9, are borrowed from the straits to which an army is reduced, when closely pressed by an enemy.

Ver. 10. πάντοτε τὴν νέκρωσιν κ. τ. λ. As the apostles' sufferings were in conformity with those of Christ, so their preservation from them was a proof of his resurrection, and a pledge that those who believed through their preaching would inherit eternal life.

Ver. 13. ἔχοντες δὲ κ. τ. λ. Their exertions rested on a principle of faith analogous to that of David (Ps. cxl. 10); and all their sufferings (ver. 15) were endured for the benefit of the converts, and to add to their number.

ἰγείρας τὸν κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις, πλεονάσασα 15 διὰ τῶν πλεονόντων, τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἐξω ἡμῶν ἄνθρωπος δια- 16 φθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινύεται ἡμέρα καὶ ἡμέρα. Τὸ γὰρ πα- 17 ραυτικά ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκοποῦντων ἡμῶν τὰ βλε- 18 πόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. Οἶδαμεν γὰρ ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν 5 οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομῇ ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποιήτον, αἰώνιον, ἐν τοῖς οὐρανοῖς. Καὶ γὰρ ἐν τούτῳ στενά- 2 ζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθισόμεθα. Καὶ γὰρ οἱ ὄντες ἐν 3 τῷ σκήνει στενάζομεν βαρυνόμενοι, ἐπεὶ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. Ὁ δὲ κατε- 5 γασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός, ὁ καὶ δούς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος. Θαρρύνοντες οὖν πάντοτε, καὶ εἰδότες ὅτι, ἐνδημοῦντες 6 ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου, (διὰ πίστεως γὰρ περιπα- 7 τοῦμεν, οὐ διὰ ἰδδους) θαρρύνομεν δὲ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι 8 ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον.

Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, ἐνάρκω- 9 τοι. αὐτῷ εἶναι. Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθέν 10 τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν. Εἰδότες οὖν 11 τὸν φόβον τοῦ Κυρίου, ἀνθρώπους κείμενοι, Θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. Οὐ γὰρ 12

Ver. 3. ἐνδυσάμενοι. Some MSS. have ἐκδυσάμενοι, which Mill and others approve. 4. AL. ἐν τῷ σκ. τοῦτῳ στεν. β. ἐφ' ᾧ οὐ κ. τ. λ.—12. οὐ γὰρ π. Some MSS. omit γὰρ; and so again in ver. 21.

Ver. 16. ὁ ἐξω ἄνθρωπος. Here the *body* as opposed to the *spirit*, seems to be intended. Compare *Rom.* vii. 22.

Ver. 17. καθ' ὑπ. εἰς ὑπερβολὴν. *Hyperbole upon hyperbole*, would fail to express the degree of happiness in question.

CHAP. V. Ver. 1. οἰκία τοῦ σκήνους. The *body* is called γῆινον σκῆνος by Plato; ἀνθρώπινον σκῆνος by Longinus; and γεωδὲς σκῆνος in *Wisd.* ix. 16. LXX.

Ver. 2. ἐν τούτῳ. Scil. τῷ σκήνει. Compare ver. 4. The metaphor in the verb ἐπενδύσασθαι is somewhat confused between the putting on of a garment, and the entering of a house.—In the next verse εὐρεθισόμεθα must be construed with ἐνδυσάμενοι, as well as with γυμνοί.

Ver. 4. οὐ θέλομεν κ. τ. λ. That is, we

do not wish to die merely to escape affliction, but in order to be invested with immortality.

Ver. 5. εἰς αὐτὸ τοῦτο. This immortality, of which the gift of the Spirit is a pledge. Compare *Rom.* viii. 16. 23. *Eph.* i. 13. iv. 30.

Ver. 6. ἐνδημοῦντες, ἐκδημοῦμεν. These verbs imply *union* and *separation* respectively. Compare *Thucyd.* I. 70. The sense is explained by the next verse, which is parenthetical, and θαρρύνομεν is accordingly repeated in ver. 8.

Ver. 10. τὰ διὰ τοῦ σώματος. Supply *πραττόμενα*, as in *Act.* H. An. V. 26. The verb φανερωθῆναι is used *forensically*, as *comparere* in Latin; and in the next verse it will mean, by an easy transition, to have received a sentence of approval.

πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχή-
 ματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους,
 13 καὶ οὐ καρδίᾳ. Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν.
 14 Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι
 15 ἡ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ
 πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ
 16 αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα
 οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν,
 17 ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. Ὡστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις·
 18 τὰ ἀρχαῖα παρῆλθεν· ἰδοὺ, γέγονε καινὰ τὰ πάντα. Τὰ δὲ
 πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χρισ-
 19 τοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· ὥς ὅτι Θεὸς
 ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς
 τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς κα-
 20 ταλλαγῆς. Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὥς τοῦ Θεοῦ πα-
 ρακαλοῦντος δι' ἡμῶν· δέομεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ·
 21 τὸν γὰρ μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα
 6 ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ. Συνεργοῦντες δὲ καὶ
 παρακαλοῦμεν, μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς·
 2 (λέγει γὰρ, “Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας
 ἐβλήθησά σοι” ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτη-
 3 ρίας·) μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ
 4 διακονία· ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν
 5 ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν

Ver. 17. τὰ πάντα. Omitted in many copies; and probably an interpolation.

Ver. 12. ἵνα ἔχητε. Scil. τί λέγειν. It is probable, from v. 13, that the apostle's enemies had attributed the strong language of his former Epistle to madness.—Of the verb *ἔξιστημεν*, see on Mark iii. 31.

Ver. 14. συνέχει ἡμᾶς. *Moves me, urges me.* Chrysostom: οὐκ ἀφίησιν ἡσυχάζειν μ.—Render πάντες ἀπέθανον, all were liable to death: and compare Rom. v. 12, sqq.—With the expression *ἑαυτοῖς ζῆν* (ver. 15), compare Rom. xiv. 7.

Ver. 16. οὐδ. οἷδ. κατὰ σάρκα. *We make no distinction between Jew and Gentile: as Christ is equally the Saviour of both, though we once regarded him as the Messiah of the Jews only.*—In the first clause of the next verse the auxiliary verb must be twice applied.

Ver. 18. τὰ πάντα. All the benefits of salvation, which are offered freely by God to

those who accept the conditions of the reconciliation effected by the atonement.

Ver. 19. ὥς δτι. *Inasmuch as.* Compare 2 Cor. xi. 21. 2 Thess. ii. 2. The union between God and Christ, expressed by the words Θεὸς ἦν ἐν Χριστῷ, is a proof of Christ's divinity; and so it was regarded by the early Fathers.

Ver. 21. ἁμαρτίαν. *A sin-offering; as in Exod. xxix. 36. Levit. iv. 21. 25. 29. 34.*

CHAP. VI. Ver. 1. συνεργοῦντες. So 1 Cor. iii. 9. Θεοῦ συνεργοί. The citation from Isa. xlix. 8, in ver. 2, represents God as accepting the mediation of Christ; and the apostle shows that the time of acceptance was now ready, and must not be neglected.

Ver. 4. συνιστάντες. Either striving to recommend ourselves (Rom. xvi. 1), or giving proof of our ministerial appointment. Compare Rom. iii. 5. Hesych. *συνιστάνειν* φανερῶν, βεβαιῶν.

πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, ὡς πλάνοι, καὶ ἀληθεῖς ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι ὡς ἀποθνήσκοντες, καὶ ἰδοὺ, ζῶμεν ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι ὡς λυπούμενοι, αἱ δὲ χαίροντες ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

Τὸ στόμα ἡμῶν ἀνέφυγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται. Οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχοις ὑμῶν τὴν δὲ αὐτὴν ἀντιμισθίαν (ὡς τέκνοις λέγω) πλάτυνθητε καὶ ὑμεῖς. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τίς μερίς πιστῷ μετὰ ἀπίστου; τίς δὲ συγκατάθεσις ναῶ Θεοῦ μετὰ εἰδώλων; Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεός, “Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός· καὶ αὐτοὶ ἔσονται μοι λαός.” “Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· καγὼ εἰσδέξομαι ὑμᾶς,” “καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.” Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγωνσίην ἐν φόβῳ Θεοῦ.

Χωρῆσατε ἡμᾶς· οὐδένα ἡδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα

Ver. 15. Χριστῷ. AL Χριστοῦ, and Βελιάλ.

Ver. 5. φυλακαῖς. Though only one imprisonment of St. Paul is mentioned before the date of this Epistle (*Acts* xvi. 23), yet Clemens Romanus speaks of him as ἐπτάκις δίσμα φορέσας (*Epist.* ad Cor. c. 5). Compare also *Rom.* xvi. 7. 2 *Cor.* xi. 23. Theophylact explains ἀκαταστασία by ὅταν μὴ ἔχῃ τις ποῦ στῆ, ἱλαυνόμενος ἐκ τόπου εἰς τόπον.

Ver. 6. γνώσει. See on 1 *Cor.* xii. 28.

Ver. 7. δεικνὼν ἡ ἀριστερῶν. In allusion perhaps to the shield of faith, and the sword of the Spirit. See *Eph.* vi. 16, 17.

Ver. 8. ὡς πλάνοι, ἢ ἀληθεῖς. The meaning is, though represented as impostors, they were nevertheless sincere: and so with the other clauses.—Of the word πλάνος, see on *Matt.* xxvii. 63.

Ver. 11. τὸ στόμα ἡμῶν ἀνέφυγε. Namely, declare my affection for you, which is not diminished, though yours has relaxed towards

me.—With ἀντιμισθίαν (*ver.* 13), supply κατὰ.

Ver. 14. ἑτεροζυγοῦντες. There is perhaps an allusion to the prohibition against yoking together an ox and an ass (*Levit.* xix. 19. *Deut.* xxii. 10). Here the verb is applied to intermarriages between Christians and unbelievers, or rather to any close connexion with heathens whatsoever; inasmuch as no affinity of sentiment or feeling can exist between those who indulge in impurity, and those whose lives (c. vii. 1) ought to be free from every moral stain.

Ver. 15. Βελίαρ. Rendered παράνομος in 1 *Kings* xxi. 10. 18. LXX. It seems to be a name of the devil.

Ver. 16. ναὸς Θεοῦ. Compare 1 *Cor.* iii. 16. vi. 19. The following citations are from *Levit.* xxvi. 12. *Isa.* lli. 11; and probably from 2 *Sam.* vii. 14.

CHAP. VII. Ver. 2. χωρῆσατε ἡμᾶς. Make room for us in your affections. Repeat—

3 ἐπλεονεκτήσαμεν. Οὐ πρὸς κατάκρισιν λέγω· προείρηκα γάρ ὅτι ἐν
4 ταῖς καρδίαις ἡμῶν ἐστε, εἰς τὸ συναποθανεῖν καὶ συζῆν. Πολλή μοι
παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ
5 παρακλήσει, ὑπερπερισεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
6 Καὶ γὰρ, ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ
σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.
7 Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν
τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ
ἐν τῇ παρακλήσει, ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγελλων ἡμῖν τὴν
ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ,
8 ὥστε με μᾶλλον χαρῆναι. Ὅτι, εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπισ-
τολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπιστολῇ
9 ἐκείνῃ, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. Νῦν χαίρω, οὐχ ὅτι ἐλυ-
πήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν,
10 ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν
εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη
11 θάνατον κατεργάζεται. Ἴδού γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπη-
θῆναι ὑμᾶς, πόσῃν κατειργάσατο ὑμῖν σπουδὴν; ἀλλὰ ἀπολογίαν,
ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον,
ἀλλ' ἐκδίκησιν; Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοοῦς εἶναι ἐν
12 τῷ πράγματι. Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος,
οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν
σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ.
13 Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσुτέρως
δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπανται τὸ
14 πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· ὅτι, εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύ-
χημαι, οὐ κατησχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν
15 ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη· καὶ

Ver. 10. AL ἐργάζεται.—12. AL οκ. ἡμῶν τὴν ὑπὲρ ὑμῶν.—14. AL πρὸς Τίτον.

ing his expression of affection, the apostle congratulates the Corinthians on the good effect produced by his former Epistle, of which he had been informed by Titus. See 2 Cor. iii. 2. vi. 11, seq.

Ver. 3. εἰς τὸ συναπ. ἢ συζῆν. So that I could live or die with you. Hor. Od. III. 9. 24. Tecum vivere amem, tecum obeam libens.

Ver. 5. μάχαι. The persecutions to which he was exposed.—φόβοι. His fears for their constancy.

Ver. 7. τὴν ὑμῶν ἐπιπόθησιν Your desire to see me. Compare Rom. xv. 23. By ὀδυρμόν is meant sorrow at his displeasure, and by ζῆλον, earnestness in his cause.

Ver. 10. μετάνοιαν ἀμεταμέλητον. See on Matt. iii. 2. The expressions ἡ κατὰ Θεὸν λύπη and τοῦ κόσμου λύπη indicate the principles by which men are actuated, as they are influenced by religious or worldly motives respectively.

Ver. 11. σπουδὴν. A ready submission to the apostle's injunctions.—ἀπολογίαν. Prolongation of their conduct.—ἀγανάκτησιν. Indignation against the offender.—φόβον. Fear of the apostolical authority.—ἐκδίκησιν. Readiness to punish. By πράγματι is meant the affair of the incestuous person.

Ver. 12. ἀδικηθέντος. The injured person.

τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν, ἀναμιμνησκομένον τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. Χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

8. ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσειᾷ τῆς χαρᾶς αὐτῶν, καὶ ἢ κατὰ βάθους πτωχείας αὐτῶν, ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν· ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύναμιν, αὐθαίρετοι, μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους δέξασθαι ἡμᾶς· καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἐαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ καὶ ἡμῖν διὰ θελήματος Θεοῦ· εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα, καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην· ἀλλ' ὥστε ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. Καὶ γινώμην ἐν τούτῳ δίδωμι· τούτο γὰρ ὑμῖν συμφέρει, οἷτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν, προενήρξασθε ἀπὸ πέρυσι· νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως, καθάπερ ἢ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. Εἰ γὰρ ἢ προθυμία πρόκειται, καθὼς εἰς τὴν ἐχρ. τις, εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. Οὐ γὰρ ἵνα ἅλλοις ἄνεσις, ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τῷ

Ver. 16. *Al. χαίρω οὖν ὅτι κ. τ. λ.* CHAP. VIII. Ver. 4. *δέξασθαι ἡμᾶς.* Omitted in G. K. S. Probably the words are interpolated.—12. *ἐὰν ἔχῃ τις.* K. encloses τις within brackets.

CHAP. VIII. Ver. 1. τὴν χάριν τοῦ Θεοῦ. The cause is here put for the effect, so that χάρις (vn. 6, 7. 9. 19) means a contribution; or rather, perhaps, the liberality with which God had animated those who made it.

Ver. 2. ὅτι ἐν πολλῇ κ. τ. λ. In the midst of their afflictions they rejoiced that they were enabled to afford relief to others; and their poverty made their liberality yet more conspicuous.—Of ἀπλότητος, liberality, see on Matt. vi. 22.

Ver. 3. αὐθαίρετοι. Supply ᾤσαν.

Ver. 5. οὐ καθὼς ἡλπίσαμεν. They did more than we could have expected from them, considering their poverty; devoting their very selves, i. e. what was necessary to their own maintenance, to our disposal, under God's guidance, in the service of Christ.

Ver. 6. εἰς τὸ παρακαλέσαι. So that we exhorted.

Ver. 7. ἵνα περισσεύητε. Supply ὁρᾶτι, or some like word, as in Eph. v. 33.

Ver. 8. τὸ γνήσιον. The genuineness or sincerity. See on Rom. i. 15.

Ver. 10. ἀπὸ πέρυσι. Some time ago. The adverb is derived from the word πέρω, trunseo. Hesych. πέρυσι· ὁ παραλελυθὼς χρόνος. It occurs again in ch. ix. 2.

Ver. 11. ἐκ τοῦ ἔχειν. In proportion to what each of you may possess.

Ver. 12. οὐ γὰρ ἵνα κ. τ. λ. The same may be thus supplied:—οὐ γὰρ λίγω ἵνα ἄλλοις ἄνεσις ᾖ, ὑμῖν δὲ θλίψις. In the first clause of the next verse γίνεται is plainly understood.

- ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περί-
 15 σσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης, καθὼς
 γέγραπται, “Ὁ τὸ πολὺ οὐκ ἐπλεόνασε, καὶ ὁ τὸ ὀλίγον οὐκ
 ἠλαττόνησε.”
- 16 Χάρις δὲ τῷ Θεῷ, τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν
 17 τῇ καρδίᾳ Τίτου· ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος
 18 δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. Συνεπέμψαμεν δὲ μετ’
 αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἐπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν
 19 ἐκκλησιῶν· οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν
 συνέκδημος ἡμῶν, σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ’ ἡμῶν,
 20 πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν· στελλό-
 μενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ δια-
 21 κονουμένῃ ὑφ’ ἡμῶν· προνοούμενοι καλὰ, οὐ μόνον ἐνώπιον Κυρίου,
 22 ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελ-
 φόν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα,
 νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.
- 23 Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ
 24 ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. Τὴν οὖν ἐνδείξιν
 τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξ-
 ασθε, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.
- 9 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους, περισσὸν μοι ἐστὶ
 2 τὸ γράφειν ὑμῖν. Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυ-
 χῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρσκευάσται ἀπὸ πέρουσι· καὶ ὁ ἐξ ὑμῶν
 3 ζήλος ἠρίθισε τοὺς πλείονας. Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ
 καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα, καθὼς
 4 ἐλεγον, παρσκευασμένοι ἦτε· μή πως ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες,

Ver. 16. διδόντι. & δόντι.—19. προθυμίαν ὑμῶν. G. K. & ἡμῶν.—21. προνοούμε-
 νοι. & προνοούμεν γάρ.—24. καὶ εἰς πρόσωπον. G. K. & omit the copula.

Ver. 15. ὁ τὸ πόλυ. Scil. ἐπιλεξάμενος. The citation, which alludes to the gathering of the manna in the wilderness, is from *Exod.* xvi. 18.

Ver. 17. παράκλησιν ἐδέξατο. He complied with my exhortation. See ver. 6.

Ver. 18. ἐν τῷ εὐαγγελίῳ. In the ministry of the Gospel: as in 2 Cor. x. 14. *Phil.* iv. 3. 15.

Ver. 19. χειροτονηθεὶς συνέκδημος ἡμῶν. Appointed to travel with me. Compare *Acts* xix. 29.

Ver. 20. στελλόμενοι. Theophylact:—*δοδεκότες*. It rather implies *caution*, and so again in 2 *Thess.* iii. 6. St. Paul usually associated some person or persons with himself in the management of pecuniary matters, that no suspicion of unfairness might possibly attach to him. See 1 Cor. xvi. 3, 4.—With

the next verse, compare *Rom.* xii. 17. *Phil.* iv. 8. 1 *Pet.* ii. 12.

Ver. 22. πεποιθήσει. That is, the confidence which the brother has in you.

Ver. 23. εἴτε ὑπὲρ Τίτου. If any enquiries are made respecting Titus. The sense may be thus supplied:—εἴτε ὑπὲρ τ. λίγος τις. And in the next clause, εἴτε ἀδελφοὶ ὀνομάζονται. Here ἀπόστολοι ἐκκλησιῶν are simply persons sent by the churches. Compare *Phil.* ii. 25.

CHAP. IX. Ver. 1. περὶ μὲν γάρ κ. τ. λ. The particle γάρ merely denotes *transition*; as in *Matt.* i. 18, and elsewhere.

Ver. 2. ἀπὸ πέρουσι. See on ch. viii. 10. Possibly the *readiness*, of which the apostle speaks, may refer to the weekly contributions which are mentioned in 1 Cor. xvi. 2.

καὶ εὐρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως. Ἀναγκάσιον οὖν ἡγησάμεν παρακαλέσαι τοὺς ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελμένην εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι, οὕτως ὡς εὐλογίαν, καὶ μὴ ὥστε πλεονεξίαν. Τοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει· ἕκαστος, καθὼς προαιρεῖται τῇ καρδίᾳ, μὴ ἐκ λύπης, ἢ ἐξ ἀνάγκης. “Ἰλαρόν γὰρ δότῃν ἀγαπᾷ ὁ Θεός.” Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς, ἵνα, ἐν παντὶ πάντοτε πᾶσαν ἀντάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· καθὼς γέγραπται, “Ἐσκορπίσεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.” Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρωσίν, χορηγήσει καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν. Ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ· ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξαζόντες τὸν Θεόν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῃ αὐτοῦ δωρεᾷ.

Ver. 4. τῆς καυχήσεως. Omitted by G. K. S.; and probably interpolated from ch. xi. 17.—5. Αἱ προκατηγγελμένην. G. K. S. ὡς. πλεονεξίαν.—10. χορηγήσει κ. τ. λ. G. S. χορηγήσει, πληθονεῖ, αὐξήσει. G. K. S. γεννήματα.

Ver. 4. ὑποστάσει. Properly ὑπόστασις signifies a basis or foundation; and thence confidence, as in *Ruth* i. 12. *Ezek.* xix. 5. LXX. *Polyb.* IV. 50. Compare also *Heb.* iii. 14. xi. 1.

Ver. 5. εὐλογία. Bounty or beneficence; from *loyia*, a collection (1 *Cor.* xvi. 1). Compare 1 *Sam.* xxv. 27. 2 *Kings* v. 16. LXX. More usually the word signifies praise or blessing. As opposed to it, πλεονεξία must signify grudging, which is a species of avarice.

Ver. 6. ὁ σπείρων κ. τ. λ. Thus Cicero: *Ut semen feceris, ita metes*. The same figurative sense of σπείρειν is found in *Prov.* xi. 18. 24. *Hos.* x. 12; and the metaphor is still kept up in the citation (ver. 9) from *Ps.* cxlii. 9.

Ver. 7. ἕκαστος. Scil. δότω. The last clause is from *Prov.* xxii. 8. LXX. Compare *Ecclesi.* xxxv. 12. *Rom.* xii. 8.

Ver. 8. περισσεύσαι. To make to abound; as in *Eph.* i. 8. 1 *Thess.* iii. 12. The sense is, that God will increase their means, so as to ensure their own comfort, and enable them to assist others.

Ver. 10. χορηγήσει. Opt. 3. sing. of χορηγεῖν, to act as choragus, and thence, to supply, to furnish. Hence ἐπιχορηγία, assistance, in *Eph.* iv. 16. *Phil.* i. 19.

Ver. 11. πλουτιζόμενοι. For πλουτιζόμενων. There is a similar anacoluthon, δοξαζόντες for δοξαζόντων, in ver. 13, with reference to ἁγίων. The gift of charity is here represented as producing, not only relief to the poor, but honour to God, in the thanksgivings which they offer for the blessings bestowed upon them.

Ver. 13. τῇ ὑποταγῇ τῆς ὁμ. For ὑποταγῇ ὁμολογουμένην, professed obedience. See on *Luke* xvi. 8.

Ver. 15. ἀνεκδιηγήτῃ δωρεᾷ. The gift

- 1 10. ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς προφότητος καὶ ἐπεικειᾶς τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει, ἣ λογιζομαι τολμῆσαι ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα, (τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεισιν ὀχυρωμάτων) λογισμοὺς καθαίρουντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν ἐτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή. Τὰ κατὰ πρόσωπον βλέπετε; Εἰ τις πέποιθεν ἐαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι, καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ. Ἐάν τε γὰρ καὶ περισσώτερόν τι καυχῶμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεισιν ὑμῶν, οὐκ αἰσχυνθήσομαι· ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. Ὅτι αἱ μὲν ἐπιστολαί, φησι, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος. Τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἰοίεσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.
- 12 Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν· ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος, οὗ

Ver. 7. καὶ ἡμεῖς Χρ. G. S. do not repeat Χριστοῦ. K. encloses the word in brackets.—8. Some MSS. omit ἡμῖν, after Κύριος.—9. Al. δόξωμεν.—12. οὐ συν. ἡμεῖς δὲ. Omitted in some copies.

surpassing description, which is mentioned in the preceding verse.

CHAP. X. Ver. 1. κατὰ πρόσωπον. In personal appearance. Chrysostom relates that St. Paul was low in stature, crooked, and deformed. From ver. 10, it may perhaps be inferred that he had a defect in his speech. See also on ch. xii. 7.—The concluding part of the Epistle is devoted to an assertion of his apostolical authority, in opposition to those false teachers who had treated it with contempt, and an affectionate admonition to the converts not to force him to exert it.

Ver. 2. τὸ μὴ παρὼν θαρρῆσαι κ. τ. λ. That I may not, when present, be bold with that confidence; i. e. be driven to exert that authority, with which I reckon to punish some, &c. The verb δέομαι is only a repetition of παρακαλῶ from v. 1.

Ver. 3. ἐν σαρκί. This differs from κατὰ σάρκα. The one denotes human nature, the

other human motives. Compare 2 Cor. xi. 18. Gal. ii. 20.

Ver. 4. καθαίρεισιν ὀχυρωμάτων. An allusion, probably, to the destruction of the wall of Jericho (Josh. vi. 20). The metaphor is continued in the next verse.

Ver. 6. ὅταν πληρωθῇ κ. τ. λ. When the full number of the obedient is ascertained.

Ver. 8. εἰς οἰκοδομὴν κ. τ. λ. The apostle alludes to the case of the incestuous person, whose punishment was intended rather as an example to others, than to destroy the offender.

Ver. 9. ἵνα μὴ δόξω κ. τ. λ. That is ἀλλ' οὐ καυχῶμαι, ἵνα κ. τ. λ.

Ver. 12. ἐγκρίναι ἢ συγκρίναι. To class and compare myself.

Ver. 13. τὰ ἄμετρα. The word μέτρον is here used for the extent of country over which St. Paul had extended his labours; and κα-

ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν. Οὐ γὰρ, 14
ὥς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ
ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ· οὐκ εἰς τὰ ἅμετρα 15
καυχώμενοι ἐν ἁλλοτριῶσι κόποις, ἐλπίδα δὲ ἔχοντες, ἀξαναομένης
τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι, κατὰ τὸν κανόνα ἡμῶν,
εἰς περισσεῖαν, εἰς τὰ ὑπέρεκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλο- 16
τρίῳ κανόνι εἰς τὰ ἔτοιμα καυχήσασθαι. “Ὁ δὲ καυχώμενος, ἐν 17
Κυρίῳ καυχάσθω.” οὐ γὰρ ὁ αὐτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, 18
ἀλλ’ ὃν ὁ Κύριος συνίστησιν.

11. ὍΦΕΛΟΝ ἀνέχεσθε μου μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ 1
ἀνέχεσθε μου. Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς 2
ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ· φοβοῦμαι δὲ 3
μήπως, ὥς ὁ ὄφις Εὐὰν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω
φθαρεῖ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χρι-
τόν. Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει, ὃν οὐκ 4
ἐκηρύξαμεν· ἢ πνεῦμα ἕτερον λαμβάνετε, ὃ οὐκ ἐλάβετε· ἢ εὐαγγέλιον
ἕτερον, ὃ οὐκ ἐδέξασθε· καλῶς ἠνείχεσθε. Λογίζομαι γὰρ μηδὲν 5
ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, 6
ἀλλ’ οὐ τῇ γνώσει· ἀλλ’ ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς
ὑμᾶς. Ἡ ἁμαρτίαν ἐποίησα, ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, 7
ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; Ἄλλας 8
ἐκκλησίας ἐσύλησα, λαβὼν οὐψώνιον πρὸς τὴν ὑμῶν διακονίαν·
καὶ παρὼν πρὸς ὑμᾶς, καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· τὸ 9

Ver. 1. R. ἠνείχεσθε. G. K. S. μ. τι τῆς ἀφροσύνης.—S. τῆς ἀπλότητος. Some copies add καὶ τῆς ἀγνότητος.

νῶν is a cord or line, by which a boundary is marked. Hence those teachers, who intrude upon the work of others, and boast of having done what was ready to their hands, are said καυχᾶσθαι εἰς τὰ ἅμετρα and εἰς τὰ ἔτοιμα. St. Paul therefore says, that without trespassing upon the claims of another, and according to the limits prescribed to him by God, he had founded the Corinthian church; and he hoped, when their faith was sufficiently established, to preach the Gospel in the regions beyond them.

Ver. 17. ὁ δὲ καυχώμενος κ. τ. λ. This refers to v. 12. Compare 1 Cor. i. 31.

CHAP. XI. Ver. 1. Ὅφελον ἀνέχεσθαι μου. Would that you could bear with me. The form is that of the later writers, which see Gr. Gr. § 53. Obs 2. It recurs in Gal. v. 12. In excuse for his self-commendation, the apostle urges the necessity of asserting his superiority over the false teachers, who were seeking to beguile them from a true faith in Christ.

Ver. 2. ζηλῶ. St. Paul here speaks of his

love for the converts under the name of jealousy, with reference to the metaphor by which the church is represented as the bride of Christ. The verb ἀρμόζειν signifies to betroth in Eur. Elect. 24. Before παραρῆσαι supply ὥστε.

Ver. 4. ὁ ἐρχόμενος. Any teacher who comes among you. It is clear from the context that ἄλλος Ἰησοῦς must mean another Saviour, who is better than he whom Paul preached: and so of the other clauses. In v. 5, the particle γὰρ refers to something understood. But this is not the case, for I reckon, &c.

Ver. 6. ἰδιώτης. See on Acts iv. 13.—In the plural φανερωθέντες, the apostle includes his fellow-labourers in the ministry of the Corinthian church. With ἐν παντί supply χρόνῳ, and πράγμασι with ἐν πᾶσιν.

Ver. 7. δωρεάν. See on Matt. x. 8.—With St. Paul's statement, compare Acts xx. 33. Phil. v. 16. 1 Thess. ii. 9.

Ver. 9. κατενάρκησα. This verb is generally derived from νάρκη, a torpedo; thus sig-

γὰρ ὑστέρημά μου προσανέπληρωσαν οἱ ἀδελροὶ ἐλθόντες ἀπὸ
 Μακεδονίας. Καὶ ἐν παντὶ ἀβαρῇ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ τη-
 10 ρήσω· ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ
 11 φραγῇσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. Διατι; ὅτι οὐκ
 12 ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν. Ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν
 ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα, ἐν ᾧ καυχῶνται, εὐρεθῶσι
 13 καθὼς καὶ ἡμεῖς. Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι,
 14 μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ· καὶ οὐ θαυμαστόν·
 15 αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. Οὐ μέγα
 οὖν, εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύ-
 16 νης ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. Πάλιν λέγω, μή τις με
 δοξῇ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθῃ με, ἵνα μικρόν
 17 τι καὶ γὰρ καυχῇσωμαι. Ὁ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν
 18 ἀφροσύνῃ ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως· Ἐπεὶ πολλοὶ καυ-
 19 χῶνται κατὰ τὴν σάρκα, καὶ γὰρ καυχῇσωμαι· ἡδέως γὰρ ἀνέχεσθε τῶν
 20 ἀφρόνων, φρόνιμοι ὄντες. Ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ
 τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον
 21 δέρει. Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν· ἐν ᾧ
 22 ὅ ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω,) τολμῶ καὶ γὰρ. Ἐβραῖοί εἰσι;
 καὶ γὰρ Ἰσραηλιταὶ εἰσι; καὶ γὰρ σπέρμα Ἀβραάμ εἰσι; καὶ γὰρ
 23 διάκονοι Χριστοῦ εἰσι; (παραφρονῶν λαλῶν) ὑπὲρ ἐγὼ· ἐν κόποις
 περισσοτέρως, ἐν πληγαῖς ὑπερβλλόντως, ἐν φυλακαῖς περισσοτέρως,
 24 ἐν θανάτοις πολλάκις ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ

Ver. 10. R. σφραγίσεται.—14. A1. καὶ οὐ θαυμά.

nifying to *dehumb*, and thence to *incommode*. It occurs in *Gen.* xxxii. 25, 32. LXX. *He-tych. ἐνάρκησα ἐβάρυννα*.

Ver. 10. *ἔστιν ἀλήθεια Χρ. ἐν ἐμοί*. See on *Rom.* ix. 1.—By *καύχησις* is meant *the boast* of not suffering the Corinthians to administer to his maintenance, on which account the false teachers said that he had no regard for them.

Ver. 12. *ἵνα ἐν ᾧ κ. τ. λ.* That they may do as they boast to do; and, like us, take nothing from you. That this was not the case see *ver.* 20.

Ver. 13. *μετασχηματιζόμενοι*. See on 1 *Cor.* iv. 6.

Ver. 16. *μή τις με κ. τ. λ.* Do not attribute the *boasting*, which the conduct of my opponents renders necessary, to *fully*; or at least bear with it as such; and this you may well do, for (vv. 19, 20), *wise as you imagine yourselves to be, you readily endure the folly of those who, under the pretence of their high acquirements, tyrannize over you in various ways*.

Ver. 20. *καταδουλοῖ*. This verb is generally referred to the bondage of the Jewish Law.—With *κατεσθίει* perhaps *οἶκον* should be supplied, as in *Matt.* xxiii. 14.—For the rest, *λαμβάνειν* implies *extortion*; *ἐπαίρεισθαι*, *arrogance*; *εἰς πρόσωπον δέρειν*, *contumely*. See on *Matt.* v. 39.

Ver. 21. *κατὰ ἀτιμίαν λέγω, κ. τ. λ.* The meaning is, *I speak as if the reproaches cast upon me were true, and I really were as weak as I am said to be*; but the fact is far otherwise, whether in regard to my external qualifications, or my sufferings in the cause of the Gospel.

Ver. 23. *φυλακαῖς* See on *ch.* vi. 5.

Ver. 24. *παρὰ μίαν. Scil. πληγὴν*. More than forty stripes were forbidden by the Law (*Deut.* xxv. 3); and the punishment was inflicted by a whip with three thongs, so that thirteen strokes gave thirty-nine stripes. None of the five cases here mentioned are recorded in the Acts.

μίαν ἔλαβον, τρίς ἐρράβδισθην, ἀπαξ ἐλιθάσθην, τρίς ἐνανά-25
γησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα· ὁδοιπορίας πολλάκις, 26
κινδύνους ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους, κιν-
δύνους ἐξ ἔθνων, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν
θαλάσσῃ, κινδύνους ἐν ψευδαδέλφοις· ἐν κόπῃ καὶ μόχθῳ, ἐν ἀγρυ- 27
πνίαις πολλάκις, ἐν λιμῇ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν
ψύχει καὶ γυμνότητι· χωρὶς τῶν παρεκτός, ἡ ἐπισύστασις μου ἡ 28
καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. Τίς ἀσθενεῖ, καὶ οὐκ 29
ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; Εἰ καυχᾶσθαι δεῖ, 30
τὰ τῆς ἀσθενείας μου καυχῆσομαι. Ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου 31
ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι
οὐ ψεύδομαι. Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρού- 32
ρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων· καὶ διὰ θυρίδος ἐν 33
σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

12. Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι κὰρ εἰς ὀπτασίας 1
καὶ ἀποκαλύψεις Κυρίου. Οἶδα ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δε- 2
κατεσσάρων, (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτός τοῦ σώματος, οὐκ
οἶδα· ὁ Θεὸς οἶδεν) ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.
Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, (εἴτε ἐν σώματι, εἴτε ἐκτός τοῦ σώ- 3
ματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) ὅτι ἠρπάγη εἰς τὸν παράδεισον, καὶ 4
ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. Ὑπὲρ τοῦ 5
τοιούτου καυχῆσομαι· ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς
ἀσθενείαις μου. Ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· 6
ἀλήθειαν γὰρ ἐρῶ· φέidoμαι δὲ, μὴ τις εἰς ἐμέ λογιῆται ὑπὲρ ὃ

Ver. 28. ἐπισύστασις. AL. ἐπίστασις.—31. AL. κυρίου Ἰ. οἶδεν. CHAP. XII. Ver. 1.
δὴ. The best MSS. have δὲ. Some also omit γὰρ in the next clause.

Ver. 25. τρίς ἐρράβδισθην. One scourging is mentioned in Acts xvi. 23. The stoning was at Lystra (Acts xiv. 19). St. Paul's shipwreck on the coast of Malta, which is the only one recorded, was subsequent to the date of this Epistle. Of the verb ποιεῖν, in the sense of διατρίβειν, see on Matt. xx. 12.

Ver. 26. ἐκ γένους. From my countrymen. Compare Gal. i. 14.

Ver. 28. χωρὶς τῶν παρεκτός. Besides these external troubles. Here ἐπισύστασις signifies a concourse of perplexities. It has a different import in Acts xxiv. 12. The verb ἴσθι is understood.

Ver. 29. οὐκ ἀσθενῶ. Do not share his infirmity. The verb τυροῦσθαι implies an ardent zeal to reclaim a sinner.

Ver. 32. ἐν Δαμασκῷ. Compare Acts ix. 25. Aretas was king of Arabia Petraea; and he probably had seized upon Damascus, during the war in which he was engaged with

Herod Antipas, who had repudiated his daughter, in order to marry Herodias.

CHAP. XII. Ver. 2. ἄνθρωπον ἐν Χρ. A Christian. Subaud. ὄντα. That the apostle means himself is plain from vv. 5, 6. That he had been favoured with several special revelations, see Acts ix. 27. xviii. 9. xxii. 17. xxiii. 11. Gal. ii. 2. Of these he here specifies two; for the terms employed cannot well be applied to the same vision. According to the Jewish ideas, there were three heavens: viz. the atmosphere, the starry firmament, and the abode of God; which last can scarcely be the same as Paradise. See on Luke xvi. 22, xxxiii. 43.

Ver. 4. ἄρρητα ῥήματα. Horace:—*Verba sacro digna silentio*. The communications were intended for St. Paul's especial instruction, with a view to qualify him for the apostleship.

Ver. 6. φέidoμαι δὲ, κ. τ. λ. I refrain from mentioning what is nevertheless true; having

- 7 βλέπει με, ἢ ἀκούει τί ἐξ ἐμοῦ. Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων
 ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν ἵνα
 8 με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. Ὑπὲρ τούτου τρεῖς τὸν Κύριον παρ-
 9 ἐκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ· καὶ εἰρηκέ μοι, Ἀρκεῖ σοι ἡ χάρις
 μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται. Ἡδιστα οὖν μάλ-
 10 λον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ
 11 δύναμις τοῦ Χριστοῦ. Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρει, ἐν ἀνάγ-
 12 καις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ. Ὅταν γὰρ ἀσθενῶ,
 13 τότε δυνατός εἰμι. Γέγονα ἄφρων καυχώμενος· ὑμεῖς με ἠναγκάσατε.
 14 Ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν
 ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.
 15 Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ,
 16 ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. Τί γάρ ἐστιν, ὃ ἠττήθητε ὑπὲρ
 τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν;
 17 χυρίσασθέ μοι τὴν ἀδικίαν ταύτην. Ἰδοὺ, τρίτον ἐτοίμως ἔχω ἐλθεῖν
 πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ'
 18 ὑμᾶς. Οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γο-
 νεῖς τοῖς τέκνοις· ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ
 τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἤττον ἀγαπῶμαι.
 19 Ἐστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ', ὑπάρχων πανοῦργος, δόλω
 20 ὑμᾶς ἔλαβον. Μὴ τινα, ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεο-
 21 κένησα ὑμᾶς; Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν·

Ver. 6. ἀκούει τί. In many MSS. τί is wanting.—7. ἵνα μὴ ὑπεραίρωμαι. These words are not found in the best copies, and are probably interpolated.—8. Al. ἢ γὰρ δ. ἐν ἀσθ. τελειῖται.—11. καυχώμενος. Omitted by G. S.; and bracketed by K.—12. ἐν σημείοις. Many MSS. are without the preposition.—14. τρίτον ἐν. ἔχω. G. S. insert τοῦτο.—15. Al. εἰ περισσοτέρως, without καὶ.

no wish to set up a higher claim than my miracles and doctrines, wherewith all are acquainted, warrant.

Ver. 7. σκόλοψ τῇ σαρκί. Conjectures without end have been made respecting the nature of this thorn in the flesh. It was clearly some bodily infirmity, and St. Paul describes it as sent by Satan to torment him, in accordance with the Jewish notion that diseases were caused by evil spirits. See Matt. x. 1. Luke xiii. 16; et alibi. The most probable interpretation is, that which supposes that the apostle laboured under a complaint in the eyes: which will explain the reason why he generally employed an amanuensis, his salutations only being in his own hand-writing; and will account for the very large characters (Gal. vi. 11), in which the Epistle to the Galatians was written. Thus also a peculiar propriety is given to the emphatic declaration which he makes, after speaking of

the same infirmity, in Gal. iv. 15. Besides, the pain of *ophthalmia* strongly resembles that of a thorn in the eye; and the expression σκόλοψ ἐν τοῖς ὀφθαλμοῖς is actually employed in Num. xxxiii. 55. Of the verb κολαφίζειν, which is here used metaphorically, see on Matt. xxvi. 67.

Ver. 13. αὐτὸς ἐγὼ. See on Mark vi. 31. χαρίσασθέ μοι τ. ἀ. τ. This is a severe sarcasm.

Ver. 14. τρίτον ἐτοίμως ἔχω ἐλθεῖν. I have been thrice ready to come. It does not appear that St. Paul had been at Corinth more than once before.

Ver. 16. δόλω ὑμᾶς ἔλαβον. It seems to have been insinuated that St. Paul had a crafty motive in refusing to be maintained by the Corinthians, and sent others to receive the supplies which he had rejected himself.

Ver. 17. μὴ τινα. The accusative absolute.

μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος ; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν ; οὐ τοῖς αὐτοῖς ἴχνεσι ;

Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα ; κατενώπιον τοῦ Θεοῦ¹⁹ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. Φοβοῦμαι γάρ, μή πως ἐλθὼν οὐχ οἶους θέλω εὐρῶ ὑμᾶς,²⁰ κἀγὼ εὐρεθῶ ὑμῖν οἶον οὐ θέλετε· μήπως ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, καταλαλῖαι, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· μή πάλιν²¹ ἐλθόντα με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προσημαρτηκόντων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ, ἣ ἔπραξαν.

13. TRITON τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. Προεῖρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω, τοῖς προσημαρτηκόσι καὶ τοῖς λοιποῖς πᾶσιν, ὅτι, ἐὰν ἐλθῶ εἰς τὸ πάλιν, οὐ φείσομαι· ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὅς εἰς ὑμᾶς ; οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. Καὶ γὰρ εἰ ἐσταυρώθῃ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησοῦμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. Ἐαυτοὺς πειράζετε, εἰ ἐστὲ ἐν τῇ πίστει· εαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε εαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστίν, εἰ μήτι ἀδόκιμοί ἐστε ; Ἐλπίζω δὲ ὅτι γινώσεσθε, ὅτι ἡμεῖς οὐκ ἐσμέν ἀδόκιμοι. Εὐχομαι δὲ πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε, ἡμεῖς

Ver. 19. ἐν Χρ. λαλοῦμεν τὰ δὲ πάντα.—20. ἔρεις, ζ. AL. ἔρις, ζῆλος. Compare Gal. v. 20.—21. ἐλθόντα με τ. S. omits με. AL. μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ Θ. CHAR. XIII. Ver. 2. γράφω. Omitted by G. K. S.—4. εἰ ἐσταυρώθῃ. Many MSS. omit εἰ.—7. AL. εὐχόμεθα.

Ver. 20. μήπως ἔρεις, κ. τ. λ. Scil. ἐν ὑμῖν ὥσι.

Ver. 21. ταπεινώσῃ. Should humble me with the sight of your guilt. The word πενθήσω includes the sorrow both of witnessing impenitence, and punishing it.

CHAR. XIII. Ver. 1. δύο μαρτύρων ἢ τριῶν. The meaning is, that the punishment which he might be called upon to inflict would be adjudged according to this rule. See Deut. xix. 15. In ver. 2, προεῖρηκα refers to his former Epistle (1 Cor. iv. 21) ; προλέγω to the present.

Ver. 3. ἐπεὶ δοκιμὴν κ. τ. λ. Since you require a proof of my authority. See on Rom. i. 28. As employed in the following verses, the words δόκιμος and ἀδόκιμος denote those who have or have not the proof in question. The apostle proves his authority by the miracles which Christ enabled him to work (δυνατεῖ), and the punishment which he had the power to inflict ; and the Corinthians were to prove their adherence to the true faith by their retention of the spiritual gifts which had been before communicated to them.

Ver. 4. ἀ γὰρ εἰ κ. τ. λ. If Christ died in the weakness of his human nature, he lives by the power of God, which raised him from the dead ; and so the apostle, however weak and contemptible in appearance, was alive and strong by the power of God, in the exercise of his ministerial functions.

Ver. 7. εὐχομαι δὲ κ. τ. λ. St. Paul concludes with a prayer, that the repentance of the Corinthians would render the exercise of his authority unnecessary ; and adds, that it would afford him greater satisfaction to display his power to the edification of the church, than in punishing the impenitent. His language does not imply the want of power,

8 δὲ ὡς ἀδόκιμοι ὤμεν. Οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἄλλ'
 9 ὑπὲρ τῆς ἀληθείας. Χαίρομεν γὰρ, ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ
 10 δυνατοὶ ᾗτε· τοῦτο δὲ καὶ ἐυχόμεθα, τὴν ὑμῶν κατάρτισιν. Διὰ
 τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ
 τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαί-
 ρεσιν.

11 Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ
 φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ'
 12 ὑμῶν. Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι· ὑσπάζονται ὑμᾶς
 13 οἱ ἅγιοι πάντες. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη
 τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.
 ἀμήν.

[Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας,
 διὰ Τίτου καὶ Λουκᾶ.]

Ver. 13. Ἀμήν. Omitted by G. S. ; and bracketed by K.

but the absence of any cause for exerting
 it.

*Ver. 9. κατάρτισιν. Reformation, amend-
 ment. Compare 1 Cor. i. 10.*

*Ver. 10. ἵνα μὴ ἀποτόμως χρ. That I
 may not be forced to use severity. Longin.*

Subl. c. 27. ἀπότομος ἀπειλή.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

[Christianity was planted in Galatia by St. Paul himself (*Gal.* i. 6. v. 8), and two distinct journeys to the country are mentioned in *Acts* xvi. 6. xviii. 23. After his departure, some Judaizing teachers had unsettled the converts, and, as this defection is stated to have followed quickly upon their conversion (*Gal.* i. 6), this Epistle was probably written between the two visits, about A. D. 52 or 53. In reply to an assertion that he was no apostle, having only a commission from the church at Jerusalem, St. Paul commences by stating at length the proofs of his divine commission (*ch.* i. ii.); and then proceeds to point out the inefficacy of the Mosaic Law to justification, the forfeiture of the benefits of the covenant of grace on the part of those who trusted for salvation to the merit of legal observances, and the real design of the Levitical Dispensation, as merely introductory to that of Christ (*ch.* iii.—v. 15).—The Epistle concludes with some practical observations connected with the subject, and a concise summary of the entire argument (v. 16.—vi. 18). No doubt was ever entertained of its genuineness and authenticity, which were acknowledged even by the heretic Marcion himself.]

1. ΠΑΥΛΟΣ απόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπων, 1
ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ
νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· 2
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ 3
Χριστοῦ, τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθαι 4
ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ
πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. 5

Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς 6
ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον· ὃ οὐκ ἔστιν ἄλλο, 7
μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ
εὐαγγέλιον τοῦ Χριστοῦ. Ἀλλὰ καὶ ἐὰν ἡμεῖς ἡ ἀγγελος ἐξ οὐ· 8
ρανοῦ εὐαγγελίζεται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα

Vcr. 4. G. K. S. περὶ τῶν ἀμ.—6. Some copies omit Χριστοῦ, which is probably an interpolation.

CHAP. I. *Ver.* 1. οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπων. That is, neither commissioned from men, as, for instance, the apostles at Jerusalem; nor by man, i. e. by the agency of man, but by Christ. *himself, or God, must be understood by τοῦ καλέσαντος, but the former is preferable. Compare Gal. v. 8.*

Ver. 6. μετατίθεσθε. Ye have removed yourselves; i. e. ye have seceded. The active verb signifies to remove from one place to another; as in *Acts* vii. 16. Either the apostle *which is not another Gospel; i. e. which is no Gospel at all; but a confused intermixture of Judaism with Christianity. The particles εἰ μὴ are equivalent to ἀλλὰ, as in Matt. xii. 8; and elsewhere. In the next verse, παρ' ὃ cannot*

9 ἔστω. Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγ-
10 γελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. Ἄρτι γὰρ ἀνθρώπους
πείθω, ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώ-
ποις ἤρρισκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.

11 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ,
12 ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου
παρέλαβον αὐτὸ, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ
13 Χριστοῦ. Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῇ Ἰουδαίᾳ,
ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν
14 αὐτήν· καὶ προέκοπτον ἐν τῇ Ἰουδαίᾳ ὑπὲρ πολλοὺς συνηλι-
κίως ἐν τῇ γένει μου, περισσύτερος ζηλωτὴς ὑπάρχων τῶν πατρι-
15 κῶν μου παραδόσεων. Ὅτε δὲ ἐνδόκησεν ὁ Θεὸς, ὁ ἀφορίσας με ἐκ
16 κοιλίας μητρὸς μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, ἀποκα-
λύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν,
17 εὐθέως οὐ προσανέθεμην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσό-
λυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀρα-
18 βίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. Ἐπειτα μετὰ ἔτη τρία
ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς
19 αὐτὸν ἡμέρας δεκαπέντε· ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ
20 μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Ἄ δὲ γράφω ὑμῖν, ἰδοὺ,
21 ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. Ἐπειτα ἦλθον εἰς τὰ κλίματα
22 τῆς Συρίας καὶ τῆς Κιλικίας· ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ
23 ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ. μόνον δὲ ἀκούοντες
ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν, ἣν ποτὲ
24 ἐπόθει. Καὶ ἐδόξαζον ἐν ἐμοί τὸν Θεόν.

1 2. Ἐπειτα, διὰ δεκατεσσάρων ἐτῶν, πάλιν ἀνέβην εἰς Ἱεροσόλυμα
2 μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον· ἀνέβην δὲ κατὰ ἀποκάλυψιν,
καὶ ἀνέθεμην αὐτοῖς τὸ εὐαγγέλιον, ὃ κηρύσσω ἐν τοῖς ἔθνεσι,

Ver. 11. AL. γνωρίζω γάρ.—15. Perhaps ὁ Θεός, omitted in some MSS, is an interpolation.—18. Πέτρον. S. Κηφᾶν. So in c. ii. 11. 14.

mean beside what, but contrary to what. Of the expression ἀνάθεμα ἔστω, see on Rom. ix. 3.

Ver. 10. Ἄρτι γάρ κ. τ. λ. The connexion is somewhat obscure; but it should seem that the apostle is apologising for the strong expression which he had just employed. Here πείθω is clearly equivalent with ἀρέσκειν ζητῶ.

Ver. 13. ἀναστροφὴν. Manner of life. Compare 2 Cor. i. 12. In Acts xxvi. 4, βίωσις has the same sense.

Ver. 16. σαρκὶ καὶ αἵματι. See on Matt. xvi. 17.

Ver. 17. ἀλλ' ἀπῆλθον κ. τ. λ. See on Acts ix. 20.

Ver. 18. ἱστορῆσαι. This verb signifies

to visit a person with a view to personal acquaintance. Compare Joseph. B. J. IV. 1. 8. Plutarch. V. Cic. p. 861.

Ver. 21. ἔπειτα ἦλθον κ. τ. λ. See Acts ix. 26, sqq. xxii. 17, sqq.

Ver. 24. ἐν ἐμοί. On my account.

CHAP. 2. Ver. 1. διὰ δεκατεσσάρων ἐτῶν. See on Matt. xxvi. 61. Of this journey see on Acts xv. 2. As St. Paul had been at Jerusalem (Acts xi. 30) since his return from Cilicia, πάλιν must be rendered on another occasion.

Ver. 2. ἀνιθίμην. See on Acts xxv. 14. With τοῖς δοκοῦσι supply εἶναι τι as in ver. 6, or σὺλοι εἶναι, as in ver. 9; and compare Mark x. 42. The phrase εἰς κενὸν τρί-

κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω, ἢ ἔδραμον. Ἄλλ' 3
οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήνων, ἠναγκάσθη περιτομηθῆναι· διὰ δὲ τοὺς 4
παρισύακτους ψευδαδέλφους, οἵτινες παριστήλθον κατασκοπεῖσαι τὴν
ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώ-
σονται· οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ 5
εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, 6
(ὅποιοί ποτε ἦσαν, οὐδὲν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ
λαμβάνει) ἐμὲ γὰρ οἱ δοκούντες οὐδὲν προσανέθετο, ἀλλὰ τοῦν- 7
αντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας,
καθὼς Πέτρος τῆς περιτομῆς, (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀπο- 8
στολὴν τῆς περιτομῆς, ἐνῆργησε καὶ ἐμοὶ εἰς τὰ ἔθνη) καὶ γνόντες 9
τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δο-
κοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα
ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· μόνον τῶν πτωχῶν 10
ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Ὅτε δὲ 11
ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντίστην,
ὅτι κατεγνωσμένος ἦν. Πρὸ τοῦ γὰρ ἔλθεῖν τινὰς ἀπὸ Ἰακώβου, 12
μετὰ τῶν ἐθνῶν συνήσθien· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφ-
ώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς· καὶ συνυπεκρίθησαν 13
αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπῆχθη αὐτῶν
τῇ ὑποκρίσει. Ἄλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλή- 14
θειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων, Εἰ σὺ,
Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς, καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγ-
κάσεις. Ἰουδαῖζεν; Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν 15
ἁμαρτωλοὶ, εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, 16

Ver. 4. S. καταδουλώσουσιν.—9. K. ἡμεῖς μὲν, εἰς τὰ ἔθνη.—14. G. K. S. πῶς τὰ
ἔθνη ἀν. Ἱ.—16. G. K. S. εἰδότες δέ.

χειν is a metaphor borrowed from a person running without any fixed object in view. So Menander:—ἀνὴρ ἀβουλος εἰς κενὸν μοχθεῖ τρέχων. Compare 1 Cor. ix. 26.

Ver. 4. διὰ δὲ κ. τ. λ. This indicates the reason why Titus was not circumcised: viz. that no principle might be compromised, before those who were secretly introduced as spies upon their conduct. See on Acts xvi. 1. Epiphanius says, that these false brethren were Cerinthus and his disciples.

Ver. 6. ἀπὸ δὲ τῶν δοκ. εἶναι τι, κ. τ. λ. The sense is here somewhat involved. Instead of οὐδὲν προσανέθετο, which should have been added after the parenthesis, the construction seems to have been changed by repeating οἱ δοκούντες, into οὐδὲν προσανέθετο.

Ver. 7. πεπίστευμαι τὸ εὐαγγέλιον. See on Acts xxi. 3.

Ver. 9. στύλοι Pillars. There is a like metaphor in 1 Tim. iii. 15. Rev. iii. 12. Eur. Iph. A. 57. At the end of the verse supply κηρύσσωμεν.

Ver. 10. μόνον τῶν πτωχῶν κ. τ. λ. Scil. ἔλεγον.

Ver. 11. ὅτε δὲ ἦλθε Π. See on Acts xv. 35. The phrase κατὰ πρόσωπον means openly, as explained by ἔμπροσθεν πάντων in ver. 14. Compare Deut. vii. 24. Job xvi. 8. LXX.

Ver. 12. τινὰς ἀπὸ Ἰακώβου. That is, members of the church of Jerusalem, of which James was Bishop. Many of these entertained Judaizing tenets (Acts xxi. 20); but it does not follow that James agreed with them.

ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν
 ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ
 ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ.
 17 Εἰ δὲ, ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρτω-
 18 λοὶ, ἄρα Χριστὸς ἁμαρτίας διάκονος; Μὴ γένοιτο. Εἰ γὰρ, ἂ
 19 κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστημι. Ἐγὼ
 20 γὰρ διὰ νόμον νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. Χριστῷ συνεσταύρω-
 21 μαί· ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί,
 ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με, καὶ παραδόν-
 21 τος ἑαυτὸν ὑπὲρ ἐμοῦ. Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ
 νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
 3. Ὁ ἌΝΟΗΤΟΙ Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ μὴ πεί-
 3 θεσθαι; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσ-
 4 ταυρωμένος. Τοῦτο μόνον θέλω μπεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ
 5 πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; Οὕτως ἀνόητοί ἐστε; ἐναρξάμε-
 6 ντοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; τοσαῦτα ἐπάθετε εἰκῇ; εἰ γε καὶ
 7 εἰκῇ. Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν
 8 ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; Καθὼς Ἀβραάμ “ἐπίσ-
 9 τευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.” Γινώσκετε ἄρα
 10 ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. Προϊδούσα δὲ ἡ γραφὴ
 ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προευηγγελίστατο τῷ
 9 Ἀβραάμ, “Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη” ὥστε οἱ ἐκ
 10 πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. Ὅσοι γὰρ ἐξ ἔργων
 νόμου εἰσιν, ὑπὸ κατάραν εἰσὶ· γέγραπται γὰρ, “Ἐπικατάρατος πᾶς,

Ver. 18. G. S. *συνιστάνω*. CHAP. III. Ver. 1. τῷ ἀλ. μὴ πείθεσθαι. Omitted by G. S.; and by K. enclosed in brackets.—8. R. *εὐλογηθήσονται*.—10. γίγρ. γάρ. G. S. add *ἔτι*.

Ver. 16. οὐ πᾶσα σὰρξ. See on Matt. xii. 25. The argument is, that if those who profess to seek justification through faith in Christ, rely also, in some degree, upon the works of the Law, they acknowledge themselves to be yet in their sins, and thereby make Christ to be a minister of a dispensation, which is equally ineffectual in atoning for sin. Compare Rom. iii. 20. 28.

Ver. 19. διὰ νόμου. By reason of the impossibility of legal obedience.

Ver. 20. Χρ. συνεσταύρωμαι. The meaning is, I am made partaker of the death of Christ, and the life which I now lead is that of a new creature, in whom Christ lives by his Spirit: whereas if I were to frustrate the effect of his free grace, by trusting to legal justification, Christ would have died in vain.

CHAP. III. Ver. 1. κατ' ὀφθαλμοὺς προεγράφη. To whom the crucifixion of Christ has been as clearly described, as if it

were represented before your eyes. The verb *προγράφειν* is properly used of a pictorial delineation.

Ver. 2. ἐξ ἔργων νόμου κ. τ. λ. The apostle appeals to their own senses, whether the spiritual gifts which they had received were consequent upon their obedience to the Law, or upon their belief in the Gospel; and whether (ver. 5) they had received them by his ministry, or that of the Judaizing teachers.

Ver. 6. καθὼς. *Inasmuch as*. To prove that the Gospel offer of justification was not confined to those who submitted to the Law of Moses, the apostle cites the case of Abraham, who was justified by faith, before the giving of the Law. Compare Rom. iv. 11, 12. 16. The citation in ver. 8, seems to be founded on Gen. xii. 3. xlii. 18, jointly.

Ver. 10. γέγραπται. See Deut. xxvii. 26. Before τοῦ ποιῆσαι supply *ἔνεκα*.—With

ὃς οὐκ ἔμμενει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά." Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ, δῆλον, ὅτι. "ὁ δίκαιος ἐκ πίστεως ζήσεται" ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' "ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς." Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενομέ-
 νος ὑπὲρ ἡμῶν κατάρα (γέγραπται γὰρ, "Ἐπικατάρατος πᾶς ὁ κρι-
 μάμενος ἐπὶ ξύλου") ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γίνη-
 ται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν
 διὰ τῆς πίστεως. Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἂν
 θρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται τῷ
 δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ.
 Οὐ λέγει, "Καὶ τοῖς σπέρμασιν," ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἐνός,
 "Καὶ τῷ σπέρματί σου," ὃς ἐστὶ Χριστός. Τοῦτο δὲ λέγω, διαθήκην,
 προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν, ὁ μετὰ ἑτὴ τετρακόσια καὶ
 τριάκοντα γεγονώς νόμος οὐκ ἄκυροί, εἰς τὸ καταργῆσαι τὴν
 ἐπαγγελίαν. Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας.
 τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός. Τί οὖν ὁ νόμος;
 Τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα
 ἡ ἐπαγγελία, διαταγὴς δι' ἀγγέλων, ἐν χειρὶ μεσίτου. Ὁ δὲ μεσίτης
 ἐνός οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστίν. Ὁ οὖν νόμος κατὰ τῶν ἐπαγ-
 γελιῶν τοῦ Θεοῦ; Μὴ γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος
 ζωοποιῆσαι, ὥντως ἂν ἐκ νόμου ἦν ἡ διακαισύνη· ἀλλὰ συνέκλεισεν
 ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως

Ver. 12. ἄνθρωπος. G. S. omit this word, and K. brackets it.—17. ἑτὴ τετρακόσια καὶ τρ. G. S. place ἑτὴ after τριάκοντα.—19. προσετέθη. G. K. S. ἐτίθη.

the next verse, compare Rom. i. 17. iii. 20. Heb. x. 38; and with ver. 12, compare Levit. xviii. 5. Neh. ix. 29. In ver. 13, the citation is from Dent. xxi. 23.

Ver. 14. ἐπαγγελίαν τοῦ πν. Though the gift of the Spirit does not appear to have been actually promised to Abraham, it was foretold by the prophets as a part of the covenanted blessing. See Isaï. xxxii. 16. xlv. 3. Jerem. xxxi. 33. Ezek. xxxix. 29. Joel ii. 28.

Ver. 15. κατὰ ἄνθρωπον. From what takes place in ordinary compacts between man and man, the apostle proceeds to establish the binding power of the Abrahamic covenant. The construction is, διαθήκην, (καίπερ) ἄνθρωπον κεκυρωμένην, ὁμῶς οὐδεὶς ἀθ. ἢ ἐπιδιατάσσεται.

Ver. 16. τοῖς σπέρμασιν. The posterities here meant are those ἐκ πίστεως and ἐξ ἔργων νόμου respectively; and the argument is this: The promise included the spiritual seed only, through Christ their head; and

the inheritance, being the free gift of God (κεχάρισται, ver. 18), according to promise, cannot be claimed by virtue of the Law, so as to invalidate a ratified covenant. Of ver. 17, see on Acts vii. 6.

Ver. 19. τῶν παραβάσεων χάριν. To show the heinous nature of sin, to enact penalties against its commission, and to shadow out the atonement which would alone afford a sufficient expiation. Of the expression διαταγὴς δι' ἀγγέλων, see on Acts vii. 52.

Ver. 20. ὁ δὲ μεσίτης κ. τ. λ. The argument seems to be this: Since a mediator acts between two parties, the Law, of which Moses was the mediator (Levit. xxvi. 46) between God and the Israelites, could not invalidate the compact with Abraham; for though God was one party to this compact, the patriarch, as represented by his spiritual seed, was not present at the delivery of the Law.

Ver. 22. ἀλλὰ συνέκλεισεν κ. τ. λ. Compare Rom. iii. 9. xi. 32.

23 Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. Πρὸ τοῦ δὲ ἔλθεῖν τὴν
πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν
24 πίστιν ἀποκαλυφθῆναι· ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν
25 εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν· ἐλθούσης δὲ τῆς πί-
26 στεως, οὐκ ἐτι ὑπὸ παιδαγωγὸν ἐσμέν. Πάντες γὰρ υἱοὶ Θεοῦ ἐστε
27 διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· ὅσοι γὰρ εἰς Χριστὸν ἐβαπ-
28 τίσθητε, Χριστὸν ἐνεδύσασθε. Οὐκ ἐν Ἰουδαίῳ, οὐδὲ Ἑλλην.
οὐκ ἐν δούλῳ, οὐδὲ ἐλεύθερῳ· οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες
29 γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ
Ἀβραὰμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.
4 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νῆπιός ἐστιν, οὐδὲν
2 διαφέρει δούλου, κύριος πάντων ὢν· ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ
3 οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρός. Οὕτω καὶ ἡμεῖς, ὅτε
4 ἦμεν νῆπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· ὅτε
δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν
5 αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ
6 νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. Ὅτι δὲ ἐστε
7 υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρ-
8 διας ὑμῶν, κρᾶζον, Ἀββᾶ ὁ πατήρ. Ὡστε οὐκ ἐτι εἰ δούλος, ἀλλ'
9 υἱός· εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ. Ἀλλὰ τότε μὲν,
γνόντες Θεὸν, μαλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε
πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δου-

Ver. 23. 8. συγκεκλεισμένοι. CHAP. IV. Ver. 6. ὡμῶν. G. 8. ἡμῶν.—7. AL κλη-
ρόνομος Θεοῦ διὰ Χρ. Codd. A. B. κληρ. διὰ Θεοῦ. 8. AL τοῖς φύσει μὴ
οἶσι θ.

Ver. 23. συγκεκλεισμένοι. Scil. ὑπὸ
ἀμαρτίαν, as in the preceding verse.

Ver. 24. παιδαγωγός. Not a schoolmaster,
but a *pedagogue*, as the person was called to
whom children were entrusted, before they
were placed with the διδάσκαλος, or teacher.
See Plutarch de Educ. §. 13. Thus the
Law was intended, by its types and sha-
dows, to prepare for the reception of the
Gospel.

Ver. 27. Χρ. ἐνεδύσασθε. See on Rom.
xiii. 14. The expression here means, to be
invested with the privileges of the Gospel,
which are conferred without distinction of
country, condition, or sex, upon the heirs of
the promise made to Abraham.

CHAP. IV. Ver. 1. ἐφ' ὅσον χρόνον κ.
τ. λ. This additional illustration, which is
suggested by the word κληρονόμος, is taken
from the condition of a minor, who is under
the restraint of a guardian, and cannot claim

his estate before the time appointed by his
father's will.

Ver. 2. τῆς προθεσμίας. Scil. ἡμέρας.

Ver. 3. στοιχεῖα. The rudiments or ele-
ments of any system of doctrine. Here the
term is applied to the Law of Moses, or the
religion of Paganism, as superseded by
Christianity. Compare Col. ii. 8. 20. The
genitive κόσμου, and the epithets ἀσθενῆ καὶ
πτωχὰ (ver. 9), indicate the inefficiency of
the Law, whether of Moses or of Nature, with
respect to justification, and the temporary
purposes which they served. Compare Heb.
vii. 18. x. 1.

Ver. 4. πλήρωμα τοῦ χρόνου. See on
Mark i. 15.

Ver. 6. Ἀββᾶ, ὁ πατήρ. Compare Rom.
viii. 15, *agg.*

Ver. 9. πάλιν ἄνωθεν. See on Matt. xxvi.
43. The lapse of the Galatians into Judaism
was as fatal, as would have been a relapse
into idolatry.

λεύειν θέλετε; Ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ 10
ἐνιαυτοὺς· φοβούμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς. 11

Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. 12
Οὐδέν με ἡδίκησατε· οὐδαμῶς δὲ, ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγε- 13
λίσάμην ὑμῖν τὸ πρότερον, καὶ τὸν πειρασμὸν μου τὸν ἐν τῇ 14
σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον
Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. Τίς οὖν ἦν ὁ μακαρισμὸς 15
ὑμῶν; μαρτυρῶ γὰρ ὑμῖν, ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν
ἐξορύξαντες ἂν ἐδώκατέ μοι· ὥστε ἐχθρὸς ὑμῶν γέγονα, ἀληθεύων 16
ὑμῖν; Ζηλοῦσιν ὑμᾶς, οὐ καλῶς· ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν, 17
ἵνα αὐτοὺς ζηλοῦτε. Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ 18
μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς, τεκνία μου, οὐς πάλιν 19
ὠδίνω, ἄχρις οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν· ἤθελον δὲ παρεῖναι πρὸς 20
ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; 21
γέγραπται γάρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, 22
καὶ ἓνα ἐκ τῆς ἐλευθέρας· ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα 23
γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας. Ἄτινᾴ
ἐστὶν ἀλληγορούμενα. Αὗται γὰρ εἰσιν αἱ δύο διαθήκαι· μία μὲν 24
ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ, (τὸ γὰρ 25

Ver. 15. τίς οὖν ἦν. AL ποῦ οὖν ὁ μ. S. omits οὖν.—17. ὑμᾶς. R. ἡμᾶς.—
24. αἱ δύο. G. K. S. omit the article.

Ver. 10. ἡμέρας παρατηρεῖσθε κ. τ. λ. St. Paul's objection to the observance of the Jewish sabbaths, new moons, annual festivals, and sabbatical years, on the part of the Galatians, has clearly nothing to do with his instruction in Rom. xiv. 5. 15.

Ver. 12. γίνεσθε ὡς ἐγὼ, κ. τ. λ. These are expressions of affectionate regard, and implying a hope that friendship may not be interrupted. Compare 2 Chron. xviii. 3.

Ver. 13. δι' ἀσθένειαν κ. τ. λ. See on 2 Cor. xii. 7.—In ver. 15, τίς is for ποταπός. Compare Matt. viii. 27, with Luke viii. 25. How happy, says the apostle, did you esteem yourselves in my instruction! And do you now hate me because I tell you the truth?

Ver. 17. ζηλοῦσιν. Scilicet οἱ ψευδοδιδάσκαλοι, the false teachers. With ἐκκλείσαι the Scholiast supplies τοῦ φωτός τῆς πίστεως. The meaning is, these teachers seek to gain your love at the expense of your salvation. Here again ἵνα is used with an indicative, as in 1 Cor. iv. 6.

Ver. 20. ἀλλάξαι τὴν φωνήν. To vary my tone: i. e. to speak mildly or severely according to circumstances.

Ver. 23. κατὰ σάρκα. That is, in the ordinary course of nature.

Ver. 24. ἀλληγορούμενα. Allegorized; i. e. by St. Paul himself, so as to indicate the respective dispensations of the Law and the Gospel. Thus Ishmael represents those under the Law: Isaac, those who believe in Christ: and their respective mothers represent the two covenants. In what follows, the construction is defective, and may be thus supplied: μία μὲν, ἥτις ἐστὶν Ἀγαρ, γεννώσα τέκνα εἰς δουλείαν, ἐστὶν ἡ διαθήκη ἀπὸ ὄρους Σινᾶ, συστοιχεῖ δὲ κ. τ. λ.—ἡ δὲ ἑτέρα, ἥτις ἐστὶ Σάρρα, ἐλευθέρᾳ, ἐστὶν ἡ διαθήκη ἀπὸ ὄρους Σιών, συστοιχεῖ δὲ τῇ ἀνω Ἱερουσαλὴμ, ἥτις ἐστὶ μὴτηρ πάντων ἡμῶν. Compare Heb. xii. 18, sqq. Rev. xxi. 2, sqq. The verb συστοιχεῖν signifies to be in the same rank: and thus we have, on one side, Agar, Ishmael, the Sinaitic covenant, the earthly Jerusalem, bondage; and on the other, Sarah, Isaac, the Christian covenant, the heavenly Jerusalem, liberty. In the parenthesis is given an explanation of the Hebrew word Ἀγαρ, which signifies a rock, and is said to have been a name of Mount Sinai.

Ἀγαρ Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ,) συστοιχεῖ δὲ τῇ νῦν Ἱερου-
 26 σαλήμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς. Ἡ δὲ ἄνω Ἱερουσαλήμ
 27 ἐλευθέρη ἐστίν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν· γέγραπται γάρ,
 “Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα· ῥῆξον, καὶ βόησον, ἢ οὐκ ὠδί-
 νουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου, μᾶλλον ἢ τῆς ἐχούσης τὸν
 28 ἄνδρα.” Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν.
 29 Ἀλλ’, ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίδωκε τὸν κατὰ πνεῦμα,
 30 οὕτω καὶ νῦν. Ἀλλὰ τί λέγει ἡ γραφή; “Ἐκβαλε τὴν παιδίσκην
 καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης
 31 μετὰ τοῦ υἱοῦ τῆς ἐλευθέρης.” Ἄρα, ἀδελφοί, οὐκ ἐσμέν παιδίσκης
 τέκνα, ἀλλὰ τῆς ἐλευθέρης.

1 5. Τῇ ἐλευθερίᾳ οὖν, ἣ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, καὶ
 2 μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι
 3 ἴαν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει· μαρτύρομαι δὲ
 πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν
 4 νόμον ποιῆσαι. Κατηργήθητε ἀπὸ τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ
 5 δικαιοῦσθε· τῆς χάριτος ἐξέπεσατε· ἡμεῖς γὰρ πνεύματι ἐκ πίστεως
 6 ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε
 περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι’ ἀγάπης ἐνεργου-
 7 μένη. Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πειθεσθαι;
 8-9 Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. Μικρὰ ζύμη ὅλον
 10 τὸ φύραμα ζυμοῖ. Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν
 ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν
 11 ᾧ. Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἐτι κηρύσσω, τί ἐτι διώκομαι; ἄρα

Ver. 25. δουλεύει δὲ. G. S. have γάρ. K. omits the clause. Bentley would read τῇ δὲ Ἀγαρ συστοιχεῖ ἡ νῦν Ἱερουσαλήμ, and no more.—28. πάντων. Omitted by G. S.; and bracketed by K. CHAF. V. Ver. 1. τῇ ἐλευθ. κ. τ. λ. S. τῇ ἐλευθερίᾳ ἡμᾶς Χρ. ἠλευθέρωσε· στήκετε οὖν, κ. τ. λ.—7. ἐνέκοψε. R. ἀνέκοψε.

Ver. 27. γέγραπται. *Isai.* liv. 1. St. Paul applies this citation to the barrenness of Sarah.

Ver. 29. ἐδίδωκε. This refers to Ishmael's mockery of Isaac and Sarah; to which the citation, in ver. 30, from *Gen.* xxi. 10, alludes.

Ver. 31. οὐκ ἐσμέν κ. τ. λ. That is, believers generally, not the Galatians in particular, are not subject to the bondage of the Law, but are exempted from its obligations, by the liberty wherewith Christ has made them free.

CHAF. V. Ver. 1. πάλιν. See on ch. iv. 9.—Of ζυγὸς δουλείας, see on *Matt.* xi. 29. xiii. 4.

Ver. 2. ἴαν περιτέμνησθε. Circumcision is here put for legal observances generally; and includes the idea of trusting to their efficacy as a means of justification.

Ver. 4. κατηργήθητε ἀπὸ τοῦ Χρ. *Ye are separated from Christ.* Compare *Rom.* vii. 2. 6; and see on *Luke* xiii. 7.—With ver. 6, compare *Rom.* ii. 28, 29. 1 *Cor.* vii. 19. *Gal.* vi. 15. *Col.* iii. 11.

Ver. 7. ἐτρέχετε. *Ye were running.* The metaphor is taken from a race; in pursuance of which ἐγκόπτειν signifies to trip up. Compare 1 *Cor.* ix. 24. *Heb.* xii. 15.

Ver. 8. ἡ πεισμονή. The persuasion of the necessity of circumcision.

Ver. 9. μικρὰ ζύμη κ. τ. λ. Compare *Matt.* xvi. 6. 1 *Cor.* v. 6. The proverb here intimates the danger of the most trifling departure from the genuine spirit of the Gospel.

Ver. 10. ἐγὼ πέποιθα. I am still persuaded.

Ver. 11. εἰ περιτομὴν κ. τ. λ. It had perhaps been insinuated that St. Paul had sometimes inculcated the necessity of circumcision.

κατήργηται τὸ σκάνδαλον τοῦ σταυρου. Ὅφελον καὶ ἀποκόψονται¹² οἱ ἀναστατοῦντες ὑμᾶς.

Ἵμεις γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν¹³ ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, "Ἄγα-¹⁴πήσεις τὸν πλησίον σου ὡς ἐαυτόν." Εἰ δὲ ἀλλήλους δάκνετε καὶ¹⁵ κατεσθίετε, βλέπετε, μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

Λέγω δέ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ¹⁶ τελήσητε. Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα¹⁷ κατὰ τῆς σαρκὸς· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ, ἃ ἂν θέλητε, ταῦτα ποιῇτε. Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἔστε ὑπὸ νόμον.¹⁸ Φανερὰ δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι μοιχεία, πορνεία,¹⁹ ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζή-²⁰λοι, θυμοί, ἐριθείαι, διχوستασίαι, αἰρέσεις, φθόνοι, φόνοι, μέθαι,²¹ κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προει-
πον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσου-
σιν. Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακρο-²²
θυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια· κατὰ τῶν²³
τοιούτων οὐκ ἔστι νόμος. Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν²⁴
σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Εἰ ζῶμεν πνεύματι, πνεύματι²⁵
καὶ στοιχῶμεν· μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι,²⁶
ἀλλήλοις φθονῶντες. Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν⁶
τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιούτον
ἐν πνεύματι πραότητος· σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς.
Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ²

Ver. 14. G. K. S. σεαυτόν.—17. ΑΙ. ταῦτα γὰρ ἄλλ. ἀντ.—19. μοιχεία. G. S. omit this word, and K. brackets it.—20. ἔρεις, ζ. ΑΙ. ἔρις, ζήλος. Compare 2 Cor. xii. 20.

If so, he said, why am I persecuted as a preacher of the scandal of the cross? See 1 Cor. i. 23.

Ver. 12. ὅφελον ἢ ἀποκόψονται. *Would that they were cut off*: i. e. excommunicated. Chrysostom and others understood the expression to amount to an indignant wish that the false teachers were not only circumcised, *sed eunuchos factos esse*. This, however, is altogether inconsistent with the apostle's character and dignity. Of the construction, see on 2 Cor. xi. 1.

Ver. 13. μὴ τὴν ἐλευθερίαν. Scil. ἔχετε. The exercise of Christian liberty must not interfere with the practice of Christian charity, and give rise to rancour and ill-will, which tend to the utter destruction of a Christian community.

Ver. 16. λέγω δέ. The apostle now gives a practical turn to the argument.

Ver. 17. ἵνα μὴ, ἃ ἂν θέλητε, &c. Compare Rom. vii. 13, sqq.—With the next verse, compare Rom. vi. 14. viii. 2.

Ver. 20. φαρμακεία. *Sorcery*: such as that practised by Simon Magus and the Gnostics. See 2 Tim. iii. 13.

Ver. 25. εἰ ζῶμεν κ. τ. λ. If we profess to live in a spiritual manner, let our conduct be agreeable to our profession, abstaining from vain-glorious contentions, and from provoking and envious disputations.

CHAP. VI. Ver. 1. προληφθῇ. *Is surprised into a fault*. By πνευματικοί is probably meant those who ministered in spiritual things: and the transition from the plural to the singular applies the caution to each individually.

Ver. 2. ἀλλήλων τὰ βάρη κ. τ. λ. As compared with ver. 5, the sense must be:—Bear with one another's infirmities, be cha-

3-4 Χριστοῦ. Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὦν, ἑαυτὸν φρεναπατᾶ· τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύ-
 5 χημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον· ἕκαστος γὰρ τὸ ἴδιον φορτίον
 ὀβαστάσει. Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι
 7 ἐν πᾶσιν ἀγαθοῖς. Μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ
 8 ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· ὅτι ὁ σπείρων εἰς τὴν
 σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ
 9 πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. Τὸ δὲ καλὸν ποι-
 10 οῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. Ἄρα
 οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα
 δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11-12 ἸΔΕΤΕ, πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ. Ὅσοι
 θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμ-
 13 νεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται. Οὐδὲ γὰρ
 οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς
 14 περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσωνται. Ἐμοὶ δὲ μὴ
 γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ
 15 Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ. Ἐν γὰρ
 Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ
 16 καινὴ κτίσις. Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ'
 αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.
 17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα
 18 τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

[Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.]

Ver. 13. S. περιτετμημένοι.—15. τι ἰσχύει. G. K. S. τί ἐστιν.—16. Αἱ στοι-
 χοῦσιν.

ritable to their faults, and do not endeavour to raise your own merit by undervaluing another's; for, in the day of judgment, each will be answerable for himself alone.

Ver. 6. κατηχούμενος. See on Luke i. 3.

Ver. 7. μυκτηρίζεται. The verb μυκτηρίζειν is nearly equivalent with the expression *naso suspendere adunco*, in Hor. Sat. I. 6. 5. It signifies properly to sneer; hence to mock or elude. With what follows, compare 2 Cor. ix. 6.

Ver. 9. ἐκκακῶμεν. See on Luke xviii. 1; and of ἐκλύεσθαι, on Matt. ix. 36.

Ver. 11. πηλίκους γράμμασι. See on 2 Cor. xii. 7. If it be rendered *how long a letter*, al-lusion may still be made to the difficulty of writing, occasioned by ophthalmia; but the length of the letter must then be measured by the fact of its being written by himself. The

word γράμμα signifies an Epistle in Acts xxviii. 21.

Ver. 12. εὐπροσωπῆσαι. To make an appearance of zeal for the church.

Ver. 13. σαρκί. Scil. περιτετετμημένῳ.

Ver. 16. Ἰσραὴλ τοῦ Θεοῦ. That is, the spiritual Israel, including both Jews and Gentiles. Compare Rom. ii. 29. ix. 6. 1 Cor. x. 18.—The phrase κανόνι στοιχεῖν is a metaphor taken from the *race-course*; as in Phil. iii. 16. Compare 2 Cor. x. 13.

Ver. 17. στίγματα. The marks of scourging, and other injuries received in the cause of the Gospel; which were greater proofs of sincerity than the mark of circumcision, and ought to secure him from further trouble on that head.—Of the phrase κόπους παρίχειν, see on Matt. xxvi. 10.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

[The principal facts connected with the progress of the Gospel in Ephesus are contained in *Acts* xviii—xx. Anxious for the prosperity of this, and the other Gentile churches, during the period of his first confinement at Rome, St. Paul wrote this Epistle, and those to the Colossians and Philippians, in order to confirm them in the faith which he had preached to them. He alludes to his imprisonment repeatedly (*Eph.* iii. 1. iv. 1. vi. 20); and, as he expresses no hope of a speedy release, it is probable that he wrote the Epistle in the early part of the year 61, soon after his arrival at Rome. Having no cause of complaint against the converts, he writes in an animated and affectionate style; pointing out to them the great doctrine of universal redemption; expatiating upon the love of God, and the dignity of Christ; urging them to proceed manfully in their Christian warfare; exhorting them to general holiness, and the practice of the relative duties in particular, and concluding with his usual benediction. The genuineness of the Epistle is universally admitted; but doubts have existed respecting the particular church to which it was addressed. From certain expressions contained in *Eph.* i. 15. iii. 2. vi. 21, compared with *Col.* iv. 16, it has been thought that its destination was Laodicea, rather than Ephesus. Others suppose, with greater probability, that a copy was sent by the apostle's directions to the Laodiceans, to which he alludes in the passage above cited.]

1. ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ,¹
τοῖς ἀγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· χάρις²
ὕμιν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,³
ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις
ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου,⁴
εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ· προ-⁵
ορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν
εὐδοκίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ,⁶

Ver. 1. Cod. A. τοῖς ἀγίοις πᾶσιν.—ἐν Ἐφέσῳ. These words are omitted in a very few MSS. Some have thought that a blank space was left, to be filled up with the name of a different place in different copies.—4. G. K. S. ἐν ἀγάπῃ προορίσας κ. τ. λ.

CHAP. I. *Ver. 3.* ἐν τοῖς ἐπουρανίοις. In things intended to fit us for heaven; sub-
aud. πράγμασι. Sometimes the ellipsis is
more suitably supplied by τόποις, as in *Eph.*
iv. 6. In the long period to ver. 13, inclu-
sive, there is but one sentence, of which the
meaning will readily appear, by attending to
the connexion between each successive rela-
tive and antecedent.

Ver. 4. ἐν ἀγάπῃ. In the exercise of
Christian charity.

Ver. 6. εἰς ἔπαινον κ. τ. λ. In order that
the glorious dispensation of his grace may
be praised and extolled. So again in vv. 12.
14. With ἡγαπημένῳ, as applied to Christ,
compare *Matt.* iii. 17.

- 7 ἐν ᾗ ἔχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ· ἐν ᾧ ἔχομεν τὴν ἀπολύτρω-
 8 σιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ
 9 σοφίαν καὶ φρονήσει, γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος
 10 αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ, εἰς οἰκονομίαν
 11 τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ
 12 Χριστῷ, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· ἐν αὐτῷ, ἐν ᾧ
 13 καὶ ἐκληρώθημεν προορισθέντες, κατὰ πρόθεσιν τοῦ τὰ πάντα ἐν-
 14 εργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς
 15 εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ· ἐν
 16 ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς
 17 σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύ-
 18 ματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὃς ἐστὶν ἀρράβων τῆς κληρονομίας
 19 ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης
 20 αὐτοῦ.
 21 Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ
 22 Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, οὐ παύομαι εὐ-
 23 χαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν
 24 μου· ἵνα ὁ Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης,
 25 δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψῃ, ἐν ἐπιγνώσει αὐτοῦ·
 26 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς
 27 τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς
 28 κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς
 29 δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κρά-
 30 τος τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ
 31 νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανόις, ὑπεράνω πά-
 32 σης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνό-
 33 ματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλ-
 34 λοντι· καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε
 35 κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ

Ver. 10. τὰ τε ἐν τ. οὐρ. G. K. S. omit τε. Al. ἐπὶ τοῖς οὐρανοῖς.—12. τῆς δόξης. S. omits the article.—18. τῆς διανοίας. G. K. S. τῆς καρδίας.—23. πάντα. G. K. S. τὰ πάντα.

Ver. 10. εἰς οἰκονομίαν κ. τ. λ. That same way ἐν ᾧ is twice repeated, from this is, in order to accomplish the plan relating verse, in ver. 13.

Ver. 12. τοὺς προηλπικότας. As having been converted before the Ephesians.

Ver. 13. τῆς ἐπαγγελίας. For τῷ ἐπη-
 γελμένῳ. So, in the next verse, τῆς περι-
 ποιήσεως for περιποιηθεῖσαν. Compare
 Acts x. 28. Of the terms σφραγίζεσθαι,
 and ἀρράβων, see on 2 Cor. i. 17.

Ver. 17. ἐν ἐπιγνώσει. For εἰς ἐπιγνώ-
 σιν. In the next verse the sense may be
 completed by repeating ἵνα δῶῃ,

Ver. 11. ἐν αὐτῷ. That is, ἐν Χριστῷ.
 It is repeated from the end of ver. 9. In the

πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένοι. Καὶ ὑμᾶς, ὄντας νεκ-2
 ροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, ἐν αἷς ποτὲ περιεπατή-2
 σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξου-
 σίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς
 ἀπειθείας· ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτὲ, ἐν ταῖς ἐπιθυ-3
 μίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν
 διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· Ὁ δὲ Θεός, 4
 πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἡγάπησεν
 ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῇ 5
 Χριστῷ, (χάριτί ἐστε σεσωσμένοι·) καὶ συνήγειρε, καὶ συνεκάθισεν ἐν 6
 τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς 7
 ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ, ἐν
 χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. Τῇ γὰρ χάριτί ἐστε σεσωσ-8
 μένοι διὰ τῆς πίστεως· καὶ τοῦτο, οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον· οὐκ 9
 ἐξ ἔργων, ἵνα μὴ τις καυχῆσται. Αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέν· 10
 τες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός,
 ἵνα ἐν αὐτοῖς περιπατήσωμεν.

Διὸ μνημονεύετε, ὅτι ὑμῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι 11
 ἀκροβυστία ὑπὸ τῆς λεγαμένης περιτομῆς ἐν σαρκὶ χειροποιήτου,
 ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς 12
 πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλ-
 πίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν τῷ κόσμῳ· νυνὶ δὲ, ἐν Χριστῷ Ἰησοῦ, 13
 ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ
 Χριστοῦ. Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμώφερα 14
 ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας· τὴν ἑχθραν ἐν τῇ 15
 σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργήσας, ἵνα

Ver. 23. πλήρωμα. The church of Christ is so called, as comprising all the members of his body, whom he filleth with their respective portions of grace. See John i. 16. 1 Cor. xii. 6. There is probably an allusion to the *Pleroma* of the Gnostics, in which they supposed God to dwell.

CHAP. II. Ver. 1. ὑμᾶς. Scil. συνεζωοποίησι (ver. 5). The pronouns ὑμᾶς and ἡμᾶς indicate *Gentiles* and *Jews* respectively, who, before the Gospel offer of justification by faith, were alike *spiritually dead*, by reason of their sins. Compare Rom. iii. 22, 23. Of the expression νεκροὶ ταῖς ἁμαρτίαις, see on Matt. viii. 32. Luke xv. 32.

Ver. 2. τὸν ἄρχοντα τῆς ἐξ. τ. ἀ. See on John xii. 31. The genitive πνεύματος is an *anacoluthon* for πνεῦμα.

Ver. 8. ἐξ οὗτο, κ. τ. λ. Theophylact. οὐ τὴν πίστιν λαμβάνει δῶρον Θεοῦ, ἀλλὰ τὸ διὰ πίστεως σωθῆναι. Compare Rom. iii. 24. iv. 16. Tit. iii. 5.

Ver. 11. διὸ, Wherefore; i. e. in order to a just appreciation of the conditions upon which salvation is offered under the Gospel. The parenthesis refers to the contempt which the Jews entertained for the Gentiles (Judg. xiv. 8. Isa. lli. 1); and the epithet χειροποίητος is emphatical, as indicating that there is a circumcision, ἀχειροποίητος, in the heart. Compare Rom. ii. 29. Col. ii. 11.

Ver. 14. τὸ μεσότοιχον. In allusion to the partition wall, which separated the court of the Gentiles; and in vv. 13, 19, there is a reference to the different degrees of access to the Divine presence in the Jewish temple. Compare Levit. x. 3. Ps. lxxv. 4. Isa. lvii. 19. Ezek. xliv. 7. 1 Macc. ix. 54. Acts xxi. 58.

Ver. 15. τὴν ἑχθραν καταργήσας. The same as ἀποστρίνας τὴν ἑχθραν in the next verse; and ἐν τῇ σαρκὶ is explained by ἐν αὐτῷ, i. e. τῷ σταυρῷ. There is an approximation between ἑχθραν and νόμον, with refer-

τοὺς δύο κτίσθ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρή-
 16 νην, καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ
 17 τοῦ σταυροῦ, ἀποκτείνας τὴν ἐχθραν ἐν αὐτῷ· καὶ ἐλθὼν εὐ-
 18 ηγγερίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς, ὅτι δι' αὐτοῦ
 ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέρω ἐν ἐνὶ πνεύματι πρὸς τὸν
 19 πατέρα. Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολιταί
 20 τῶν ἁγίων, καὶ οἰκεῖοι τοῦ Θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
 τῶν ἀποστόλων καὶ προφητῶν, ὧς ἀκρογωνιαίου αὐτοῦ Ἰησοῦ
 21 Χριστοῦ· ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς ναὸν
 22 ἅγιον ἐν Κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς κατοικητήριον
 τοῦ Θεοῦ ἐν πνεύματι.

1 3. ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ
 2 ὑπὲρ ὑμῶν τῶν ἐθνῶν—εἶγε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος
 3 τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ
 4 μοι τὸ μυστήριον, (καθὼς προέγραψα ἐν ὀλίγῳ, πρὸς ὃ δύνασθε
 ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·)
 5 ὃ ἐν ἐτέραις γενεαῖς οὐκ ἐγνώρισθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὥς νῦν
 ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι·
 6 εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς
 7 ἰσαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, οὗ ἐγενόμην
 8 μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ· ἐμοὶ, τῷ ἐλαχιστοτέρῳ
 πάντων τῶν ἁγίων, ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελί-
 9 σασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, καὶ φωτίσαι
 πάντας, τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ

Ver. 3. G. S. ἡγνωρίσθη.—5. ὃ ἐν ἑτ. γ. G. K. S. omit the preposition.—7. τὴν. δ.
 G. τῆς δοθείσης.—8. πάντων τῶν ἀγ. G. K. S. are without the article.—9. οἰκονομία.

ence to the enmity which the ritual ordinances of the Law had fomented between the Jews and Gentiles.

Ver. 18. ἐν ἐνὶ πνεύματι. Suggested by ἐν ἐνὶ σώματι, in ver. 16; with which compare Rom. vi. 6. Col. i. 20.

Ver. 20. προφητῶν. Christian priests. See on Acts xiii. 1. 1 Cor. xii. 28.—Of ἀκρογωνιαῖος (subaud. λίθος), see on Matt. xxi. 42.

Ver. 22. εἰς κατοικητήριον κ. τ. λ. So as to make a building in which God may dwell by his Spirit, as the Schecinah dwelt in the Jewish temple. The metaphor was probably more immediately suggested by the celebrated temple of Diana at Ephesus. Compare, however, 1 Cor. iii. 9, sqq. 2 Cor. v. 1. vi. 16.

CHAP. III. Ver. 1. τούτου χάριν. That is, on account of the equal admission of

Jew and Gentile to the privileges of the Gospel. This is the *mystery* (ver. 3) of which he had written *briefly* (ἐν ὀλίγῳ) in the end of the last chapter, and for the preaching of which he was now a prisoner at Rome. Compare also ver. 6. The sentence is interrupted by a long parenthesis of twelve verses, and resumed in ver. 14.

Ver. 2. τὴν οἰκονομίαν κ. τ. λ. The *gracious dispensation* by which God has offered salvation to the Gentiles, through my preaching. Compare ver. 9. By a common figure τῆς δοθείσης is put for τὴν δοθείσαν.

Ver. 4. πρὸς ὃ δύνασθε. *Whereby ye are able.*

Ver. 8. ἐμοὶ, τῷ ἐλαχιστοτέρῳ. Compare 1 Cor. xv. 9. Of comparatives formed from superlatives, see Gr. Gr. § 13. Obs. 3.—Thus μείζοτερος in 3 John 4.

Ver. 9. οἰκονομία τοῦ μυστ. κ. τ. λ. Of

τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἔπουρα-¹⁰ νίοις, διὰ τῆς ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ Θεοῦ κατὰ πρόθε-¹¹ σιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν ἐν¹² ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ· διὸ αἰτούμαι μὴ ἐκκαεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ¹³ ὑμῶν, ἧτις ἐστὶ δόξα ὑμῶν. Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς¹⁴ τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ πᾶσα πατριὰ ἐν¹⁵ οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται ἵνα δῶῃ ὑμῖν, κατὰ τὸν πλοῦτον¹⁶ τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς¹⁷ καρδίαις ὑμῶν ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισ-¹⁸ χύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως¹⁹ ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς παντὶ τὸ πλήρωμα τοῦ Θεοῦ. Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι, ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα²⁰ ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα²¹ ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Ἀμήν.

4. ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπα-¹ τῆσαι τῆς κλήσεως, ἧς ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ² πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπου-³ δάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μᾶ ἐλπίδι⁴ τῆς κλήσεως ὑμῶν· εἰς Κύριος, μία πίστις, ἐν βάπτισμα· εἰς Θεὸς καὶ⁵ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ὑμῖν. Ἐντ

R. κοινωνία. Compare ver. 2. διὰ Ἰ. Χρ. Omitted in G. S. CHAP. IV. Ver. 6 ὑμῖν. G. K. S. ἡμῖν. Some omit the pronoun altogether.

the gradual developement of the *mystery* of redemption see Rom. xvi. 25. Col. i. 26. It should seem, from 1 Pet. i. 12, that it had not been fully comprehended by the angels; to which also v. 10 may refer. Compare 1 Tim. iii. 6.

Ver. 11. πρόθεσιν τῶν αἰώνων. For *aiōnian* πρόθεσιν. Of πρόθεσις, see on Acts xi. 23.

Ver. 12. πίστεως αὐτοῦ. That is, *faith* in him. Compare Phil. iii. 9. Col. ii. 12.

Ver. 15. πᾶσα πατριὰ. Every family, whether Jew or Gentile, without distinction. Of the word πατριὰ, see on Luke ii. 4; and of the expression ὁ ἔσω ἄνθρωπος (ver. 16), on Rom. vi. 6.

Ver. 18. ἐρριζωμένοι ἢ τεθεμελιωμένοι. In allusion to the spiritual temple into which

Jews and Christians are framed together (Eph. ii. 19); and hence also the metaphors of *width, length, depth, and height*, borrowed from the proportions of a building.

Ver. 19. ἵνα πληρωθῆτε κ. τ. λ. Compare Eph. i. 23.

CHAP. IV. Ver. 2. ἀνεχόμενοι. Properly the syntax requires ἀνεχομένους, but similar inaccuracies of construction abound in St. Paul's writings. In commencing the practical part of this Epistle, the apostle recommends a spirit of unity, upon the principle that the church of Christ is one body, into which the members are committed by the same baptism, profess the same faith, and partake of the same privileges.

Ver. 6. ὁ ἐπὶ πάντων, κ. τ. λ. These three distinct forms were referred by some of

δὲ ἐκάστω ἡμῶν ἐδόθη ἡ χάρις, κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χρισ-
 8 τοῦ. Διὸ λέγει, "Ἀναβάς εἰς ὕψος ῥήμαλῶτευσεν αἰχμαλωσίαν, καὶ
 9 ἔδωκε δόματα τοῖς ἀνθρώποις." Τὸ δὲ, Ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ
 10 κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς; Ὁ καταβάς, αὐτός
 11 ἐστὶ καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ
 12 τὰ πάντα· καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφή-
 13 τας, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς
 14 τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ
 15 σώματος τοῦ Χριστοῦ· μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν
 16 ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα
 17 τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ· ἵνα μηκέτι
 18 ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασ-
 19 καλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν
 20 τῆς πλάνης· ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα,
 21 ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός· ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον
 22 καὶ συμβιβαζόμενον, διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν,
 23 ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς
 24 οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
 25 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περι-
 26 πατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ, ἐν ματαιότητι τοῦ νοῦς
 27 αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὥστε, ἀπηλλοτριωμένοι τῆς ζωῆς
 28 τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν
 29 τῆς καρδίας αὐτῶν· οἵτινες ἀπηλλοτριώθη ἑαυτοὺς παρέδωκαν τῇ

Ver. 9. πρῶτον. Omitted by G. S.; and bracketed by K.—16. μέρους. Codd. A. C. μίλους. Some omit τοῦ σώματος.—19. ἀπηλγ. Codd. D. E. ἀπηλλικότες.

the early fathers, to the Father, Son, and Holy Ghost respectively.

Ver. 7. κατὰ τὸ μέτρον κ. τ. λ. Compare Rom. xiii. 3.

Ver. 8. διὸ λέγει. Scil. ἡ γραφή. The citation is from Ps. lxxviii. 18. It is applied to Christ's ascension into heaven, by which he triumphed over Satan, who had heretofore enlaved mankind. In the O. T. the phrase αἰχμαλωτίζεσθαι αἰχμαλωσίαν frequently denotes a victory over those who had before been conquerors. See Num. xxi. 1. Deut. xxi. 10. Judg. v. 12, et alibi.

Ver. 9. ὅτι ἔκ κατέβη κ. τ. λ. The argument is, that since Christ had ascended into heaven, he must have been some time upon earth; and that the spiritual gifts, which had been conferred upon the first converts, proceeded from the same Jesus, who came down from heaven for the salvation of men.

Ver. 11. ἔδωκε. This refers to ἔδωκε δόματα. See also on 1 Cor. xii. 28.

Ver. 12. καταρτισμὸν. Compare 1 Cor.

i. 10. With ἀνὴρ τέλειος, as opposed to νήπιος (vv. 13, 14), compare 1 Cor. xiv. 20.

Ver. 14. ἐν τῇ κυβείᾳ. In allusion to the loading of dice, as practised by gamblers; and the expression is explained, in the next clause, of that *methodical* plan of deceit, by means of which false teachers deluded the unwary. Compare Eph. vi. 11.

Ver. 15. ἀληθεύοντες ἐν ἀγάπῃ. Having sincere charity. So in ver. 24, ὁσιότητι τῆς ἀληθείας, sincere piety.

Ver. 16. ἐξ οὗ κ. τ. λ. The meaning is, that as the growth of the human body advances to maturity by the energy of every part performing its proper office, and by the sympathy of every part with the whole; so the church of Christ grows to maturity by the proper exercise of the gifts and graces of its individual members for the benefit of the whole. Of ἐπιχορηγία, see on 2 Cor. x. 10.

Ver. 17. μαρτύρομαι. I implore. Compare 1 Thess. ii. 12. Thucyd. VI. 80.

Ver. 19. ἀπηλλοτριώθη. Insensible to

ἀσελγεία, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ²⁰
οὕτως ἐμάθετε τὸν Χριστὸν· εἶγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ²¹
ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ· ἀποθέσθαι ὑμᾶς, κατὰ²²
τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον
κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς²³
ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα²⁴
ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

Διὸ, ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλη-²⁵
σίον αὐτοῦ· ὅτι ἐσμέν ἀλλήλων μέλη. Ὁργίζεσθε, καὶ μὴ ἁμαρτάνετε·²⁶
ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν· μήτε δίδυτε τόπον τῷ²⁷
διαβόλῳ. Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιᾷτω, ἔργα-²⁸
ζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχῃ μεταδιδόναι τῷ χρεῖαν ἔχοντι.
Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπυρευσθῶ, ἀλλ'· εἰ²⁹
τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσι·³⁰
καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς
ἡμέραν ἀπολυτρώσεως.

Πᾶσα πικρία, καὶ θυμὸς καὶ ὀργή, καὶ κραυγὴ καὶ βλασφημία,³¹
ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· γίνεσθε δὲ εἰς ἀλλήλους³²
χρηστοί, εὐσπλαγχοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν
Χριστῷ ἐχαρίσατο ὑμῖν. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα^δ
ἀγαπητά· καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγά-²
πησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν
τῷ Θεῷ, εἰς ὁσμὴν εὐωδίας. Πορνεία δὲ, καὶ πᾶσα ἀκαθαρσία ἡ³
πλεονεξία, μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· καὶ⁴
αἰσχρότης, καὶ μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ
μᾶλλον εὐχαριστία. Τοῦτο γὰρ ἐστὶ γινώσκοντες, ὅτι πᾶς πόρνος, ἡ⁵
ἀκάθαρτος, ἡ πλεονέκτης, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονο-

Ver. 27. μήτε. 8. μηδέ. CHAP. V. Ver. 5. G. K. S. ἴσται.

shame, or remorse. Properly the verb implies cessation from pain. Schol. ad Thucyd. II. 42. ἀπαλῆσαντας, ἀντὶ τοῦ παυσάμενους ἀλγεῖν.

Ver. 22. ἀποθέσθαι ὑμᾶς. So that ye have laid aside: subaud. ὥστε. The allusion is to the change produced by baptismal regeneration. Compare Rom. vi. 4. 6. xii. 2. xiii. 14. Gal. iii. 17.

Ver. 29. οἰκοδομὴν τῆς χρ. Useful edifying. See on Luke xvi. 8.

Ver. 30. ἐσφραγίσθητε. Compare 2 Cor. i. 22. v. 5. Eph. i. 13, 14. To grieve the Holy Spirit is to resist his influences, which therefore are not irresistible.

Ver. 32. χαριζόμενοι ἑαυτοῖς. Truly for-

giving each other. Compare Matt. vi. 14. Col. iii. 12, 13.

CHAP. V. Ver. 2. εἰς ὁσμὴν εὐωδίας. A Jewish expression, implying that the sacrifice was acceptable to God. See Gen. viii. 21. Lev. i. 4. iv. 31; and compare Acts i. 4. Heb. xiii. 16.—Of ὀνομαζέσθαι (v. 3), see on 1 Cor. v. 1.

Ver. 4. αἰσχρότης. Col. iii. 8. αἰσχρολογία. The entire verse has reference to impurity and levity of conversation. From μωρολογία is formed the Latin morologus (Plant. Pers. I. l. 50); but there is also the word stultiloquium. Aristotle uses εὐτραπελία in a good sense; but here it means an indelicate witicism. The idolatry of avarice (ver. 5) consists in making money a god.

6μίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. Μηδεὶς ὑμᾶς ἀπα-
 7τάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ
 8τοὺς υἱοὺς τῆς ἀπειθείας. Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. Ἦτε
 9γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε,
 10(ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθῶσύνῃ, καὶ δικαιοσύνῃ, καὶ
 11ἀληθείᾳ) δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ. Καὶ μὴ
 12συκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροποις τοῦ σκότους, μᾶλλον δὲ καὶ
 13ἐλέγχετε· τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν, αἰσχρὸν ἐστὶ καὶ λέγειν.
 14τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦνται· πᾶν γὰρ τὸ
 15φανερούμενον, φῶς ἐστὶ. Διὸ λέγει, “Ἐγείραι, ὁ καθεύδων, καὶ ἀνάστα
 16ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.” Βλέπετε οὖν, πῶς
 17ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί· ἐξαγοραζόμενοι
 18τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. Διὰ τοῦτο μὴ γίνεσθε ἄφρονες,
 19ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου· καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν
 20ᾧ ἐστὶν ἄσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς ψαλ-
 21μοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ
 22καρδίᾳ ὑμῶν τῷ Κυρίῳ· εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν
 23ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ πατρί· ὑποτασ-
 24σόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ.

22 Αἱ γυναῖκες, τοῖς ἰδίῳις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ·
 23ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς
 24ἐκκλησίας, καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος· ἀλλ', ὥσπερ ἡ ἐκκλησία

Ver. 9. πνεύματος. G. K. S. φωτός.—14. ἐγείραι. G. K. S. ἐγείρει.—21. Θεοῦ.
 G. K. S. Χριστοῦ.—22. ὑποτάσσεσθε. Al. ὑποτασσέσθωσαν, which K. encloses
 within brackets.—23. ὁ ἀνὴρ. G. K. S. omit the article. καὶ αὐτός. G. S. omit the
 copula.

Ver. 5. τοῦ Χρ. & Θεοῦ. The omission of the article clearly indicates that Christ and God are here one and the same; and & should be rendered *even*. So also in 2 *Thess.* i. 12. 1 *Tim.* v. 21. *Tit.* iii. 13. 2 *Ptr.* i. 1. *Jude* 4.

Ver. 8. σκότος φῶς. Compare *Rom.* xiii. 12, *et alibi*. Chrysost. in loc.—ὅταν οὖν δι-
 9ηται ἡ διάνοια τὸ φῶς τὸ εὐαγγελικόν, & κατὰ τὴν πύξιν φῶς δομαζέται, ὡσαύτως δὲ & κατὰ τὰ ἔργα. ἀνάγκη γὰρ τὸν δεξι-
 10μενον φῶς πίστει, ἰλθῆναι & εἰς ἔργα φωτός.

Ver. 11. ἐλέγχετε. *Expose them*; i. e. convince the world of their impiety. There seems to be an allusion to the Eleusinian mysteries, at which the most infamous enormities were practised.

Ver. 13. φανερούμενον. This participle can scarcely be taken in an active sense, after φανερῶνται in the passive. The sense may be, that all their *hidden* abominations, being brought to the test of the Gospel, are exhibited in their true light; for whatsoever is made

manifest, i. e. which is brought out of concealment, is light, and adapted to the exposure of error.

Ver. 14. ἐγείροι, κ. τ. λ. *Awake from the sleep of pagan ignorance, and Christ will enlighten thee*; i. e. the Gospel will expose the folly of these mysterious enormities. The citation, though not exact, seems to be founded upon *Isa.* xvi. 19. or lx. 1.

Ver. 16. ἐξαγοραζόμενοι τὸν καιρὸν. In *Dan.* ii. 8. LXX. this expression means to *gain time*; but here it is rather, perhaps, to *buy back*, i. e. to recover the time which had been lost, by improving every opportunity of advancing the Gospel, with that circumspection which the evil disposition of the age demands. Compare *Col.* iv. 5.

Ver. 18. ἄσωτία. See on *Luke* xv. 13.

Ver. 23. & αὐτός κ. τ. λ. As Christ was the Saviour of his body, i. e. the church (*Rom.* xii. 4, 5. 1 *Cor.* xi. 3), so ought the man to protect and comfort the woman.

ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίους ἀνδράσιν ἐν παντί. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστός τὸς ἡγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον, ἢ ῥυτίδα, ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἁμωμος. Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. Οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. “Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.” Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. Πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω, ὡς ἑαυτόν· ἡ δὲ γυνή, ἵνα φοβῆται τὸν ἄνδρα.

6. ΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γὰρ ἔστι δίκαιον. Τίμα τὸν πατέρα σου καὶ τὴν μητέρα (ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ) ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι τοῦ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· εἰδότες ὅτι, ὁ ἕαν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομιέται παρὰ τοῦ Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανῷ, καὶ προσωποληψία οὐκ ἐστὶ παρ' αὐτῷ.

Ver. 27. αὐτὴν ἑαυτῷ. G. K. 8. αὐτὸς ἑαυτῷ.—29. G. K. 8. ὁ Χριστός. CHAR. VI. Ver. 7. τῷ Κυρίῳ. G. K. 8. ὡς τῷ Κ.—8. παρὰ τοῦ Κ. The same here omit the article.

Ver. 26. τῷ λουτρῷ τοῦ ὕδατος. That is, by baptism. There seems to be an allusion to the Eastern custom of washing a bride, and to the spotless purity of her attire (ver. 27). Hesych. σπῖλος· ῥυτίς ἱματίου. The word is used figuratively in 2 Pet. ii. 13. So also ῥυτίς, a freckle. Elym. M. ῥυτίς· ἡ συνελκυσμένη σὰρξ.—By ῥῆμα is meant the Gospel. Compare John iii. 5. xv. 3. Tit. iii. 5. Heb. x. 22.

Ver. 30. ἐκ τῆς σαρκὸς κ. τ. λ. The reference is to Gen. ii. 23, 24. See on Matt. xix. 5.

Ver. 32. τὸ μυστήριον. The mystical xx. 21.

union between Christ and his church.—Of εἰς, for περί, see on Acts ii. 25. In the last clause of ver. 33, supply ὁράτω.

CHAR. VI. Ver. 2. ἣτις ἐστὶν κ. τ. λ. Although a general blessing is attached to the observance of the second commandment, the fifth is the first to which a special promise is annexed. Of the precept itself, see on Matt. xv. 4.

Ver. 6. μὴ κατ' ὀφθαλμοδουλείαν. Theophylact: τοῦτίστι, μὴ μόνον παρόντων τῶν δεσποτῶν ἀ ὁρώντων, ἀλλὰ ἀ ἀπόντων.

Ver. 9. προσωποληψία. See on Luke

10 Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει
 11 τῆς ἰσχύος αὐτοῦ. Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύ-
 12 νασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· ὅτι οὐκ ἔστιν
 ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς
 ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου,
 13 πρὸς τὰ πνευματικὰ τῆς πονηρίας, ἐν τοῖς ἐπουρανίοις. Διὰ τοῦτο
 ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν τῇ ἡμέ-
 14 ρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στήναι. Στῆτε οὖν, περι-
 ζωσάμενοι τὴν ὁσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα
 15 τῆς δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγ-
 16 γελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως,
 ἐν ᾧ δυνησέσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι·
 17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχιραν τοῦ
 18 πνεύματος, ὃ ἐστὶ ρῆμα Θεοῦ· διὰ πάσης προσευχῆς καὶ δεήσεως
 προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπ-
 νούντες ἐν πάσῃ προσκατετήρει καὶ δεήσει περὶ πάντων τῶν ἁγίων·
 19 καὶ ὑπὲρ ἑμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν
 20 παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ὑπὲρ οὗ πρεσβεύω
 ἐν ἁλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὥς δεῖ με λαλῆσαι.
 21 Ἵνα δὲ εἰδῇτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει
 22 Τυχικὸς, ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ· ὃν
 ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ πα-
 23 ρακαλέσῃ τὰς καρδίας ὑμῶν. Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη, μετὰ
 24 πίστεως ἀπὸ Θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις
 μετὰ πάντων τῶν ἀγαπῶντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν
 ἀφθαρσίᾳ. Ἀμήν.

[Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.]

Ver. 12. τοῦ αἰῶνος. Omitted by G. S.; and bracketed by K.—ἐπουρ. Al. ἐπου-
 ρανίους.—19. G. K. S. δοθῇ. Some omit τοῦ εὐαγγ.—24. Ἀμήν. Omitted by G. S.;
 and by K. enclosed within brackets.

Ver. 11. ἐνδύσασθε τὴν πανοπλίαν &c. τ. Compare Rom. xiii. 12. 2 Cor. vi. 7. 1 Thess. v. 8.—By στήναι is meant to stand firm in wrestling or in battle, to which the metaphor turns in ver. 13.

Ver. 12. πρὸς αἷμα & σάρκα. That is, not against human beings only (subaud. μόνον), but against the devil and his angels. See on Matt. xvi. 17. John xii. 31. The expression τὰ πνευματικὰ τῆς πονηρίας, i. e. πνεύματα πονηρὰ, evil spirits, is explanatory of ἀρχαί, ἐξουσίαι, &c. Compare Eph. i. 21. ii. 2. iii. 10. See also Luke xxii. 53.

Ver. 14. περιζωσάμενοι τὴν ὁσφύν. See

on Luke xii. 35; and compare Isa. xi. 5. lix. 17.

Ver. 15. ἑτοιμασία. This word signifies a firm footing. in Ezra ii. 68. iii. 3. Ps. lxxxix. 15. Zech. v. 11. LXX. Hence there is probably an allusion to the Roman caliga, which was armed with an iron spike to prevent the wearer from slipping. See Juv. Sat. iiii. 248. XVI. 24.

Ver. 16. βέλη πεπυρωμένα. Darts tipped with combustible matter. Hence the verb σβέσαι may be taken in its proper acceptation.

Ver. 20. πρεσβεύω ἐν ἁλύσει. Compare Acts xxviii. 20.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

[The church at Philippi was founded by St. Paul himself, in the year A. D. 50, (*Acts* xvi. 9, *seq.*), and he was there again in the year 57 (*Acts* xx. 6). Of all his converts the Philippians cherished the most affectionate regard for him, and frequently administered to his necessities. During his imprisonment at Rome they had sent him pecuniary relief by the hands of Epaphroditus; on whose return he sent them this letter, of which the main object was to acknowledge their kindness, and assure them of his gratitude and love. Commencing with a thanksgiving to God for their steady adherence to the faith, he assures them that his sufferings had tended to the furtherance of the Gospel, and encourages them still to walk worthy of their profession, and to work out their salvation with fear and trembling (i. 21—ii. 18). Promising to send Timothy shortly after Epaphroditus (ii. 19—30), he cautions them strongly against the Judaizing teachers (iii. 1—iv. 1), adds several particular and general exhortations (iv. 2—9), and concludes with a grateful acknowledgment of their seasonable gift, salutations to and from the brethren, and his benediction (iv. 10—23). From ch. ii. 24, it is plain that he was now looking forward to a speedy termination of his confinement, so that the Epistle was probably written early in the year 63. Its genuineness was never doubted. The style is peculiarly animated; and great warmth of affection is the pervading character throughout.]

1. ΠΑΥΛΟΣ καὶ Τιμόθεος, δούλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς
ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ
διακόνοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου
Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, πάντοτε
ἐν πάσῃ δέησι μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέξιν
ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης
ἡμέρας ἄχρι τοῦ νῦν· πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν
ὑμῖν ἔργον ἀγαθὸν, ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ· καθὼς
ἔστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν

CHAP. I. Ver. 7. τῇ ἀπολογίᾳ. G. K. S. prefix in.

CHAP. I. Ver. 1. ἐπισκόποις καὶ διακόνοις. See on *Acts* vi. 6. xx. 17.

Ver. 5. ἐπὶ τῇ κοινωνίᾳ κ. τ. λ. For your participation in the blessings of the Gospel. In the next verse, ἔργον ἀγαθὸν is the work of conversion, by means of which the Philippians were made partakers of these blessings. Compare 1 Cor. i. 8, 9.

Ver. 7. τοῦτο φρονεῖν. To have these thoughts, or this persuasion. He had this persuasion from knowing their sympathy for his

labours and sufferings, and he had them in his heart as partakers of the same Divine grace as himself. It is generally supposed that ἀπολογία refers to some defence which the apostle had recently delivered before Cæsar.—The phrase ἔχειν ἐν καρδίᾳ denotes affection (2 Cor. vii. 3); and by ἐν σπλάγχνοις I. X. (ver. 8), is meant the most ardent Christian love, such as Christ showed for mankind.

- τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.
- 8 Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχ-
9 νοις Ἰησοῦ Χριστοῦ. Καὶ τοῦτο προσέυχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἐτ
10 μᾶλλον καὶ μᾶλλον περισσεύῃ, ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς τὸ
δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε ἐλικρινεῖς καὶ ἀπρόσκοπο
11 εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ
Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.
- 12 Γινώσκεις δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς
13 προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν ὥστε τοὺς δεσμούς μου φανεροὺς
14 ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, καὶ
τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου,
15 περισσοτέρως τολμᾷν ἀφόβως τὸν λόγον λαλεῖν. Τινὲς μὲν καὶ διὰ
φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν, τὸν Χριστὸν κηρύσσουν·
16 οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι
17 θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου· οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπο-
18 λογίαν τοῦ εὐαγγελίου κείμεαι. Τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προ-
φάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ χαίρω,
19 ἀλλὰ καὶ χαρήσομαι. Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτη-
ρίαν, διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχουρηγίας τοῦ πνεύματος Ἰησοῦ
20 Χριστοῦ, κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ
αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυν-
θήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου.
21-22 Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. Εἰ δὲ τὸ ζῆν

Ver. 11. καρπῶν δ. τῶν διὰ Ἰ. Χ. Γ. Κ. Σ. καρπὸν δικαιοσύνης τὸν κ. τ. λ.—16.
This verse and the next are transposed by G. K. S.

Ver. 9. ἵνα ἡ ἀγάπη κ. τ. λ. *That your Christian charity may increase with your progress in Christian knowledge.*

Ver. 10. δοκιμάζειν τὰ διαφέροντα. See on Rom. ii. 18. Of ἀπρόσκοπος, see on Acts xiv. 16.

Ver. 12. τὰ κατ' ἐμὲ. *My present condition: subaud. πράγματα.* His imprisonment, and the cause of it, were the means of advancing Christianity; as some in sincerity, others from envy of the apostle's popularity, and others with a view to misrepresent his doctrines and embitter his confinement, caused the name of Christ to be known at least, if not received.

Ver. 13. πραιτωρίῳ. Not, as some suppose, the imperial palace; but the quarters of the praetorian guard. The soldier, who had St. Paul in custody, would naturally communicate the cause of his confinement to his comrades, and thence to the public generally.

Ver. 17. κείμεαι. See on Luke ii. 34.

Ver. 18. ἐν τούτῳ χαίρω. St. Paul did not rejoice at the diffusion of a *spurious* Christianity, but that the Gospel was made known, even though the preacher's motives were not pure.

Ver. 19. εἰς σωτηρίαν. *To my release from confinement.* The word denotes a temporal deliverance in Acts vii. 26. xxvii. 34; *ei alibi.*—Of ἐπιχουρηγία see on 2 Cor. ix. 10; and of ἀποκαταδοκία (ver. 20), on Rom. viii. 19.

Ver. 21. τὸ ζῆν, Χριστός. *To live is to continue in the service of Christ: otherwise, to die would be gain.*

Ver. 22. εἰ δὲ τὸ ζῆν κ. τ. λ. *But since by continuing in the flesh, this, i. e. the propagation of Christianity, is the fruit of my labours, I scarcely know which I would choose.*—(Ὁ γνωρίζειν, used intransitively, there are examples in Job xxxiv. 25. Prov. iii. 6. LXX.)—With ἀναλῦσαι (ver. 23), supply τὴν σάρκα.

ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι, οὐ γνωρίζω. Συνέχομαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ 23
 σὺν Χριστῷ εἶναι, (πολλῷ μᾶλλον κρείσσον·) τὸ δὲ ἐπιμένειν ἐν τῇ 24
 σαρκί, ἀναγκαιότερον δι' ὑμᾶς. Καί, τοῦτο πεποιθώς, οἶδα ὅτι μενῶ, 25
 καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς
 πίστεως, ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ 26
 τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. Πόνον ἀξίως τοῦ εὐαγγελίου 27
 τοῦ Χριστοῦ πολιτεύεσθε, ἵνα, εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἄπῳ,
 ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθ-
 λούντες τῇ πίστει τοῦ εὐαγγελίου, καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν 28
 ἀντικειμένων· ἥτις αὐτοῖς μὲν ἐστὶν ἐνδείξεις ἀπωλείας, ὑμῖν δὲ σωτηρίας,
 καὶ τοῦτο ἀπὸ Θεοῦ· ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον 29
 τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· τὸν αὐτὸν 30
 ἀγῶνα ἔχοντες, οἷον ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

2. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ 1
 τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοί, πληρώσατέ 2
 μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες,
 σύμφυχοι, τὸ ἐν φρονούντες, μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν· ἀλλὰ 3
 τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν· μὴ τὰ 4
 ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστος. Τοῦτο γὰρ 5
 φρονεῖσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς, ἐν μορφῇ Θεοῦ ὑπάρ- 6
 χων, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, 7

Ver. 23. G. K. S. συνέχομαι δι.—28. G. K. S. ἥτις ἐστὶν αὐτοῖς ἐνδ. απ.—K. S. εἶδετε. CHAP. II. Ver. 1. S. εἴ τις σπλάγχνα.—4. ἕκαστος. AL. ἕκαστοι, in both places G. K. S. σκοποῦντες.

Ver. 25. εἰς τὴν ὑμῶν προκοπὴν κ. τ. λ. To promote your advancement and joy in the faith; i. e. your religious improvement and spiritual comfort.

Ver. 27. πολιτεύεσθε. See on Acts xxiii. 1.

Ver. 28. πτυρόμενοι. Properly the verb πτύρειν is applied to the starting of a horse; and thence denotes to terrify generally. Hesych. πτύρεται· φοβεῖται. Compare Æsch. D. Socr. III. 16. Diod. Sic. 34. 57. The relative ἥτις is understood by some to be the opposition just mentioned; but it rather refers to the constancy of the Philippians in resisting it; which constancy their enemies regarded as a fatal perverseness, but it was to themselves an earnest of salvation.

CHAP. II. Ver. 2. τὸ αὐτὸ φρονῆτε. This general exhortation to unity, which is repeated with additional energy from ch. I. 27, subdivides itself into several particulars, of which τὸ ἐν φρονεῖν is one. The two expressions therefore are not synonymous; and from the very rare use of the article before ἐν,

which is never inserted, except when there is some kind of reference, it should seem that the maxim, μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, is the one thing intended. Thus, μηδὲν ἄγαν is a maxim similarly expressed.

Ver. 5. φρονεῖσθω. That is, φρόνημα ἔστω.

Ver. 6. ἐν μορφῇ Θεοῦ. Since God has no form, μορφή must mean his nature; and so Joseph. c. Apion. II. Θεοῦ φύσιν ἐκ μορφῆς. The expression therefore distinctly indicates the Divinity of Christ; and indeed being ἐν the form of God as clearly signifies being God, as taking the form of a servant, and being made in the likeness of man, signifies really a man in a state of humility. Literally ἐαυτὸν ἐκένωσε is he emptied himself, i. e. he divested himself of the brightness of his Father's image, clothing the Godhead in a human form. Some would render ἀρπαγμός, a thing worth plundering; but this would rather be ἄρπαγμα. The E. T. correctly follows the Lexicons, which render ἀρπαγμός by ipsa di-

8 μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι
 εὐρεθὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκουος μέχρι
 9 θανάτου, θανάτου δὲ σταυροῦ. Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ
 10 ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· ἵνα ἐν τῷ ὀνόματι ἸΗΣΟΥ
 11 πᾶν γόνυ κάμψῃ ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· καὶ πᾶσα
 γλῶσσα ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ
 12 πατρὸς. Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπήκουσατε, μὴ ὡς ἐν
 τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῇ μᾶλλον ἐν τῇ ἀπουσίᾳ μου,
 13 μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· ὁ Θεὸς
 γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς
 14 15 εὐδοκίας. Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ἵνα
 γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἁμώμητα ἐν μέσῳ γενεᾶς
 σκυλιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,
 16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἡμοῖ ἐκ τῆς ἡμέρας Χριστοῦ, ὅτι οὐκ
 17 εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα. Ἀλλ', εἰ καὶ σπένδομαι
 ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω, καὶ συγχαίρω
 18 πάσιν ὑμῖν· τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαίρετέ μοι.
 19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα
 20 ἀγῶ εὐψυχῶ, γνούς τὰ περὶ ὑμῶν· οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις
 21 γνησίως τὰ περὶ ὑμῶν μεριμνήσει. Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν,
 22 οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ· τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι, ὡς
 23 πατρὶ τέκνον, σὺν ἡμοῖ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. Τοῦτον μὲν οὖν
 24 ἐλπίζω πέμψαι, ὡς ἂν ἀπιδῶ τὰ περὶ ἐμὲ, ἐξ αὐτῆς· πέποιθα δὲ ἐν Κυ-
 25 ρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσεται. Ἀναγκαῖον δὲ ἡγησάμην
 Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν
 δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς·

Ver. 21. G. K. S. τὰ Ἰ. X.

ripiendi actia. Christ thought it no act of robbery, no invasion of his Father's rights to receive from men and angels the acknowledgment of his divinity.

Ver. 8. σχήματι εὐρεθίς. *Being in the form of a man.* See on Matt. 1. 18.

Ver. 10. ἐπουρανίων ἢ ἐπιγ. ἢ καταχθ. Some understand angels, men, and devils; but the two last terms rather mean the living and the dead. Compare Isa. xiv. 23. Rom. xiv. 9. 11.

Ver. 12. μετὰ φόβου ἢ τρόμου. Unless God gave the power, man could neither will nor work; but through the divine aid he can do both; though the possession of the means does not necessarily imply the use of them.

Ver. 15. γ. σκ. ἢ διεστραμμένης. See on Matt. xvii. 17. Acts ii. 40. The verb φαίνεσθε is in the indicative; and φωστῆρες is a meta-

phor borrowed from the stars. So Aristid. Panath. p. 136. ἐξέλαμπον ὥσπερ ἀστέρες.

Ver. 17. εἰ ἢ σπένδομαι. The apostle regards the faith of the Philippian as a sacrifice offered to God, and his own blood, shed in the cause of the Gospel, as a libation poured thereon. See Exod. xxix. 40, 41.

Ver. 20. ἰσόψυχον. Having the same regard for you as myself. The adverb γνησίως, which is appropriately used of a legitimate child, accords well with ὡς πατρὶ τέκνον in ver. 22.

Ver. 23. ὡς ἂν ἀπιδῶ τὰ περὶ ἐμὲ. As soon as I see the way in which I shall be disposed of. Compare 1 Cor. xi. 34.

Ver. 25. ὑμῶν ἀπόστολον. Epaphroditus had been sent by the Philippian with pecuniary assistance to St. Paul; and he is represented, in v. 30, as rendering the apostle that

ἐπειδὴ ἐπιποθῶν ἦν πάντα ὑμᾶς, καὶ ἀδμονῶν, διότι ἤκούσατε ὅτι 26 ἡσθένησε. Καὶ γὰρ ἡσθένησε πυραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἡλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ. Σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα, ἰδόντες αὐτὸν, πά- 28 λιν χαρῆτε, καὶ γὰρ ἀλυπότερος ὤ. Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ 29 μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε· ὅτι διὰ τὸ ἔργον 30 τοῦ Χριστοῦ μέχρι θανάτου ἡγγίσε, παραβουλεύσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

3. ΤΟ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ αὐτὰ γράφειν ἡμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. Βλέπετε τοὺς κύνας, 2 βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν· ἡμεῖς γὰρ ἐσ- 3 μεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, καίπερ ἐγὼ ἔχων πεποίθησιν καὶ 4 ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· περι- 5 τομή ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐκ Ἑβραίων, κατὰ νόμον φαρισαῖος, κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, 6 κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. Ἀλλ' ἅτινα ἦν 7 μοι κέρδη, ταῦτα ἡγήμαι διὰ τὸν Χριστὸν ζημίαν· ἀλλὰ μενοῦνγε καὶ 8 ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰη- 9 σοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαι- 9 οσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δι- 10 καιοσύνην ἐπὶ τῇ πίστει· τοῦ γινῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀνασ- 10

Ver. 26. π. ὑμᾶς. S. adds ἰδεῖν.—27. ἐπὶ λύπῃ. G. K. S. λύπην.—30. G. K. S. παραβουλεύσάμενός. CHAR. III. Ver. 3. Θεῷ. S. Θεοῦ.—8. μενοῦνγε καὶ. G. K. S. μὲν οὖν καὶ.

service, which their distance did not allow them to perform. He has been identified, upon conjecture, with the freedman of Nero, mentioned in Sueton. Ner. c. 49. Dom. c. 14. Tacit. Ann. XV. 55.

Ver. 30. παραβουλεύσάμενος. *Having neglected, disregarded*; or, literally, *having consulted wrongly*, for his life.

CHAR. III. Ver. 2. τοὺς κύνας. It should seem that the Judaizing zealots had been attempting to undermine the faith of the Philippians; and St. Paul, perhaps, calls them *dogs* with reference to their *snarling* against the truth, and by way of retorting upon themselves a term of reproach which they were in the habit of applying to the Gentiles. See on Matt. vii. 6.—As opposed to *περιτομή*, the word *κατατομή* denotes a mere *mangling of the flesh*; and is intended to mark the pernicious tendency of the doctrine, which insisted upon the observance of the Mosaic ritual as essential to salvation. If

such were the case, says the apostle, I might well have confidence in the privileges which I enjoy; but they are worthless as a means of justification, which can only be obtained through faith in Christ.—Of the spiritual import of *περιτομή*, see on Acts vii. 51.

Ver. 5. *περιτομή ὀκταήμερος*. With respect to *circumcision*, circumcised on the eighth day. Some would read *περιτομή* in the nominative; but the apostle is himself throughout the subject of discourse, and adjectives of time, ending in *ἡμερος*, and *αιος*, are properly applied to *persons*, and not to *things*.

Ver. 7. *κέρδη ζημίαν*. Properly *loss* and *gain* in trade; and hence, generally, what is *valuable* and *worthless* respectively.

Ver. 8. *σκύβαλα*. Hesych. *σκύβαλον* κόπρος. As derived, however, from *κυσὶ* & *βάλλειν*, the word denotes *refuse* of any kind; as in Eccclus. xxvii. 4. LXX.

Ver. 10. τοῦ γινῶναι. Supply *ἐνεκα*.

τάσιως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμε-
 11 ρος τῷ θανάτῳ αὐτοῦ, εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν.
 12 Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι, διώκω δὲ, εἰ καὶ καταλάβω, ἐφ'
 13 ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. Ἀδελφοί, ἐγὼ ἑμαυτὸν
 οὐ λογιζομαι κατεληφέναι· ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς
 14 δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς
 15 ἀνῶ κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. Ὅσοι οὖν τέλειοι, τοῦτο
 φρονῶμεν· καὶ, εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ἡμῖν ἀποκαλύ-
 16 ψει. Ἡλὴν, εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρο-
 νεῖν.

17 Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπα-
 18 τοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. Πολλοὶ γὰρ περιπατοῦσιν, οὐς
 19 πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ
 20 σταυροῦ τοῦ Χριστοῦ, ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ
 21 ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες. Ἡμῶν γὰρ τὸ
 πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον
 21 Ἰησοῦν Χριστὸν, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν,
 εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν
 4 ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα. Ὡστε,
 ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω
 στήκετε ἐν Κυρίῳ, ἀγαπητοί.

2 Εὐωδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν
 3 Κυρίῳ· καὶ ἑρωτῶ καὶ σέ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἰτινες
 ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοι-
 πῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν Βίβλῳ Ζωῆς.

Ver. 11. S. τὴν ἐξ. τὴν ἐκ νεκρῶν.—12. G. K. S. ὑπὸ Χριστοῦ.—21. εἰς τὸ γενέσθαι
 αὐτό. Omitted by G. S.; and bracketed by K. CHAR. IV. Ver. 3. καὶ ἑρωτῶ.
 G. K. S. ναι ἔρ.

Ver. 12. τετελείωμαι. 2 Tim. iv. 6. τὸν
 δρόμον τετέλεικα. The metaphor through-
 out is borrowed from persons running in a
 race. Compare 1 Cor. ix. 25, *sqq.* The
 verb καταλαβὴν seems to have suggested the
 use of κατελήφθην in a somewhat different
 sense, in allusion to the manner in which St.
 Paul was laid hold of by Christ at his con-
 version.

Ver. 13. Ἐν δὲ. Scil. διώκω.

Ver. 15. τέλειοι. Fully instructed in the
 truths of the Gospel. See on Matt. xix. 2.

Ver. 16. τῷ αὐτῷ στ. κανόνι. Compare
 Gal. vi. 16. There is an ellipsis of *δεῖ*.

Ver. 19. ὧν τὸ τέλος κ. τ. λ. Compare
 Rom. vi. 18. 2 Cor. xi. 13. 15. 20. 1 Tim. vi.
 5. Tit. i. 11.

Ver. 20. πολίτευμα. Citizenship. The
 meaning is, We do not, as the Judaizers, mind

earthly things. See Col. iii. 1—3; and com-
 pare Eph. ii. 19. Since ἐξ οὗ cannot be well
 referred to πολίτευμα, it is necessary to sup-
 ply τόπου, i. e. ἐν οὐρανοῖς.

Ver. 21. σῶμα τῆς ταπεινώσεως. That
 is, σῶμα ταπεινόν. So σῶμα τῆς δόξης.
 See on Luke xvi. 8.—With the verse itself,
 compare 1 Cor. xv. 21, *sqq.* 43, *sqq.*

CHAR. IV. Ver. 2. Εὐωδ. & Σ. It is pro-
 bable that they differed on some point of
 doctrine set forth by the Judaizers.

Ver. 3. σύζυγε γνήσιε. Probably St.
 Luke, or one of the brethren mentioned in
 ver. 1. Certainly it was not St. Paul's wife,
 even if he were married; as she would scarcely
 have been addressed in the masculine gender.
 Clement is generally supposed to have been
 the author of the Epistle, which is attributed
 to one of the apostolical fathers of that name,

Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρω, χαίρετε. Τὸ ἐπιεικὲς ὑμῶν 4-5
γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ Κύριος ἐγγύς. Μηδὲν μεριμνᾶτε, 6
ἀλλ' ἐν παντὶ, τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας, τὰ αἰτή-
ματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν· καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ 7
ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα
ὑμῶν ἐν Χριστῷ Ἰησοῦ.

Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα 8
ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος,
ταῦτα λογίζεσθε· ἃ καὶ ἐμάθετε καὶ παρελάβετε, καὶ ἠκούσατε καὶ 9
εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ'
ὑμῶν.

Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ 10
φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ. Οὐχ ὅτι καθ' ὑστέρησιν 11
λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἶναι· οἶδα δὲ ταπεινοῦσ- 12
θαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμνημαι καὶ χορτά-
ζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· πάντα ἰσχύω ἐν τῷ 13
ἐνδυναμοῦντι με Χριστῷ. Πλὴν καλῶς ἐποίησατε, συγκοινωνήσαντίς 14
μου τῇ θλίψει. Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησιοι, ὅτι ἐν ἀρχῇ τοῦ 15
εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοι-
νώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι· ὅτι καὶ ἐν 16
Θεσσαλονικῇ καὶ ἁπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε. Οὐχ ὅτι 17
ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον
ὑμῶν. Ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπληρωμαι, δεξιόμενος 18
παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐά-
ριστον τῷ Θεῷ· Ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν, κατὰ 19
τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. Τῷ δὲ Θεῷ καὶ 20
πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ver. 12. οἶδα δὲ ταπ. G. K. S. omit δέ.—13. Χριστῷ. Omitted by G. S.; and bracketed by K.

who was afterwards bishop of Rome. Of βίβλος ζωῆς, see on Luke x. 20.

Ver. 5. τὸ ἐπιεικὲς. Your forbearance: for ἡ ἐπιεικεία. See on Rom. i. 15. The words ὁ Κύριος ἐγγύς imply God's readiness to aid in time of need; so that there is no cause for over anxiety.—Of the expression μηδὲν μεριμνᾶτε, see on Matt. vi. 25.

Ver. 7. ἡ εἰρήνη τοῦ Θεοῦ. That sense of God's favour, which is the source of inward peace, and will be a sure safeguard (φρουρήσει) in the hour of trouble and temptation.

Ver. 10. ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φ. Ye have made your care of me revive; in which sense ἀναθάλλειν is used in Ezek. xvii. 24. LXX. Not that the Philippians had ever

neglected the apostle's wants, nor does he mention it, except as a new proof of their love for him; but that they had not till now had an opportunity to serve him.

Ver. 12. ἐν παντὶ ἃ ἐν πᾶσι. Supply χρόνῳ and πράγμασι. Properly μεμνημαι is used with reference to the Grecian mysteries, and hence signifies to be instructed generally.

Ver. 15. εἰς λόγ. δός. ἢ λήψεως. There seems to be an allusion to the *ratio daturum et acceptorum* of the Romans.

Ver. 18. ἀπέχω, ἢ περισσεύω. I have enough and to spare. Arrian. Epict. III. 24. τὸ γὰρ εὐδαιμονεῖν, ἀπέχειν δὲ πάντα ἃ θίλει, πεπληρωμένῳ τινὶ ἰστέναι. Of δὲ εὐωδίας, see on Eph. v. 1.

21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ
 22 σὺν ἐμοὶ ἀδελφοί. Ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ
 23 τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 μετὰ πάντων ὑμῶν, Ἀμήν.

[Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου,]

Vat. 23. τοῦ κυρίου ἡμῶν. *S.* omits the pronoun. *K.* places it in brackets; as also the word Ἀμήν.

Vat. 22. οἱ ἐκ τῆς *K.* οἰκίας. Probably *torian guard*. See *Phil* i. 13. *Irenaeus* speaks of some of the royal household; or of the *Præ-* of some *qui in regali aulâ sunt fideles*.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

[It is probable, though not certain, from Col. ii. 1, that St. Paul had never been at Colosse, when he wrote this Epistle; and it has been thought that the church there was founded either by Timothy or Epaphras. Some differences of opinion having arisen among the converts, they sent Epaphras to the apostle, who was in confinement at Rome (Col. iv. 3), to solicit advice; and the scope of the Epistle seems to point to the Judaizing and Gnostic teachers as the cause of dispute. After a short introduction, and a prayer for their spiritual improvement (ch i. 1—14), St. Paul gives an impressive description of the excellency of Christ's person and the riches of his grace, showing, in opposition to the false teachers, who urged on one hand the observance of the Mosaic Law, and, on the other, inculcated the worship of angels and other superstitions, that redemption can only be obtained through him (i. 15—iii. 4). He then adverts to the practical morality of the Gospel (iii. 5—17), to the relative duties (iii. 18—iv. 1), and the general conduct of Christians (2—6); concluding with some private matters and directions respecting the interchange of Epistles between the two churches of Colosse and Laodicea (17, 18). The train of sentiment throughout is so closely parallel with that of the Epistle to the Ephesians, that they were clearly written at nearly the same time, before the thoughts of the writer had been diverted into another channel. Indeed, though the Epistle to the Colossians contains much that is not found in that to the Ephesians, the one very generally serves as a sort of commentary on the other. The date thereof was in or about the year A. D. 61. Of the genuineness of the Epistle no doubt was ever entertained.]

1. ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ,¹
καὶ Τιμόθεος ὁ ἀδελφός, τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελ-²
φοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ
κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,³
πάντοτε περὶ ὑμῶν προσευχόμενοι· ἀκούσαντες τὴν πίστιν ὑμῶν ἐν⁴
Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, διὰ τὴν⁵
ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ
λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ⁶
ἐν παντὶ τῷ κόσμῳ· καὶ ἔστι καρποφορούμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ'
ἧς ἡμέρας ἠκούσατε, καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·
καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ, τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς τ'

Ver. 1. καὶ κυρίου Ἰ. X. Omitted by G. S. and enclosed in brackets by K.—6. καὶ
ἔστι καρπ. G. K. S. add καὶ αὐξάνει.—7. καὶ ἐμ. S. omits καὶ.

CHAP. 1. Ver. 5. διὰ τὴν ἐλπίδα. Their
faith and charity were increased in consequence
of the hope of a reward in heaven.

Ver. 6. παντὶ τῷ κόσμῳ. Compare Rom.
x. 18. So again in ver. 23.

Ver. 7. καθὼς ἐμαθήτε. Namely, of the
progress of the Gospel.

8 ἔστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δηλώσας ἡμῖν
 9 τὴν ὑμῶν ἀγάπην ἐν πνεύματι. Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας
 ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα
 πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέ-
 10 σμι πνευματικῇ, περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρεσ-
 κίαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν
 11 ἐπίγνωσιν τοῦ Θεοῦ· ἐν πάσῃ δυνάμει δυναμούμενοι, κατὰ τὸ κράτος
 τῆς δοξῆς αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς·
 12 εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανῶσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλή-
 13 ρου τῶν ἁγίων ἐν τῷ φωτὶ, ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκό-
 14 τους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ἐν
 ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν
 15 ἁμαρτιῶν· ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτί-
 16 σews· ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
 γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε
 17 ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται· καὶ αὐτὸς ἐστὶ πρὸ
 18 πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε· καὶ αὐτός ἐστιν ἡ κεφαλὴ
 τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστὶν ἀρχὴ, πρωτότοκος ἐκ τῶν νε-
 19 κρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· ὅτι ἐν αὐτῷ εὐδόκησε πᾶν
 20 τὸ πλήρωμα κατοικῆσαι, καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς
 αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ· δι' αὐτοῦ, εἴτε
 21 τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς· καὶ ὑμᾶς, ποτὲ ὄντας ἀπηλ-
 λοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,
 22 νυνὶ δὲ ἀποκατήλλαξεν, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανα-

Ver. 10. περιπατῆσαι ὑμᾶς. G. S. omit the pronoun, and K. brackets it. G. S. τῇ ἐπιγνώσει.—14. διὰ τοῦ αἵμ. αὐτοῦ. Omitted by G. S.; and bracketed by K.—20. G. K. S. εἰς αὐτόν.

Ver. 8. ἀγάπην ἐν πνεύματι. That is, ἀγάπην πνευματικῇ. Your Christian love. With what follows, compare Eph. i. 7, sqq.

Ver. 10. εἰς πᾶσαν ἀρεσκειαν. For εἰς τὸ πάντως ἀρίσκεισθαι αὐτῷ. Before περιπατῆσαι, supply ὥστε.

Ver. 12. μερίδα τοῦ κλήρου. There may perhaps be an allusion to the division of the land of Canaan. See Josh. xiii. 7. Num. xxi. 65. xxx. 54. Chrysost. in lucum:—διὰ τὴν κληρὸν καλεῖται—δεικνὺς ὅτι οὐδεὶς ἀπὸ κατορθωμάτων οὐκείων βασιλείας τυγχάνει.—οὐδεὶς γὰρ τοιαύτην ἐπιδίδκνται πολιτείαν, ὥστε βασιλείας ἀξιοῦσθαι, ἀλλὰ τῆς αὐτοῦ δωρεᾶς ἐστὶ τὸ πᾶν. For φως and σκότος, compare Eph. v. 8.

Ver. 13. τοῦ υἱοῦ τῆς ἀγάπης. For υἱὸ ἀγαπητοῦ. See Eph. i. 6.

Ver. 15. εἰκὼν τ. Θ. τ. ἀοράτου. Christ is the image of the invisible God, inasmuch as he rendered him conspicuous in his works of

creation and redemption. The words πρωτότοκος κ. κτίσεως indicate the pre-existence of Christ, which is again strongly affirmed in ver. 17. As this therefore refers to his divine, so πρωτότοκος ἐκ τῶν νεκρῶν will belong to his human nature, in which he suffered for the redemption of the world, and rose again for their justification.

Ver. 17. συνίστηκε. Aristot. de Mund. VI. p. 471. ὡς ἐκ τοῦ Θεοῦ τὰ πάντα, ἃ διὰ Θεοῦ ἡμῖν συνίστηκεν.

Ver. 19. εὐδόκησε. Scil. ὁ πατήρ. By πλήρωμα may be meant fullness of power, with reference to Christ as the head of the church (Eph. i. 23). See, however, on Col. ii. 2. With ver. 20, compare Eph. i. 10.

Ver. 20. εἰρηνοποιήσας. See on Matt. v. 9.

Ver. 22. σώματι τῆς σαρκός. For σώματι σαρκικῷ, his human nature. Before παρασ-τῆσαι, supply ὥστε.

τον, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· εἶγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου, οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος. Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ 24 ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία· ἥς ἐγενόμην ἐγὼ 25 διάκονος, κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ 26 τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου 27 τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης. ὅν 28 ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ· εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος, κατὰ τὴν 29 ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

2. ΘΕΛΩ γὰρ ὑμᾶς εἶδεναι, ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν 1 ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί, ἵνα 2 παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς, καὶ τοῦ Χριστοῦ, ἐν ᾧ εἰσὶ πάντες οἱ θ- 3 σαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. Τοῦτο δὲ λέγω, ἵνα 4 μὴ τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμ, 5 ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμὶ, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. Ὡς οὖν παρελάβετε 6 τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε, ἐρριζωμένοι καὶ 7 ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

Ver. 24. παθήμασί μου. G. K. S. omit the pronoun.—27. Αἱ ὁ ἐστὶ Χρ.—28. Ἰησοῦ. Omitted by G. S.; bracketed by K. CHAP. II. Ver. 2. G. K. S. συμβιβασθίν-τες. G. S. omit καὶ π. κ. τ. Χριστοῦ. Cod. B. τοῦ Θεοῦ Χρ.

Ver. 24. τὰ ὑστερήματα τ. θ. τ. Χ. The sufferings which yet remain to me for the sake of Christ, and in defence of his church. See on 2 Cor. i. 3. With vv. 25, 26, compare Eph. iii. 2. Rom. xvi. 36.

Ver. 27. ὅς. The relative is referred, by a common syntax, to Χριστὸς, instead of to μυστήριον.

Ver. 28. πάντα ἄνθρωπον. These words are thrice repeated, to express more emphatically the universality of the Gospel.

Ver. 29. ἀγωνιζόμενος. This participle, and ἀγών (ii. 1), denote the extreme anxiety of mind with which the apostle laboured to counteract the doctrines of the false teachers.

CHAP. II. Ver. 2. συμβιβασθέντων. Compare Eph. iv. 16. Most probably the true reading is συμβιβασθέντες, and similar anacolutha are sufficiently common. Compare 2 Cor. i. 7. Phil. i. 30. Col. i. 10. iii. 16. The preposition ἐν and εἰς indicate respectively, the means and the end of Christian unity. In the end of the verse Θεοῦ refers both to πατρός and Χριστοῦ.

Ver. 3. ἐν ᾧ. Scil. μυστηρίῳ.

Ver. 5. εἰ γὰρ κ. τ. λ. Compare 1 Cor. v. 3, 4.

Ver. 7. ἐρριζωμένοι κ. τ. λ. The same figure is employed in Eph. ii. 20. iii. 18.

- 8 Βλέπετε, μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ
κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ στοιχεῖα τοῦ
9 κόσμου, καὶ οὐ κατὰ Χριστόν· ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα
10 τῆς θεότητος σωματικῶς· καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ
11 κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· ἐν ᾧ καὶ περιετμήθητε περιτομῇ
ἀχειροποιήτῃ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρ-
12 κός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι·
ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ, τοῦ
13 ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν· καὶ ὑμᾶς, νεκροὺς ὄντας ἐν τοῖς
παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε
14 σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα· ἐξαλείψας τὸ
καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ
15 αὐτὸ ἤρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· ἀπεκδυσάμε-
νος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, εἰδειγμάτισεν ἐν παρῥησίᾳ, θριαμβεύ-
σας αὐτοὺς ἐν αὐτῷ.
16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ
17 νουμηνίας, ἢ σαββάτων· ἃ ἐστὶ σκια τῶν μελλόντων, τὸ δὲ σῶμα, τοῦ
18 Χριστοῦ. Μηδεὶς ὑμᾶς καταβραβεnéτω θέλων ἐν ταπεινοφροσύνῃ καὶ

Ver. 11. τῶν ἁμαρτιῶν. Omitted by G. S.; and bracketed by K.—12. ἐκ τῶν νεκρῶν. G. K. S. are without the article.—13. συνεζωοποίησεν. K. S. add ὑμᾶς.—15. G. S. ἐν αὐτῷ.—17. τοῦ Χρ. G. K. S. omit the article.

Ver. 8. συλαγωγῶν. *spoiling or robbing you*; viz. of your Christian liberty. Both the Jews and Gentiles were much given to religious philosophizing; and the Gnostic heretics, to whom the apostle is here supposed to allude, had conjured up a theological system of Judaism, Christianity, and Paganism, combined.—Of στοιχεῖα κόσμου, see on Gal. iv. 3.

Ver. 9. πλήρωμα τῆς θεότητος. This doubtless refers to the Gnostic πλήρωμα. It is regarded as a complete assertion of the divinity of Christ, which is said to dwell in him fully and substantially. The use of the word suggested that of a *fulness* which resides in Christians (ver. 10). Compare Eph. i. 28. iii. 19.

Ver. 11. τοῦ σώματος τ. ἀ. τ. σαρκός. *The carnal lusts of the body*, which Christians throw off at their baptism, which is emblematic of a *death unto sin*, and a resurrection to holiness. See on Rom. vi. 1. 6.

Ver. 13. ἀκροβυστία. *Uncircumcision of the heart*.

Ver. 14. χειρόγραφον ἰν δ. *The Law of ordinances written with the finger of God*. In ἐξαλείψας, there is an allusion to blotting out a bond or debt; which were sometimes also annulled by driving a nail through them,

to which there is a reference in the word προσηλώσας. By the construction, these particles refer to God; but it is clear from Eph. ii. 14, that Christ is intended, and the apostle, in his ardour, has not attended to the syntax. From the same passage it appears that *in* is omitted before τοῖς δόγμασιν.

Ver. 15. ἀπεκδυσάμενος κ. τ. λ. A continued metaphor, borrowed from a triumph; in which the conquered soldiers were stripped of their armour, and exhibited in derision to the populace.—Of θριαμβεύειν see on 2 Cor. ii. 14. By *in αὐτῷ*, upon it, is meant the cross, which is represented as a triumphal car.

Ver. 16. σαββάτων. *The Jewish*, not the *Christian sabbaths*. The observance of this, as of other Jewish feasts, was no longer obligatory under the Gospel.

Ver. 17. σῶμα. *The substance*, as opposed to the shadow.—Between τὸ σῶμα and τοῦ Χρ. repeat *ἐστὶ*.

Ver. 18. καταβραβεnéτω. *Deprive you of your reward*. See on Col. iii. 15. Perhaps θέλειν should be understood in the sense of *delectare* (1 Sam. xviii. 22. Ps. i. 2. LXX.) Both the Gnostics, and the Essenes (a Jewish sect), thought it presumptuous to address God, except through the intercession

θηρσκειά τῶν ἀγγέλων, ἃ μὴ εἴωρακεν ἐμβατεύων, εἰκὴ φυσιωμένος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα, διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβάζομενον, αὖξει τὴν αὖξιν τοῦ Θεοῦ. Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί, ὡς ζῶντες ἐν κόσμῳ, δογματίζεσθε; Μὴ ἄψρ, μηδὲ γένσρ, μηδὲ θίγρς (ἃ ἐστὶ πάντα εἰς φθορὰν τῇ ἀποχρήσει) κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων; ἀτινά ἐστὶ λόγον μὲν ἔχοντα σοφίας, ἐν ἑλεοθηρσκειᾷ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὐ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. Ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία· δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς· νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία, ἐκ τοῦ στόματος ὑμῶν. Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· ὅπου οὐκ ἐνὶ Ἑλλήν καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, Βάρβαρος, Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. Ἐν

Ver. 20. εἰ οὖν ἀπ. σὺν τῷ Χρ. G. K. S. omit οὖν and τῷ.

of angels; but the apostle's injunction is equally strong against the invocation of saints. Compare Tit. iii. 9. The verb ἐμβατεύειν signifies to pry into. Arist. de Socr. p. 24). ἐμβατεύων εἰς τὰ τῶν Ἑλλήνων πράγματα.

Ver. 19. οὐ κρατῶν τὴν κεφαλὴν. That is, not regarding Christ as the only Mediator. Compare Eph. iv. 16.—By αὖξιν τοῦ Θεοῦ is meant such a growth in grace as God requires.

Ver. 20. δογματίζεσθε. In allusion to the δογματα mentioned above (ver. 14), of which μὴ ἄψρ, κ. τ. λ. are examples; the first referring to marriage, and the two last to different degrees of legal impurity. All these ordinances apply to perishable concerns, and eternal happiness cannot depend upon the neglect or observance of them. With ἀπεσθαι supply γυναῖκός, as in 2 Cor. vii. 1.

Ver. 23. ἑλεοθηρσκειᾷ. Affection of piety. Similar compounds are ἑλεδοσφορ,

a would-be philosopher; ἑλελάρειος, aiming at elegance, and the like. The clause οὐκ ἐν τιμῇ κ. τ. λ. explains that ἀφειδία σώματος, mortification of the body, is frequently hypocritical, and therefore absurd.

CHAP. III. Ver. 1. συνηγέρθητε. This refers to Col. ii. 12. 20. Compare also Rom. vi. 2, sqq. 1 Cor. xv. 43. 2 Cor. v. 7. Gal. ii. 20. 1 John iii. 2.

Ver. 5. εἰδωλολατρεία. See on Eph. v. 4. Ver. 7. ἐν οἷς. In which vices.—ἐν αὐτοῖς.

Scil. τοῖς υἱοῖς τῆς ἀπειθείας. Compare throughout Eph. iv. 22, sqq.

Ver. 10. εἰς ἐπίγνωσιν. So as to acquire a perfect knowledge of God. The construction is τὸν ἀνακαινούμενον κατ' εἰκόνα κ. κ. αὐτόν. Compare Gen. i. 26.

Ver. 11. ὅπου. Wherein: i. e. in the new creation, mentioned in the last verse. The text implies that the Gospel recognises no distinction of sect or people whatsoever. Compare Gal. iii. 28.

δύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα
οἰκτιρμῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν,
13 ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἂν τις πρὸς τινὰ ἔχῃ
14 μομφήν· (καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς·) ἐπὶ
15 πᾶσι δὲ τούτοις τὴν ἀγάπην, ἣτις ἐστὶ σύνδεσμος τῆς τελειότητος· καὶ
ἡ εἰρήνη τοῦ Θεοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλή-
16 θητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. Ὁ λόγος τοῦ Χριστοῦ
ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦν-
τες ἑαυτοὺς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι
17 ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ. Καὶ πᾶν ὃ τι ἂν ποιῆτε ἐν
λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ
Θεῷ καὶ πατρὶ δι' αὐτοῦ.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίῳις ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.
19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐά-
21 ριστον τῷ Κυρίῳ. Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ
22 ἂθυμῶσιν. Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις,
μὴ ἐν ὀφθαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι καρδίας,
23 φοβούμενοι τὸν Θεόν· καὶ πᾶν, ὃ τι ἂν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε,
24 ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε
25 τὴν ἀνταπόδοσιν τῆς κληρονομίας, τῷ γὰρ κυρίῳ Χριστῷ δουλεύετε·
4 ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησε, καὶ οὐκ ἔστι προσωποληψία. Οἱ κύ-
ριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι
καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦτες ἐν αὐτῇ ἐν εὐχαριστίᾳ·
3 προσευχόμενοι ᾧ καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ
4 λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι· ἵνα φανε-
5 ρώσω αὐτὸ, ὡς δεῖ με λαλῆσαι. Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἕξω,

Ver. 12. G. K. S. σπλ. οἰκτιρμοῦ.—14. ἥτις ἐστὶ. K. S. ἐστὶ.—15. τοῦ Θεοῦ. G. K. S. τοῦ Χριστοῦ.—16. καὶ ὕμνοις. S. omits the copula. K. ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ.—18. ἰδίῳις. Omitted by G. S.; and bracketed by K.—20. τῷ Κυρίῳ. G. K. S. prefix ἐν.—21. ἐρεθίζετε. S. παροργίζετε.—22. ἐν ὀφθ. S. ἐν ὀφθαλμοδουλείᾳ.—τὸν Θεόν. G. K. S. τὸν Κύριον.—23. καὶ πᾶν ὅτι ἰδὼν π.

Ver. 12. ἐκλεκτοί. This is addressed to the church of Colosse, and cannot therefore *καταβραβεύειν* (c. 11. 18), *is adjudge wrongly*.

Ver. 16. διδάσκοντες κ. τ. λ. See on Col. 11. 2; and compare Eph. v. 19. Of the expression σπλάγχνα οἰκτιρμῶν, see on Matt. ix. 36.

Ver. 14. σύνδεσμος τῆς τελειότητος. That bond of union, which is the most perfect of all the Christian graces. Compare Eph. iv. 3.

Ver. 15. βραβεύετω. Let the peace, which God enjoins, act as umpire in all your disputes. There is an allusion to the distribu-

tion of prizes in the Grecian games. Hence *καταβραβεύειν* (c. 11. 18), *is adjudge wrongly*.

Ver. 17. πάντα. Scil. ποιεῖτε οὐ ἐργά-
ζεσθε (ver. 23).

Ver. 18. αἱ γυναῖκες κ. τ. λ. With these relative duties, compare Eph. v. 22, *agg.*

Ver. 25. ὁ ἀδικῶν. Whether servant or master. That both are included is clear from the next verse.

CHAP. IV. Ver. 5. τοὺς ἕξω. The hea-
thens. See on Mark iv. 11—Of the expres-

τον καιρὸν ἐξαγοραζόμενοι. Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἀλατι ἡρτυμένος, εἶδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς, ὁ ἀγαπητὸς ἀδελφὸς καὶ 7 πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ, ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ 8 τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, σὺν 9 Ὁνησίμῳ, τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν· πάντα ὑμῖν γνωριούσι τὰ ὧδε. Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, 10 καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς, (ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν) καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες 11 ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, 12 δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτῃ τέλει καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. Μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει ζῆλον πολὺν ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαο- 13 δικείᾳ καὶ τῶν ἐν Ἱεραπόλει. Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγα- 14 πητός, καὶ Δημᾶς. Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμ- 15 φᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. Καὶ, ὅταν ἀναγνωσθῇ παρ' 16 ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικείᾳ ἐκκλησίᾳ ἀναγ- 17 νωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. Καὶ εἵπατε 17 Ἀρχίππῳ, Βλέπε τὴν διακονίαν, ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν 18 δεσμῶν. Ἡ χάρις μεθ' ὑμῶν. ἀμήν.

[Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὁνησίμου.]

Ver. 8. S. γνῶτε and ἡμῶν.—13. ζῆλον π. G. S. πολὺν πόνον.—Ἀμήν. Omitted by G. S.; and bracketed by K.

sion τὸν καιρὸν ἐξαγοράζεσθαι, see on Eph. v. 16.

Ver. 6. ἐν χάριτι. Eph. iv. 29. ἵνα δῶ χάριν. As salt is a preservative from corruption, the expression ἄλατι ἡρτυμένος may intimate the reverse of λόγος σαπρὸς in the parallel place.

Ver. 9. ἐξ ὑμῶν. Your fellow-citizen. Of Mark (ver. 10), see on Acts xv. 37.

Ver. 11. παρηγορία. For παρήγοροι. Res pro persona. It is clear from ver. 14, that μόνοι refers to οἱ ἐκ περιτομῆς only.

Ver. 14. Λουκᾶς. Luke the evangelist.

Ver. 16. τῆς ἐκ Λαοδικείας. Laodicea was only a few hours' journey from Colosse: and it is probable that Tychicus left there a copy of the Epistle to the Ephesians in his way from Ephesus to Colosse. See the introduction to that Epistle.

Ver. 17. τὴν διακονίαν. Archippus had probably been recently ordained deacon of the church at Colosse; and some have thought that he was Philemon's son. He is mentioned in Philem. 2.

Ver. 18. τῇ ἐμῇ χειρὶ. See on Rom. xiv. 24.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

[A church, consisting partly of Jews, but chiefly of Gentiles, was founded by St. Paul at Thessalonica about A. D. 50. (*Acts* xvii. 2, *sqq.*). Abruptly driven from the new converts by the persecution of the Jews, and being prevented from returning to them, he sent Silas and Timothy in his stead (1 *Thess.* ii. 18. iii. 6), and subsequently addressed this letter to them from Corinth. After reminding them of the difficulties which he had encountered in their conversation (ch. i.—ii. 16), and expressing his love for them, and his earnest desire to see them (ii. 17—iii. 13), he exhorts them to practical holiness and brotherly love (iv. 1—12), dissuades them against immoderate sorrow for the dead by the sure and certain hope of a resurrection (iv. 13—v. 11), gives various rules of moral and religious conduct (v. 12—24), and concludes with salutations, and a benediction (25—28). In all probability this was the earliest of St. Paul's Epistles; having perhaps been written in the year 51, and certainly not later than 52. Polycarp seems to have referred to it; and its genuineness and authority are abundantly confirmed by Irenæus, Clemens Alexandrinus, Tertullian, Origen, and subsequent writers. Though addressed immediately to the Thessalonians, it was intended (ch. v. 17) to be read in all the churches of Macedonia.]

1. ΠΑΥΛΟΣ, καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ ἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ.
2. Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνησίαν ὑμῶν
3. ποιούμενοι ἐπὶ τῶν προσευχῶν ὑμῶν ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ, ἔμποσθεν τοῦ Θεοῦ καὶ
4. πατρὸς ἡμῶν· εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν
5. ὑμῶν, ὅτι τὸ εὐαγγέλιον ὑμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἀγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ,
6. καθὼς οἴδατε οἱοὶ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. Καὶ ὑμεῖς μιμηταὶ

CHAP. I. *Ver.* 1. Σιλουανὸς ἢ T. See on *Acts* xv. 22. xvi. 1. They joined St. Paul at Corinth, as stated in *Acts* xviii. 5.

Ver. 3. τοῦ ἔργου τῆς πίστεως. *Gal.* v. 6. πίστις δι' ἀγάπης ἐνεργουμένη. By ὑπομονῆς τῆς ἐλπίδος is meant patience induced by hope; of which hope Christ was the object. Jerome speaks of *illam fidem, quam et iustitie labor, et charitatis affectus, et passivum tolerantia comprobant*. The words ἔμποσθεν τοῦ Θεοῦ are to be construed with μνημονεύοντες, and ἀδιαλείπτως, of which

see on *Luke* ii. 37, must be thrown back upon εὐχαριστοῦμεν.

Ver. 4. τὴν ἐκλογὴν ὑμῶν. The manner of your call to the Gospel, and the circumstances attending it. So κλήσις in 1 *Cor.* i. 26.

Ver. 5. ἐν πληροφορίᾳ πολλῇ. With much conviction, i. e. much that was calculated to produce conviction. In καθὼς οἴδατε there is a reference to εἰδότες in the preceding verse; and δι' ὑμᾶς refers to the sufferings of the apostle, endured for the sake of the converts. Compare ch. ii. 2.

ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον, ἐν θλίψει πολλῇ, μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς 7 πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ. Ἀφ' ὑμῶν γὰρ ἐξήχθηται 8 ὁ λόγος τοῦ Κυρίου, οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρεῖαν ἡμᾶς ἔχειν λαλεῖν τι· αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλ- 9 λουσιν, ὅποιαν εἴσοδον ἔχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπιστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, 10 Ἰησοῦν, τὸν ρυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

2. Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, 1 ὅτι οὐ κενὴ γέγονεν· ἀλλὰ καὶ προπαθόντες καὶ ὑβρισθέντες, καθὼς 2 οἴδατε, ἐν Φιλίπποις, ἐπαρρήσιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῇ ἀγῶνι. Ἡ γὰρ παρά- 3 κλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ· ἀλλὰ, καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέ- 4 lion, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. Οὔτε γὰρ ποτε ἐν λόγῳ κο- 5 λακείας ἐγενήθημεν, καθὼς οἴδατε· οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς· οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν 6 οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι· ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπῃ τὰ ἐαυ- 7 τῆς τέκνα· οὕτως, ἰμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν 8 οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἐαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγέννησθε. Μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον 9

Ver. 7. K. τύπον.—τῇ Ἀχ. S. repeats ἐν; and in the next verse also reads ἐν τῇ Ἀχ.
—9. G. K. S. ἔχομεν.—10. G. K. S. ἐκ τῶν ν. CHAP. II. Ver. 2. ἀλλὰ καὶ πρ.
G. K. S. omit καὶ.—8. G. K. S. ὁμειρόμενοι S. ἐγενήθητε.

Ver. 6. τοῦ Κυρίου. That is, of his patience under persecution.

Ver. 8. ἐν παντὶ τόπῳ. By means of the constant communication between Thessalonica, Corinth, and other maritime towns, the spread of the Gospel would be comparatively rapid.

Ver. 9. ὅποιαν εἴσοδον. What an effectual introduction; productive of the most beneficial results. It is explained by οὐ κενὴ in ch. ii. 1. The pronoun αὐτοὶ refers to ἐν παντὶ τόπῳ in the last verse.

CHAP. II. Ver. 2. ἐν π. ἀγῶνι. Compare Col. i. 29. ii. 1.—Of the proceedings at Philippi, to which the apostle alludes, see Acts xvi. 19, sqq. xvii. 4, sqq.

Ver. 3. ἀκαθαρσίας. Impurity: in allusion, perhaps, to the gross immoralities of the

Gnostic teachers. By δόλος is meant corrupt doctrines, as in 2 Cor. xii. 16. Of πλάνη see on Matt. xxvii. 63. It may be remarked that ἐκ denotes the motive, ἐν the mode, of action.

Ver. 4. πιστευθῆναι τὸ εὐαγγέλιον. See on Rom. iii. 3.

Ver. 5. ἐν λόγῳ κολακείας. With flattering language. So λόγος ἀληθείας, 2 Cor. vii. 7.—ἐν προφάσει πλεονεξίας. With a pretence of piety, intended to promote an ostentatious purpose.

Ver. 6. ἐν βάρει εἶναι. This is not synonymous with ἐπιβαρῆσαι (ver. 9), which signifies to be burthensome. See 2 Cor. xi. 9. It means rather to exert authority, as opposed to ἥπιοι in ver. 7. Compare 2 Cor. x. 10.

- ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ
 μὴ ἐπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ
 10 Θεοῦ. Ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμ-
 11 πτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, καθάπερ οἴδατε, ὡς ἕνα ἕκα-
 στον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παράκαλοῦντες ὑμᾶς, καὶ παρα-
 12 μυθούμενοι, καὶ μαρτυρούμενοι, εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ
 Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
 13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι, παραλα-
 βόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀν-
 θρώπων, ἀλλὰ, καθὼς ἐστὶν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται
 14 ἐν ὑμῖν τοῖς πιστεύουσιν. Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελ-
 φοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ
 Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν,
 15 καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, τῶν καὶ τὸν κύριον ἀποκτει-
 νάντων Ἰησοῦν, καὶ τοὺς ἰδίους προφῆτας, καὶ ὑμᾶς ἐκδιωξάντων,
 16 καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, κωλυνόν-
 των ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι
 αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς
 τέλος.
 17 Ὑμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας,
 προσώπῳ οὐ καρδίᾳ, περισσύτερως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν
 18 ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. Διὸ ἠεληήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ
 μὲν Παῦλος, καὶ ἄπαξ καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. Τίς
 19 γὰρ ἡμῶν ἐλπίς, ἡ χαρὰ, ἡ στέφανος καυχήσεως; ἡ οὐχὶ καὶ ὑμεῖς,
 ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;
 20 Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

Ver. 9. νυκτὸς γὰρ καὶ ἡμ. G. K. S. omit γὰρ.—12. S. περιπατεῖν.—14. G. K. S. τὰ αὐτὰ.—15. ἰδίους. Omitted by G. K. S.—19. Χρ. Enclosed by K. in brackets.

Ver. 13. λόγον ἀκοῆς π. ἡ. τ. Θεοῦ. For λόγον τοῦ Θεοῦ παρ' ἡμῶν ἀκουόμενον. So Rom. ix. 6. Heb. iv. 2.

Ver. 14. συμφυλετῶν. Fellow-citizens. It was the general practice of the Jews, residing in heathen countries, to excite the Gentile population against the Christian converts. Compare Acts xvii. 5. 13.

Ver. 15. πᾶσιν ἀνθρώποις ἐναντίων. Tacit. Hist. V. 5. Judæis est adversus omnes alios hostile odium.

Ver. 16. εἰς τέλος. Utterly. The past tense, ἔφθασε, marks the irrevocable certainty of approaching destruction. Compare Matt. xxiii. 29, seq.

Ver. 17. πρὸς καιρὸν ὥρας. A pleonasm for πρὸς ὥραν, of which see on John v. 35.

So Hor. Sat. I. i. 9. *Hora momenta*. The verb ἀπορφανίσθαι, which properly signifies the separation of children from their parents, is used by St. Paul to express his affectionate regret, that it was impossible, without danger, to visit the Thessalonians.

Ver. 18. Σατανᾶς. Satan; or, perhaps, the ministers of Satan; i. e. those who endeavoured, by means of persecution, to impede the apostle's preaching. Compare 2 Cor. xi. 15.

Ver. 19. τίς γὰρ κ. τ. λ. The particle γὰρ indicates the cause of St. Paul's wish to return to Thessalonica. Compare 1 Cor. i. 14. Phil. ii. iv. 1.

Ver. 20. ὑμεῖς γάρ. Ye indeed.

3. Διό, μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μὴ 1
νοι, καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν, καὶ διάκονον τοῦ Θεοῦ, 2
καὶ συνεργὸν ἡμῶν ἐν τῇ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς,
καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν, τῇ μηδένα σαίνεισθαι ἐν 3
ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα· καὶ γὰρ 4
ὅτε πρὸς ὑμᾶς ἤμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς
καὶ ἐγένετο, καὶ οἶδατε. Διὰ τοῦτο καὶ γὰρ, μηκέτι στέγων, ἐπέμψα εἰς 5
τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς
κενὸν γένηται ὁ κόπος ἡμῶν. Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς 6
ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν,
καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν,
καθάπερ καὶ ἡμεῖς ὑμᾶς· διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, 7
ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως· ὅτι νῦν 8
ζῶμεν, εἰ ὑμεῖς στήκητε ἐν Κυρίῳ. Τίνα γὰρ εὐχαριστίαν δυνάμεθα 9
τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ, ἣ χαίρομεν δι'
ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν; νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ 10
δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα
τῆς πίστεως ὑμῶν. Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ κύριος 11
ἡμῶν Ἰησοῦς Χριστὸς, κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ὑμᾶς δὲ 12
ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς
πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας 13
ἀμέμπτους ἐν ἀγίωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ
παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων
αὐτοῦ.

4. ΤΟ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς, καὶ παρακαλοῦμεν ἐν 1
κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν, 2
καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον· οἶδατε γὰρ τίνες παραγ-

Ver. 2. καὶ συνεργὸν ἡμῶν. Omitted by S. with Cod. A. and the Vulgate.—Cod. B. omits καὶ διάκονον τοῦ Θεοῦ, and ἡμῶν. So likewise G., adding τοῦ Θεοῦ after συνεργόν.—περὶ τῆς πιστ. G. ὑπέρ.—7. S. τῇ ἀνάγκῃ καὶ θλίψει.—13. Χριστοῦ. Bracketed by K. CHAP. IV. Ver. 1. τὸ πῶς δ. G. K. S omit the article.

CHAP. III. Ver. 1. στέγοντες. Scil. τὸν πόθον ὑμῶν. When I could no longer control my anxiety on your account. See on 1 Cor. ix. 12. It should seem from this passage, either that the directions given in Acts xvii. 15, were countermanded, or that Timothy was sent from Athens to Thessalonica.

Ver. 3. τῇ μηδένα σαίνεισθαι. That no one might be daunted; for εἰς τὸ μηδένα κ. τ. λ. Though σαίνειν properly signifies to fawn, it has the sense of σείειν in D. Laert. VII. 1. 21; et alibi. Of κείσθαι, see on Luke ii. 34.

Ver. 4. μέλλομεν θλίβεσθαι. It seems likely that an objection had been raised against

St. Paul, because he did exert his miraculous power to escape persecution.

Ver. 5. ὁ πειράζων. See on Matt. iv. 3.

Ver. 8. ζῶμεν. Live happily; as in 1 Sam. x. 24. LXX. So Senec. Epist. 99. In longissima vita minimum est quod vivitur.

Ver. 11. κατευθύναι. Acq. I. opt. 3 sing. So also πλεονάσαι and περισσεύσαι in the next verse; both of which are employed as the latter is in 2 Cor. ix. 8, and elsewhere. Hence Athanasius infers the unity of the Father and the Son.

Ver. 13. ἁγίων. Holy angels. Compare Matt. xvi. 27. xxv. 31. 2 Thess. i. 10.

3 γελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. Τοῦτο γὰρ ἐστὶ θέλημα
 4 τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν· ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας· εἰδέναι
 5 ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, μὴ ἐν
 6 πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν· τὸ μὴ
 7 ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι
 8 ἐκδικὸς ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν, καὶ
 9 διημαρτυράμεθα. Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ'
 10 ἐν ἁγιασμῷ. Τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν
 11 Θεόν, τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.
 12 Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ
 13 ἡμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· καὶ γὰρ ποιεῖτε αὐτὸ
 14 εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν
 15 δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, καὶ φιλοτιμῆσθαι ἡσυχάζειν,
 16 καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς
 17 ὑμῖν παρηγγέλαμεν· ἵνα περιπατῇτε εὐσχημόνως πρὸς τοὺς ἕξω, καὶ
 18 μηδενὸς χρεῖαν ἔχητε.
 19 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ
 20 λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. Εἰ γὰρ πιστεύομεν
 21 ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ
 22 τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου,
 23 ὅτι ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου,
 24 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι,
 25 ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ, καταβήσεται ἀπ' οὐρα-
 26 νου, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον· ἔπειτα ἡμεῖς οἱ

Ver. 6. G. K. S. προείπομεν.—8. τὸν καὶ δόντα. Al. τὸν διδόντα. G. K. S. εἰς
 ὑμᾶς.—11. ἰδίας. Enclosed by K. within brackets.—13. G. K. S. θίλομεν.

CHAP. IV. Ver. 4. σκεῦος. *The body*; as in 1 Sam. xxi. 6. LXX. 2 Cor. iv. 7. Thus also Cic. Tusc. Quæst. I. 22. *Corpus quidem quasi vas est, aut aliquid animi receptaculum.* The precept is well illustrated by 1 Cor. vi. 15, *sqq.*

Ver. 6. ἐν τῷ πράγματι. *In this matter*; viz. of unchastity. So the article is used in 2 Cor. vii. 11. The apostle seems to allude to the practice of making gain by pandering to lust.

Ver. 8. ὁ ἀθετῶν. Scil. τὴν κλήσιν αὐτοῦ ἐν ἁγιασμῷ.

Ver. 9. θεοδίδακτοί. See Matt. xxii. 39. 1 John iii. 23.

Ver. 11. φιλοτιμῆσθαι. See on Rom. xv. 20.

Ver. 13. κεκοιμημένων. *The dead*; as in John xi. 11. It should seem that the Thessalonians still adhered to the heathen custom of extravagant lamentation for the dead; which the apostle would restrain within ra-

tional bounds, by reflection on the consolatory truth of a resurrection. Some would construe διὰ τοῦ Ἰησοῦ, in ver. 14, with ἄξει, but the preposition has rather the force of ἐν in ver. 16. Compare also 1 Cor. xv. 18.

Ver. 15. ἡμεῖς οἱ ζῶντες. *Such of us, i. e. of mankind in general, as are left alive at the last day.* St. Paul frequently thus associates himself with those of whom he is speaking (Rom. iii. 8. 1 Cor. x. 30. Gal. ii. 4. Tit. iii. 3. Heb. ii. 4), and although the Thessalonians understood him to announce the near approach of the day of judgment, it is clear from his second Epistle, that such was not his meaning. Compare also 2 Cor. iv. 14. Phil. iii. 11. As to the circumstances of the resurrection, he states that the last generation will not die at all; but that they will not be received into the presence of the Lord before those who have died already, but simultaneously. Compare 1 Cor. xv. 12, 13. 18. 23. 51, 52.

ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις, εἰς ἀπάντησιν τοῦ Κυρίου εἰς αἶρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἑσόμεθα. Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις. 13

5. Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι. αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡ ἡμέρα Κυρίου, ὡς κλέπτῃς ἐν νυκτὶ, οὕτως ἔρχεται. Ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὀλεθρος, ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ καὶ οὐ μὴ ἐκφύγῃσιν. Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστέ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς, ὡς κλέπτῃς, καταλάβῃ. Πάντες ὑμεῖς υἱοὶ φωτός ἐστε, καὶ υἱοὶ ἡμέρας· οὐκ ἐσμέν νυκτός, οὐδὲ σκότους. Ἄρα οὖν μὴ καθεύδωμεν, ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. Οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν· ἡμεῖς δὲ, ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα σωτηρίας· ὅτι οὐκ ἔτιτο ἡμᾶς ὁ Θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προΐσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς· καὶ ἡγείσθαι αὐτοὺς ὑπὲρ ἐκ περισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ασθενῶν, μακροθυμεῖτε πρὸς πάντας. Ὅρατε, μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας. Πάντοτε χαίρετε· ἀδιαλείπτως προσεύχεσθε· ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. Τὸ πνεῦμα μὴ σβέννυτε· προφητείας μὴ ἐξουθενεῖτε· πάντα δοκιμάζετε· τὸ καλὸν κατέχετε

Ver. 3. ὅταν γὰρ λ. G. K. S. omit γάρ.—5. παντες ὑμεῖς. The same insert γάρ.—15. καὶ εἰς ἄλλ. S. omits καί.—21. πάντα. Al. πνεύματα. Compare 1 Cor. xii. 10. 1 John iv. 1. G. K. S. insert δι.

CHAP. V. Ver. 1. περὶ δὲ τῶν χρόνων κ. τ. λ. Compare Matt. xxiv. 36, sqq. xlv. 1, sqq.; and see notes *ad loc.*

Ver. 4. ἐν σκότει. In the darkness of heathenism: *ut passim*.

Ver. 7. νυκτὸς μεθύουσιν. Day-drunkenness was regarded even by the Heathens as peculiarly disgraceful.

Ver. 8. ἐνδυσάμενοι θώρακα κ. τ. λ. Compare Eph. vi. 14, sqq. The duty of watchfulness probably suggested this second metaphor taken from a soldier on guard.

Ver. 9. περιποιήσιν σωτηρίας. That is, σωτηρίαν περιποιουμένην.

Ver. 10. εἴτε γρηγ. εἴτε καθεύδωμεν. Whether we are alive or dead. The verbs are plainly transferred to a different sense from that in which they have been previously used.

Ver. 12. εἰδέναι. To know: i. e. to esteem or respect.

Ver. 14. ἀσθενῶν. Scil. τῇ πίστει. Compare Rom. xiv. 2.

Ver. 19. τὸ πνεῦμα μὴ σβέννυτε. See on Rom. xii. 11.

Ver. 20. προφητείας. See on 1 Cor. xii.

22. Probably πάντα δοκιμάζετε may refer to the gift of discerning of spirits.

- 23 ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε. Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης
 ἀγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ
 καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 24 τηρηθεῖη. Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
 26 Ἀδελφοὶ προσεύχεσθε περὶ ἡμῶν. Ἀσπάσασθε τοὺς ἀδελφούς πάν-
 27 τας ἐν φιλήματι ἀγίῳ. Ὁρκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν
 28 ἐπιστολὴν πᾶσι τοῖς ἀγίοις ἀδελφοῖς. Ἡ χάρις τοῦ κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἀμήν.

[Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.]

Ver. 28. Ἀμήν. Omitted by G. S.; and by K. enclosed within brackets.

Ver. 23. ἀγιάσαι. See on *John* xvii. 17. that this Epistle, and perhaps the others, were

Ver. 27. ὁρκίζω ὑμᾶς τὸν Κ. See on sent by the elders, and read by them to the
Matt. xvi. 63. This verse seems to indicate congregation.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

[The main object of this Epistle was to correct an erroneous notion, which had been formed from the misconception of certain expressions in the former letter (*Thess.* iv. 15. 17. v. 4. 6), that the day of judgment was near at hand. With the rectification of this mistake the second chapter is wholly occupied; the first being devoted to the consolation of the new converts, and the last to their instruction and improvement. It is evident that the Epistle was written very shortly after the first, A. D. 52; and while Silas and Timothy still remained with St. Paul at Corinth. It has the same attestations to its genuineness and authenticity as the other Epistle; and the prophecy relating to the *Man of Sin*, of which the accomplishment is so manifestly progressing, in the corruptions and the arrogance of the Church of Rome, affords a most unquestionable proof of the Apostle's inspiration.]

1. ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλο-
νικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς
ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη
ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους· ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν
καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
πίστεως, ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν, αἷς ἀνέχεσθε
(ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ) εἰς τὸ καταξιωθῆναι ὑμᾶς
τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε· εἴπερ δίκαιον παρὰ
Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλι-
βομένοις ἀνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ
ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμει αὐτοῦ, ἐν πυρὶ φλογὸς διδόντος
ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· οἵτινες δίκην τίσουσιν, ὡς ἔλεον
αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος
αὐτοῦ· ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι

Ver. 8. S. ἐν φλογὶ πυρός. K. encloses Χριστοῦ within brackets.

CHAP. I. Ver. 5. ἐνδειγμα. Supply δ ἐστὶ.
This clause is parenthetical, intimating that
the sufferings of sincere Christians are a proof
that there will be a day of final judgment,
when all will be rewarded according to their
works. The words εἰς τὸ καταξιωθῆναι
connect with and depend upon αἷς ἀνέχεσθε.

Ver. 6. εἴπερ. Inasmuch as: for 'πρὶ. So
in 1 Pet. ii. 3, et alibi.

Ver. 8. ἐν πυρὶ φλογός. These words are
to be construed forward with διδόντος ἐκ-
δίκησιν, rather than backward with ἐν τῇ
ἀποκαλύψει. Compare 2 Pet. iii. 7. Rev.
xx. 15. xxi. 8.

ἐν πᾶσι τοῖς πιστεύουσιν (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς)
 11 ἐν τῇ ἡμέρᾳ ἐκείνῃ. Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα
 ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν
 12 ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει· ὅπως ἐνδοξασθῇ τὸ ὄνομα
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν
 χάριν τοῦ Θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
 1 2. ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυ-
 2 ρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, εἰς τὸ
 μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοοῦ, μήτε θροεῖσθαι, μήτε διὰ
 πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν, ὡς ὅτι
 3 ἐνίστηκεν ἡ ἡμέρα τοῦ Χριστοῦ. Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα
 τρόπον· ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἀν-
 4 θρώπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος καὶ ὑπεραι-
 ρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν
 5 τοῦ Θεοῦ, ὡς Θεὸν, καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός. Οὐ
 6 μνημονεύετε, ὅτι, ἐτι ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; Καὶ νῦν

Ver. 10. πιστεύουσιν.—12. 1. X. ἐν ὑμῖν. K. encloses Xp. in brackets. CHAP. II.

Ver. 2. τοῦ Xp. G. K. S. τοῦ κυρίου.—4. ὡς Θεόν. Omitted by G. S.

Ver. 10. ὅτι ἐπιστεύθη κ. τ. λ. Since δταν ἔλθῃ κ. τ. λ. clearly connect with ἐν τῇ ἡμέρᾳ ἐκείνῃ, this parenthesis seems to be introduced to particularize the Thessalonians among the generality of believers.

Ver. 11. καὶ πληρώσῃ κ. τ. λ. That God may prosper your good intentions, and perfect the fruits of your faith, by the power of his grace. Some understand εὐδοκίαν ἀγαθωσύνης of the Divine goodness; but unquestionably it must have the same reference with ἔργον πίστεως.

CHAP. II. Ver. 1. ὑπὲρ. Concerning: as in Rom. ix. 27. 2 Cor. i. 8. viii. 23, 24. So Virg. Æn. l. 750. Multa super Priamo rogatus, super Hectore multa.—The word ἐπισυναγωγή implies the gathering together of quick and dead at Christ's second coming. Compare Matt. xxiv. 31. 1 Thess. iv. 17.

Ver. 2. διὰ πνεύματος. By pretended inspiration. Both λόγου and ἐπιστολῆς should perhaps be connected with ὡς δι' ἡμῶν, as it appears to have been the practice, even in these early times, to forge messages and letters from the apostles, as well as to feign revelations, for the purpose of sanctioning particular doctrines. See Acts xv. 24. 2 Pet. ii. 1. 1 John iv. 1. Hence, in the apostle's genuine letters, the salutation was always written with his own hand. See on Rom. xvi. 24. Compare ver. 15.

Ver. 3. ἐτι, ἐὰν μὴ ἔλθῃ κ. τ. λ. There is plainly an ellipse, which the E. T. has cor-

rectly supplied thus: That day shall not come, except, &c. The apostacy, which this striking prediction announces, has been variously explained; but though an unfulfilled prophecy must be, in its very nature, ambiguous, every part of it applies so accurately to the corruptions of the Romish church, that it is scarcely possible to mistake the reference. In 1 Tim. iv. 13, St. Paul alludes to the same apostacy; and the description of Antichrist (Rev. xvii. 1), as well as the predictions of the little horn and the blasphemous king in the book of Daniel, have doubtless the same import. Although the title of the MAN OF SIN, and the terms employed throughout, are in the singular number, yet the whole succession of Popes is intended, according to the usual phraseology of prophetic language. Of the expression ὁ υἱὸς τῆς ἀπωλείας, see on Matt. xxiii. 15. It is applied to the traitor Judas in John xvii. 12; and treachery against Christ is assuredly involved in the doctrine of papal supremacy.

Ver. 4. ὁ ἀντικείμενος κ. τ. λ. The character developed in this verse accords exactly with the pope's invasion of the Divine prerogative in condemning and absolving men; his assumption of Divine titles, such as our Lord God the Pope; and his pretensions to an authority above the Scriptures.—By ναὸς Θεοῦ is meant the church of Christ. Compare 1 Cor. iii. 16. 2 Cor. vi. 16. 1 Tim. iii. 15. Rev. iii. 12.—Of σέβασμα, see on Acts xvii. 23.

τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. Τὸ γὰρ μυστήριον ἥδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου γένηται. Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσῃ τὴν ἐπιφανείαν τῆς παρουσίας αὐτοῦ· οὐ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει καὶ σημείois καὶ τέρασιν ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο, εἰς τὸ σωθῆναι αὐτούς. Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ. Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν, ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς ἣν ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἄρα οὖν, ἀδελφοὶ, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγον, εἴτε δι' ἐπιστολῆς ἡμῶν. Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς, καὶ δὸς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηριζαὶ ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.

3. ΤΟ λοιπὸν, προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς· καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. Πιστὸς δὲ ἔστιν ὁ Κύριος, ὃς στηρίζει ὑμᾶς, καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. Πεποιθάμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι, ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. Ὁ δὲ Κύριος κατευθύναι ὑμῶν·

Ver. 8. ὁ Κύριος. G. K. 8. adds Ἰησοῦς.—10. ἐν τ. ἀπολλ. 8. omits ἐν.—11. 8. πέμψει.—13. K. εἴλατο.—17. στηρίζαι ὑμᾶς. 8. omits the pronoun, and K. encloses it in brackets. 8. K. ἐργῳ καὶ λ.

Ver. 6. τὸ κατέχον. *That which restraineth*; i. e. the restraining power. This is generally understood of the Roman empire; and ὁ κατέχων, in the next verse, of the succession of Emperors, just as ὁ ἀνθρώπος τῆς ἀμαρτίας is the succession of Popes. Although the iniquity in question was already secretly at work in the apostle's age, yet it was not till the emperor of Rome was taken (ἐκ μέσου) out of the way, that the Bishop of Rome was advanced in his stead.—With ὁ κατέχων supply ἔστι.

Ver. 9. ἐν πάσῃ δυνάμει κ. τ. λ. Nothing can agree more fully with this description than the pretended miracles and other frauds and impositions of the church of Rome.

Ver. 11. τῷ ψεύδει. For example, the

doctrine of Transubstantiation; not to mention the absurd legends of the saints.

Ver. 13. ἀπ' ἀρχῆς. *From eternity*. The scheme of redemption was pre-ordained by God, and salvation had been offered to, and accepted by, the Thessalonians, by means of the sanctification of the Spirit, and faith in Christ.

CHAP. III. Ver. 1. τρέχῃ. *May spread rapidly*. The metaphor is borrowed from a race. So Ps. cxlvii. 15. LXX. ὡς τάχος δραμεῖται ὁ λόγος αὐτοῦ.

Ver. 2. ἵνα ῥυσθῶμεν κ. τ. λ. Probably from the Jews. See Acts xviii. 13.

Ver. 3. ἀπὸ τοῦ πονηροῦ. See on Matt. v. 37.

τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπα-
7 τοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν, ἣν παρέλαβε παρ' ἡμῶν. Αὐτοὶ
8 γὰρ οἶδατε, πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν, οὐδὲ
9 καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· οὐχ ὅτι
10 οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσ-
11 θαι ἡμᾶς. Καὶ γὰρ, ὅτε ἤμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν,
12 ὅτι, εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. Ἀκούομεν γὰρ τινὰς περι-
13 πατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομέ-
14 νους. Τοῖς δὲ τοιοῦτοις παραγγέλλομεν, καὶ παρακαλοῦμεν διὰ τοῦ
15 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα, μετὰ ἡσυχίας ἐργαζόμενοι, τον εαυ-
16 τῶν ἄρτον ἐσθίωσιν, Ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦντες.
17 εἰ δὲ τις οὐχ ὑπακούει τῇ λόγῃ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημει-
18 οῦσθε· καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ· καὶ μὴ ὡς ἐχθρὸν
19 ἡγίεσθε, ἀλλὰ νοθετεῖτε ὡς ἀδελφόν. Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης
20 δέη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ Κύριος μετὰ
21 πάντων ὑμῶν.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπισ-
18 τολῇ· οὕτω γράφω. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
πάντων ὑμῶν. Ἀμήν.

[Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.]

Ver. 5. τὴν ὑπομονήν. G. K. & are without the article.—6. παρέλαβε. K. & παρί-
λαβον. Al. παρελάβετε.—18. Ἀμήν. Enclosed by K. within brackets.

Ver. 5. ὑπομονήν τοῦ Χριστοῦ. *Patience* similar to that of *Christ*.

Ver. 6. στέλλεσθαι. *To guard against* ; *to avoid*. See on 2 Cor. viii. 20.

Ver. 11. μηδὲν ἐργ. ἀλλὰ περιεργ. So Demosth. Phil. IV. ἐξ ὧν ἐργάζη ἢ περι-
εργάζη. Compare Ecclus. iii. 23. LXX.

1 Tim. v. 18. The verb *περιεργάζεσθαι* de-
notes an impertinent *meddling* in other per-
sons' affairs. With vv. 13, 14, compare
Matt. xviii. 16, 17. 1 Cor. v. 9. 11.

Ver. 17. τῇ ἐμῇ χειρὶ. See on 2 Thess.
ii. 2.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

[Timothy was a native of Lystra, and a convert of St. Paul. Under the pious care of his mother and grandmother (*Acts* xvi. 1. *2 Tim.* iii. 16), he became well acquainted with the Scriptures, and shortly after his conversion was ordained to the ministry, at a comparatively early age (*1 Tim.* iv. 12. 14. *2 Tim.* i. 6). He was a constant companion of the apostle's travels, until he was appointed to the government of the church at Ephesus (*1 Tim.* i. 3). He is said to have suffered martyrdom at Ephesus, A. D. 97. The object of this Epistle was two-fold:—1. To caution Timothy against false teachers (ch. i.); and 2. To furnish him with directions for the administration of the Ephesian church, with respect to the performance of divine worship (ii.), the ordination of bishops and deacons (iii.), the essential importance of purity of doctrine and holiness of life to the character of a Christian minister (iv.), and the conduct to be pursued with respect to the laity, widows, elders, offenders, and slaves (v. 1—vi. 2). In conclusion, the apostle condemns perverse and trifling controversies, censures avarice, enjoins godliness, admonishes the rich, and gives a final caution to Timothy himself (vi. 3—21.) Some would place the date of this Epistle as early as the year 56; but when St. Paul delivered his charge to the Ephesian elders at Miletus, no false teachers had yet appeared (*Acts* xx. 29, 30), and he then had no expectation of visiting Ephesus again (*Acts* xx. 21). It is more probable, therefore, that it was written after his first imprisonment at Rome, when his intended journey to Colosse (*Philem.* 22) might also include a visit to Ephesus, and thus accord with *1 Tim.* iii. 14. The preferable opinion, therefore, is that which assigns it to the year 64. The Epistle is cited or alluded to by ecclesiastical writers, in regular succession, from Clement downward; and it has always been regarded as the undisputed production of St. Paul.]

1. ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ κατ' ἐπιταγὴν Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, Τιμοθέε, γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη, ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἐτεροδιδασκαλεῖν, μηδὲ προσέχυν· μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἰτίνες ζητήσεις παρέχουσι μάλ-

Ver. 1. κυρίου. Omitted by G. K. S.—4. R. οἰκοδομίαν.

CHAP. I. *Ver.* 1. ἐπιταγὴν. Some understand the command to write this Epistle; but the word implies St. Paul's appointment to the apostleship, κατὰ τὸ θέλημα Θεοῦ (*2 Cor.* i. 1. *Gal.* i. 1). Compare *2 Tim.* i. 1.

Ver. 2. γνησίῳ. Properly a legitimate son. The term is employed with reference to the sincerity of Timothy, and his conversion to Christianity by Paul himself.

Ver. 3. καθὼς παρεκάλεσα κ. τ. λ. The sense, which is here incomplete, is resumed at *ver.* 18, after one of those long parentheses, for which St. Paul's writings are remarkable. In the mean time the words *so do* may be supplied, as a temporary apodosis, from the E. T.

Ver. 4. μύθοις. The fables and traditions of the Rabbins. *Tit.* i. 14. Ἰουδαίσις μύθοις.

5 λον ἡ οἰκονομίαν Θεοῦ τὴν ἐν πίστει· (τὸ δὲ τέλος τῆς παραγγελίας
 ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως
 6 ἀνυποκρίτου· ὧν τινὲς ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν,
 7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ
 8 τίνων διαβεβαιούνται. Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἴαν τις αὐτῷ
 9 νομίμως χρῆται, εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κείται, ἀνόμοις δὲ
 καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις.
 10 πατραλώαις καὶ μητραλώαις, ἀνδροφόνους, πόρνοις, ἀρσενοκοίταις,
 ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴτι ἕτερον τῇ ὑγίαινούσῃ
 11 διδασκαλίᾳ ἀντίκειται, κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου
 12 Θεοῦ, ὃ ἐπιστεύθην ἐγώ. καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ
 Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο, θέμενος εἰς διακονίαν,
 13 τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἠλεήθην,
 14 ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· ὑπερεπλεύνασε δὲ ἡ χάρις τοῦ Κυρίου
 15 ἡμῶν, μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. πιστὸς ὁ λόγος,
 καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθε εἰς τὸν κόσμον
 16 ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα
 ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν,
 πρὸς ὑποτύπῳσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.
 17 τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμῇ
 18 καὶ δόξᾳ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.) Ταύτην τὴν πα-
 ραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας
 19 ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, ἔχων
 πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινὲς ἀπωσάμενοι, περὶ τὴν πίστιν

Ver. 17. μόνῳ σοφῷ. G. K. S. omit σοφῷ.

With respect to the *genealogical* pedigree, Josephus speaks of some (Apion. I. 6, 7), which went back two thousand years. Hence the epithet *ἀπράντοις*. These were kept with a view to prove their boasted descent from Abraham, to the merit of which they looked for salvation; and the controversies concerning them tended only to foster dissension, having nothing to do with the *Divine plan* of redemption through faith in Christ. The true reading is *οἰκονομίαν*, not *οἰκοδομίαν*.

Ver. 5. τῆς παραγγελίας. Of your preaching; with reference to *παραγγέλλειν* in ver. 3. See also ver. 18; and ch. iv. 11.

Ver. 6. ἀστοχήσαντες. Having missed their aim: and so in 2 Tim. ii. 18. The metaphor was suggested by *τίλος*. Properly *ιστρίων* means to turn out of the way. Joseph. Ant. XIII. 18. ἐξετράπησαν τῆς ὁδοῦ δικαίας.

Ver. 8. νομίμως. According to its legitimate design.

Ver. 11. κατὰ τὸ εὐαγγέλιον. This connects immediately with *ὑγίαινούσῃ*, and teaches that the Gospel is confirmatory of the moral law. Of the construction of *πιστευθῆναι* with an accusative, see on Rom. iii. 2.

Ver. 16. διὰ τοῦτο. Because Christ came to save sinners. The particle *ἵνα* denotes, as usual, not the cause, but the effect. See on Matt. i. 22. Since *ὑποτύπῳσις* signifies the impression made by a stamp, i. e. an exact resemblance; the meaning is, that St. Paul's conversion afforded a perfect representation of that mercy, upon which all future believers might rely for salvation. As employed in 2 Tim. i. 13, the word may signify a sketch or outline of Christian doctrine; such as the Apostle's Creed.

Ver. 18. κατὰ τὰς πρ. ἐπὶ σὲ προφητείας. According to the prophetic revelation fore-dicting us respecting you. Compare 1 Tim. iv. 14.

ἐνανάγησαν· ὧν ἴστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκε τῷ²⁰ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

2. ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιῆσθαι δεήσεις, προσ-¹ευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων· ὑπὲρ βασι-²λέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρμενον καὶ ἡσύχιον βίον διάγωμεν ἐν πίσυρ ἐυσεβείᾳ καὶ σεμνότητι. Τοῦτο γὰρ καλὸν καὶ ἀπο-³δεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, ὃς πάντας ἀνθρώπους θέλει⁴ σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. Εἰς γὰρ Θεός, εἰς καὶ⁵ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὁ δὸς ἐαν-⁶τὸν ἀντίλυτρον ὑπὲρ πάντων· τὸ μαρτύριον καιροῖς ἰδίοις, εἰς ὃ ἐτέθη⁷ ἐγὼ κήρυξ καὶ ἀπόστολος, (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι) διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ. Βούλομαι οὖν προσεύχεσθαι⁸ τοὺς ἄνδρας ἐν παντὶ τύπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ· ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῃ,⁹ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, ἀλλ', ὃ πρέπει γυναῖξιν¹⁰ ἐπαγγελλομέναις θεοσεβείαν, δι' ἔργων ἀγαθῶν. Γυνὴ ἐν ἡσυχίᾳ¹¹ μανθανέτω ἐν πάσῃ ὑποταγῇ· γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ¹² αὐθεντεῖν ἄνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. Ἀδὰμ γὰρ πρῶτος ἐπλάσθη,¹³ εἴτα Εὐα. Καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνή, ἀπατηθεῖσα, ἐν παραβά-¹⁴σει γέγονε. σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστι¹⁵ καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης. Πιστὸς ὁ λόγος. 3

Ver. 7. ἐν Χρ. Omitted by G. K. S.—12. K. διδάσκειν δὲ γυναῖαι.

Ver. 20. Ὑμέναιος ἢ Ἀλέξανδρος. It has been doubted, but perhaps without cause, whether these are the same persons who are mentioned in 2 Tim. ii. 17. iv. 14. Acts xix. 33.—With the expression παραδόναι τῷ Σατανᾷ, compare 1 Cor. v. 5.

CHAP. II. Ver. 1. δεήσεις. Deprecation of evil.—προσευχὰς. Supplications for good.—ἐντεύξεις. Prayers on behalf of others.—εὐχαριστίας. Thanksgivings.

Ver. 5. εἰς γὰρ Θεός, κ. τ. λ. We ought to pray for all, because there is one God over all, who wishes all mankind to be saved; and one Mediator, who gave his life a ransom for all. See on Matt. xx. 28.

Ver. 6. τὸ μαρτύριον κ. τ. λ. This passage is clearly parenthetical; and the meaning is, that the doctrine of the atonement had been testified in God's appointed time by the apostles, and to the Gentiles in particular by St. Paul.

Ver. 7. ἀλήθειαν λέγω κ. τ. λ. Compare Rom. ix. 1.

Ver. 9. ἐν καταστολῇ κοσμίῳ. In decent apparel. Properly καταστολή denotes a long robe reaching to the ankles. The construction

might be τὰς γυναῖκας κοσμεῖν ἑαυτάς, but since the context plainly refers to a becoming attendance on public worship, it is better to repeat προσεύχεσθαι from the last verse.

Ver. 12. αὐθεντεῖν. To arrogate authority. Schol. Thucyd. III. 58. αὐθέντας· κυρίως ἢ δεσπότας. With the whole passage, compare 1 Cor. xi. 3, 8, 9. xiv. 34, 35.

Ver. 15. σωθήσεται δὲ κ. τ. λ. This verse has been variously explained; but most probably it refers to the primeval curse of Eve, accompanied with the promised birth of a Redeemer (Gen. iii. 15). The import thereof is, that the sorrow of bringing forth children, denounced against the woman, would tend eventually to their salvation through the birth of the Messiah; and the change of number indicates that women generally are included in the blessing, if they fulfil the conditions of faith and holiness.

CHAP. III. Ver. 1. πιστός ὁ λόγος. This formula should be referred to the statement with which the last chapter concluded. It has a backward reference in ch. iv. 9.—Of ἐπιστοπή, see on Acts xx. 17.

Ἐἰ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. Δεῖ οὖν τὸν
 2 ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα,
 3 κόσμιον, φιλοξενον, διδακτικόν· μὴ πάροινον, μὴ πλῆκτην, μὴ αἰσχρο-
 4 κερδῇ, ἀλλ' ἐπικτῇ, ἄμαχον, ἀφιλάργυρον· τοῦ ἰδίου οἴκου καλῶς
 5 προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· (εἰ δέ
 6 τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελή-
 7 σεται;) μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.
 8 Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς
 9 ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. Διακόνους ὡσαύτως
 10 σεμνοὺς, μὴ διλόγους, μὴ οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,
 11 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει· καὶ οὗτοι
 12 δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνεγκλητοὶ ὄντες.
 13 Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλέους, πιστὰς ἐν πᾶσι.
 14 Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι
 15 καὶ τῶν ἰδίων οἴκων. Οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς
 16 καλὸν περιποιοῦνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ
 17 Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σε τάχιον· ἐὰν δὲ
 18 βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις
 19 ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραῖωμα τῆς ἀληθείας. Καὶ

Ver. 2. G. K. S. νηφάλιον. And in ver. 11. νηφαλέους.—3. μὴ αἰσχροκερδῇ. Omitted by G. S.—15. the pointing in G. K. is, θ. ζώντος. Στύλος καὶ ἐδ. τ. ἀληθείας, καὶ ὁμολογουμένως κ. τ. λ.

Ver. 2. ἀνεπίληπτον. In an agonistic sense, one who gives his antagonist no hold upon him: and thence figuratively irreprehensible, blameless. Thucyd. V. 17. τοῖς ἔχθροισι ἀνεπίληπτος. Schol. μὴ παρίχων κατηγορίας ἀφορμήν. So again 1 Tim. v. 7. vi. 14. Some have construed the words μιᾶς γυναικὸς ἄνδρα into a prohibition of second marriages; but they rather relate to the prevalent custom of the times, of dissolving one marriage and contracting another. Theophylact explains νηφάλιος by ἀγρυπνος, vigilant.

Ver. 3. πλῆκτην. Theophylact:—μῆτε διὰ χερῶν πλήττοντα, μῆτε διὰ πικρῶν λόγων.

Ver. 6. εἰ δὲ τις κ. τ. λ. Senec. Clem. I. 9. Quid hoc animo facis ut ipse sis princeps? domum tuam tuam non potes. Compare Cic. Ep. Att. X. 7.

Ver. 6. νεόφυτον. A new convert. The meaning is, that one who had but lately embraced Christianity would perhaps be more apt to fall, as Satan did (2 Pet. ii. A), by pride and arrogance; while a man of questionable character (ver. 7) would afford the means of cavil against the Gospel, of which the devil would not fail to take advantage.

Ver. 8. διλόγους. Theophylact:—ἄλλα φρονούντας ἢ ἄλλα λέγοντας, ἢ ἄλλα γούρους, ἢ ἄλλα ἐκείνοισι.

Ver. 10. ἀνεγκλητοὶ. A term applied to those candidates for the ministry, against whom, when their names were publicly announced to the Christian assemblies, no charge of immorality was alleged. See Cyprian. Ep. LXVII. 2.

Ver. 11. γυναῖκας. Probably deaconesses. Compare Rom. xvi. 1.

Ver. 13. βαθμὸν. Properly, a step: hence a higher grade in the ministry.

Ver. 15. στύλος ἢ ἐδ. τῆς ἀληθείας. This clause is evidently in apposition with ἐκκλησία, and implies that the universal church of Christ, administered under an external and visible form of government, upholds and supports the truth of the Christian revelation, as the foundation and pillars support a building. It is the apostle's object, by showing the important purpose for which the church was instituted, to suggest the duty incumbent upon her ministers to maintain sound doctrine; more especially with reference to that mystery of Godliness developed in the next verse.

ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφανερώθη ἐν σαρκί, ἰδικοιῶθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

4. Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινὲς τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, κωλύοντων γαμῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἐκτίσεν ἕως μεταλήψιν, μετὰ εὐχαριστίας, τοῖς πιστοῖς, καὶ ἐπεγνωκόσι τὴν ἀληθειαν· ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως. Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσθ' ἀδάκρυτος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας, ἣ παρηκολούθηκας· τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. Πιστὸς ὁ λόγος, καὶ πάσης ἀπυδοχῆς ἄξιος. Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν

Ver. 16. Θεὸς ἐφάν. G. with Codd. A. δς ἐφανερώθη. B. δς ἐφανέρωθη . . . —ὠφθη ἀποστόλοις κ. τ. λ. Compare Acts i. 3. 1 Pet. iii. 18. See also note.

Ver. 16. Θεός. The Socinians would fain undermine this indisputable proof of the divinity of Christ, by reading θ or δς. Of these the former is impossible, because the expression which follows cannot apply to μυστήριον: and the latter could only be referred to Θεοῦ ζῶντος, which must still of course be Christ. The clause ἰδικοιῶθη ἐν πνεύματι refers to the spotless righteousness of Christ, as ratified and attested by the Holy Spirit. By ἀγγέλοις some understand the apostles; but the allusion is rather to those heavenly beings, who ministered at his nativity, his temptation, resurrection, and ascension.

CHAP. IV. Ver. 1. ὑστέροις καιροῖς. See on Acts ii. 17; and compare 2 Thess. ii. 3, *sqq.*—By πνεύμασι πλάνοις are meant pretenders to inspiration: in allusion perhaps to the impositions which the Romish priesthood practise upon the multitude, by means of pretended revelation from departed saints. From Eph. vi. 12, it seems that διδασκαλίας δαιμονίων may mean doctrines suggested by devils, which aptly designates the idolatrous practices of the church of Rome.

Ver. 2. ἐν ὑποκρίσει ψευδολόγων. By the

hypocrisy of liars, who disseminate false relics and invent miraculous stories, to impose upon the credulity of the ignorant. In the participle κεκαυτηριασμένων the metaphor is borrowed from the cauterizing of wounds, in order to render them callous. Compare Eph. iv. 19.

Ver. 3. ἀπέχεσθαι. The opposite, κτείνοντων, must be supplied from κωλύοντων. See Gr. Gr. § 69. III. 3. This accords with the clerical celibacy, and the prescribed mortifications of the Romanists. With what follows, compare Rom. xiv. 14. 20. 1 Cor. x. 28.

Ver. 6. παρηκολούθηκας. See on Luke i. 3.

Ver. 7. γραῶδεις μύθους. Hor. Sat. II. 6. 77. Aniles fabellas. See on 1 Tim. i. 4.

Ver. 8. σωματικὴ γυμνασία. Either in allusion to the gymnastic exercises of the Greeks; or rather, perhaps, to the austerities practised by the Eremites and other sects, which closely resembled those of the monks in later times.

Ver. 10. εἰς τοῦτο. Namely, to obtain the promise attached to godliness.

ἐν λόγῳ, ἐν ἀναστροφῇ ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ.
 13 Ἔως ἔρχομαι, πρόσχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.
 14 Μὴ ἀμίλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας, μετὰ
 15 ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. Ταῦτα μελέτα, ἐν τούτοις
 16 ἴσθι· ἵνα σοῦ ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν. Ἐπεχε σεαυτῷ, καὶ τῇ δι-
 δασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ
 τοὺς ἀκούοντάς σου.

1 5. ΠΡΕΣΒΥΤΕΡΩΙ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα·
 2 νεωτέρους, ὡς ἀδελφούς· πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς
 3-4 ἀδελφάς, ἐν πάσῃ ἀγνείᾳ. Χήρας τίμα τὰς ὄντως χήρας. Εἰ δέ τις
 χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον
 εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστι καλὸν
 5 καὶ ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη
 ἤλπιεν ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς
 6-7 νυκτὸς καὶ ἡμέρας· ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε. Καὶ ταῦτα πα-
 8 ράγγελλε, ἵνα ἀνεπίληπτοι ᾖσιν. Εἰ δέ τις τῶν ἰδίων, καὶ μάλιστα
 τῶν οἰκείων, οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ ἔστιν ἀπίστου χειρῶν.
 9 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα, γεγονυῖα ἐνὸς ἀνδρὸς
 10 γυνή, ἐν ἔργοις καλοῖς μαρτυρουμένη· εἰ ἔτεκνοτρόφησεν, εἰ ἐξενόδο-
 χησεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ
 12 γὰρ καταστρηνιάσῃ τοῦ Χριστοῦ, γαρμῖν θέλουσιν, ἔχουσai κρῖμα,

Ver. 12. ἐν πνεύματι. Omitted by G. S. CHAP. V. Ver. 4. καλὸν καὶ. Omitted in G. K. S.

Ver. 12. μηδεὶς κ. τ. λ. St. Paul advises Timothy to assume that gravity of deportment which was becoming to the ministerial character, and thereby secure that respect which his comparative youth might otherwise fail to command. He might now have been about thirty years of age.

Ver. 14. διὰ προφητείας. Compare 1 Tim. i. 18.

Ver. 15. ἐν τούτοις ἴσθι. Esto totus in illis. CHAP. V. Ver. 1. πρεσβυτέρω. A lay elder, as the context shows; not a presbyter, as in ver. 19.

Ver. 3. τίμα. See on Matt. xv. 4. The adverb ὄντως points to those who are really desolate, as implied in the word χήρα.

Ver. 5. νυκτὸς ἢ ἡμέρας. See on Luke ii. 37.

Ver. 6. ζῶσα τέθνηκε. See on Luke xv. 24. The verb σπαταλῶν signifies, to live desolately, with reference to the attention paid to the skin (σπάτος). Hor. Ep. I. 415. Niduum bene curata cute. Hesych. σπαταλῶ· τρυφῶ. Compare James v. 5.

Ver. 8. ἀπίστου χειρῶν. Provision for their families was regarded as a duty by the heathen. Pythag. A. D. 4. τοὺς δὲ γονεῖς τίμα, τοὺς τ' ἄρχιστ' ἐγγεγῶτας. Tacit. Agric. 31. Liberos cuique et propinquos suos Natura carissimos esse voluit. Compare Hom. II. Δ 478. By ἴδιοι and οἰκεῖοι are indicated different degrees of relationship.

Ver. 9. καταλεγέσθω. Be inscribed on the list. It appears from Acts vi. 1. ix. 41, that a fund was set apart for the maintenance of widows.

Ver. 10. ἀγίων πόδας ἐνίψεν. See on Luke vi. 44.

Ver. 11. παραιτοῦ. Scil. καταλεγέσθαι. The verb καταστρηνιάω, which implies impatience of restraint, is derived by some from στρηνής, stiff; and by others more appropriately from στερεῖν ἡνίας to throw off the rein. It seems from ver. 15, that some individuals of the class here indicated had relapsed into heathenism. Compare Acts xxvi. 18. 2 Tim. ii. 26.

ὅτι τὴν πρώτην πίστιν ἠθέτησαν· ἅμα δὲ καὶ ἀργαί μανθάνουσι, περιε- 13
χόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιε- 14
ργοι, λαλοῦσαι τὰ μὴ δέοντα. Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνο- 14
γονεῖν, οικοδοεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λυδο-
ρίας χάριν· ἥδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. Εἴ τις 15
πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ
ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιοῦσθωσαν, 17
μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. Λέγει γὰρ ἡ γραφή, 18
“Βοῦν ἀλοῶντα οὐ φιμώσεις” καὶ ἄξιός ἐστι ἐργάτης τοῦ μισθοῦ αὐτοῦ.
Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ 19
τριῶν μαρτύρων. Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγε, ἵνα 20
καὶ οἱ λοιποὶ φόβον ἔχωσι. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ 21
κυρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς
χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. Χεῖρας ταχέως 22
μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἀγνόν
τῆρει. Μηκέτι ὑδροπότει, ἀλλ’ οἶνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν 23
σου, καὶ τὰς πυκνάς σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ ἀμαρτίαι 24
πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν·
ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι, καὶ τὰ ἄλλως ἔχοντα κρυ- 25
βῆναι οὐ δύναται.

6. ὍΣΟΙ εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότης πάσης 1
τιμῆς ἀξίους ἡγεῖσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία
βλασφημῇται. Οἱ δὲ πιστοὺς ἔχοντες δεσπότης, μὴ καταφρονεῖτωσαν, 2
ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγα-
πητοὶ οἱ τῆς ἐνεργείας ἀντιλαμβανόμενοι. Ταῦτα διδάσκει καὶ παρακά-
λει. Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγους 3
τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ’ εὐσέβειαν διδασκαλίᾳ,

Ver. 21. K. S. Xp. Ἰησοῦ, omitting κυρίου.

Ver. 13. μανθάνουσι. Subaud. εἶναι.

Ver. 17. τιμῆς. Maintenance: from the sense of τιμῆς in ver. 3. It should seem that the office of the presbytery was twofold; some attending to discipline, others to doctrine. With ver. 18, compare Matt. x. 10. 1 Cor. ix. 9.

Ver. 21. ἐκλεκτῶν ἀγγέλων. Simply, perhaps, good or holy angels. Joseph. B. J. II. 16. 4. μαρτύρομαι ὅτι ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ. The nouns προκρίμα and πρόσκλισις denote prejudice and partiality.

Ver. 22. χεῖρας ταχέως κ. τ. λ. That is, be cautious to select proper persons for the

ministry, lest you become in some sense a partaker in their sins, by means of the mischiefs which they create in the church.

Ver. 24. τινῶν ἀνθρ. κ. τ. λ. Some men's sins, says the apostle, are notorious before inquiry, but those of others are not so apparent; and the same is true of virtues also.

CHAP. VI. Ver. 1. δεσπότης. Scil. ἀντι-
ρῶς. This ellipsis is manifest from ver. 2.

Ver. 2. ὅτι πιστοὶ κ. τ. λ. The most apposite meaning seems to be, because they (the masters), who receive the benefit of your services, are Christians like yourselves. Christianity, in fact, does not interfere with the ordinary relations of society.

4 τεύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομα-
 5 χίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας, ὑπόνοιαι πονηραὶ. πα-
 ραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς
 ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν· ἀφίστασο ἀπὸ
 6 τῶν τοιούτων. Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας.
 7 Οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δηλὸν ὅτι οὐδὲ ἐξενεγκεῖν τι
 8 δυνάμεθα· ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθη-
 9 σόμεθα. Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ
 παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνόητους καὶ βλαβεράς αἰτίνας βυθί-
 10 ζουσι τοὺς ἀνθρώπους εἰς ὕλεθρον καὶ ἀπώλειαν. Ρίζα γὰρ πάντων
 τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἥς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν
 11 ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς. Σὺ δὲ, ὡ
 ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν, πίσ-
 12 τιν, ἀγάπην, ὑπομονὴν, πραότητα· ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς
 πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολό-
 13 γησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. Παραγγέλλω
 σοὶ ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ
 14 τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,
 τηρησαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας
 15 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν καιροῖς ἰδίους δείξει ὁ μακάριος
 καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν
 16 κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν
 εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ὡς τιμὴ καὶ κράτος αἰώνιον.
 Ἀμήν.
 17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μη-
 δὲ ἡλπικένας ἐπὶ πλοῦτου ἀδηλότῃ, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ
 18 παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν· ἀγαθοεργεῖν, πλου-
 19 τεῖν ἐν ἔργοις καλοῖς, εὐμεταδύτους εἶναι, κοινωνικοὺς, ἀποθησαυρί-
 ζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς
 αἰωνίου ζωῆς.

Ver. 5. G. K. S. διαπατριβαί. Some MSS. omit ἀφίστασο ἀπὸ τ. τ.—11. S. πραότητα.—12. καὶ ἐκλήθης. G. K. S. are without καί.—19. αἰώνιον. G. K. S. ὡς τιμὴ.

Ver. 4. νοσῶν περὶ ζητήσεις. Opposed to ὑγιαίνουσι λόγοις, and implies a morbid fondness for controversy. So A. Gall. I. 13. morbus loquendi.

Ver. 5. πορισμὸν εἶναι τ. ε. That godliness is only so far serviceable, as it may be made an instrument of gain.

Ver. 7. οὐδὲν γὰρ κ. τ. λ. So Philo: μηδὲν εἰς κόσμον, ἀλλὰ καὶ μηδὲ σαυτὸν εἰσηνεγάς· γυμνὸς γὰρ ἦλθες, γυμνὸς πάλιν ἀπίης. Senec. Epist. 102. Exentiū Natura

redemptem sicut intrantem; non sinit plus ferre quam intuleris.

Ver. 11. ὡς ἄνθρωπε τοῦ Θεοῦ. A title borrowed from the prophets of the O. T.

Ver. 12. ἀγωνίζου κ. τ. λ. Compare Rom. ix. 30. 1 Cor. ix. 24, sqq. The μαρτυρίαι were those present at Timothy's ordination.

Ver. 13. μαρτυρήσαντος ἐπὶ Π. Π. See on John xviii. 33.

Ver. 19. ἀποθησαυρίζοντας. Probably there may be an ellipsis of θησαυρούς, with

Ὁ Τιμόθεε, τὴν παρακαταθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβή- 20
λους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἣν τινὲς 21
ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν. Ἡ χάρις μετὰ σοῦ.
Ἀμήν.

[Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἣτις ἐστὶ μητρό-
πολις Φρυγίας τῆς Πακατιανῆς.]

*Ver. 20. G. K. S. παραθήκην, and so in 2 Tim. i. 14.—21. Ἀμήν. Omitted by
G. S., and bracketed by K.*

which *θεμίλιον* is in apposition. The confu-
sion of metaphor in the words ἀποθησαν-
ρίζειν, *θεμίλιον*, and ἐπιλαβίσθαι is quite
in St. Paul's manner. Compare 1 Cor. iii. 9.
xvi. 9. Eph. ii. 21. iii. 18. Col. ii. 7. 2 Tim.
ii. 19.

*Ver. 20. παρακαταθήκην. The charge
committed to you.—By ἀντιθέσεις τῆς ψ.
γνώσεως is meant a false knowledge opposed
to the Gospel; in allusion either to the rising
heresy of the Gnostics, or the Judaizing tenets
in which it originated.*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

[If the former Epistle to Timothy was written, as appears to have been the case, subsequently to St. Paul's first imprisonment at Rome, this was unquestionably written during his second confinement in that city (2 Tim. i. 8. 12. 16, 17. ii. 9). Indeed the circumstances under which he was now confined were entirely different from those of his first incarceration. Instead of anticipating a speedy release, he looked upon his death as certain (2 Tim. iv. 6—8); and since he is known to have suffered martyrdom under Nero, A. D. 68, it should seem that the Epistle was written in the summer of 65 (2 Tim. iv. 21). There are several other considerations which are also strongly in favour of this date; and, among them, that Timothy was with St. Paul in his first imprisonment. (Phil. i. 1. Col. i. 1.) The apostle's object in writing was to acquaint him with his present condition, and to request him to come to him before the ensuing winter; but being uncertain whether he should live so long, he devotes the body of the letter to a series of instructions connected with the discharge of his ministerial functions. In the first place he exhorts him to diligence and patience; to a steady adherence to sound doctrine (i.); and, as a faithful soldier of Christ, to preach the doctrine of the resurrection, and to oppose false doctrine firmly, but without idle disputation (ii.). With reference to the corruptions about to arise in the church, he develops the duty of a Christian teacher, introducing, by way of encouragement, his own example (iii. 1—iv. 8); and then concludes with some private directions, salutations, and benedictions. The genuineness and authenticity of the Epistle are attested by the same authorities as the first.]

1 1. ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ,
2 κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέε, ἀγαπητῷ τέκνῳ·
χάρις, ἐλεος, εἰρήνη, ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
ἡμῶν.
3 Χάριν ἔχω τῷ Θεῷ, ὃ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει,
ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὺς
4 καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾷς
5 πληρωθῷ· ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,
ἣτις ἐνέγκησε πρῶτον ἐν τῇ μάμμῃ σου Αἰδίῃ καὶ τῇ μητρί σου Εὐνίκῃ,
6 πείσεσθαι δὲ ὅτι καὶ ἐν σοί. Δι' ἣν αἰτίαν ἀναμνησκω σὲ ἀναζωπυ-
ρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν
7 μου· οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμει καὶ
8 ἀγάπῃ καὶ σωφρονισμῷ. Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ

CHAP. I. Ver. 1. κατ' ἐπαγγελίαν. With reference to the promise; i. e. in order to make it known.

Ver. 3. ἀπὸ προγόνων. He means, the same God whom his ancestors worshipped. Compare Acts xxiv. 14. The apostle re-

membered Timothy in his prayers, with thanksgiving for his faithfulness.

Ver. 4. δακρύων. The tears shed at their last parting.

Ver. 6. ἀναζωπυρεῖν. To excite, or, stir up, as a fire. Compare 1 Thess. v. 19. There

Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῇ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος⁹ κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων, φα-¹⁰ νερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, εἰς ὃ ἐτίθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ¹¹ διδάσκαλος ἐθνῶν· δι' ἣν αἰτίαν καὶ ταῦτα πάσχω. ἀλλ' οὐκ ἐπαι-¹² χύνομαι· οἶδα γὰρ ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. Ὑποτύπωσιν ἔχει¹³ ὑγιαίνόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· τὴν καλὴν παρακαταθήκην φύλαξον διὰ πνεύματος¹⁴ ἀγίου τοῦ ἐνοικυῦντος ἐν ἡμῖν. Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με¹⁵ πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶ Φύγελλος καὶ Ἑρμογένης. Δῶ¹⁶ ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἁλυσίν μου οὐκ ἐπρσχύνθη· ἀλλὰ, γενόμενος ἐν Ῥώμῃ, σπουδαί-¹⁷ ον ἐζήτησέ με, καὶ εὔρε. Δῶ¹⁸ αὐτῷ ὁ Κύριος εὔρειν ἔλεος παρὰ τοῦ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. Καί, ὅσα ἐν Ἐφέσῳ διεκόνησε, βέλτιον σὺ γινώσκεις·

2. ΣΥ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ·¹ καὶ, ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πισ-² τοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι. Σὺ οὖν³ κακοπάθησον, ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ. Οὐδέεις στρα-⁴ τεύμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματεῖαις, ἵνα τῷ στρατο- γήσαντι ἀρέσῃ. Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως⁵

Ver. 17. σπουδαίτερον. Cod. A. σπουδαιότερος. Al. σπουδαίως.

is a like figure in the Latin expression, *excitare igniculos ingenii*.

Ver. 9. πρὸ χρόνων αἰώνιων. See on Rom. xvi. 26.

Ver. 10. καταργήσαντος τὸν θάνατον. Who hath deprived death of any lasting power. Compare Heb. ii. 14. There is a *hendiadys* in ζωὴν καὶ ἀφθαρσίαν for ζωὴν ἀφθαρτον.

Ver. 12. τὴν παραθήκην μου. Not that doctrine which he has committed to me, but that which I have committed to him; i. e. my soul. This sense suits best with the context, and is confirmed by 1 Pet. iv. 19. In ver. 14, the omission of the pronoun σου alters the case.—Of υποτύψεις (ver. 13), see on 1 Tim. i. 16.

Ver. 15. οἱ ἐν τῇ Ἀσίᾳ. Probably certain individuals residing in Asiatic Greece, who had adopted heretical doctrines since the apostle's removal to Rome. Of Phygellus

and Hymeneus nothing is known; nor of Philetus (II. 18). Compare, however, 1 Tim. i. 20. Their conduct is contrasted with the fidelity of Onesiphorus, who was an Ephesian (2 Tim. iv. 19). As the prayer is offered for his family only, it is probable that he was still with St. Paul at Rome.

CHAP. II. Ver. 2. ταῦτα παράθου. This establishes Timothy's episcopal powers, and the apostolical constitution of a regular ministry.

Ver. 4. ταῖς τοῦ βίου πραγματεῖαις. The Roman legionary soldiers were interdicted from engaging in any civil occupation whatsoever.

Ver. 5. νομίμως ἀθλῆσθ. This alludes to the preparatory training of the *Athleta*. Arrian Epict. III. 10. δός μοι ἀπόδειξιν, εἰ νομίμως ἠθλόησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἔγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας.

6 ἀθλήσῃ. Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάν-
 7-8 νειν. Νόει ἂ λέγω· δῆ γάρ σοι ὁ Κύριος σύνεσις ἐν πάσι. Μνη-
 μόνει Ἰησοῦν Χριστὸν ἡγηγεμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβίδ,
 9 κατὰ τὸ εὐαγγέλιόν μου· ἐν ᾧ κακοπαθὼ μέχρι δεσμῶν, ὡς κακοῦργος·
 ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δίδεται. Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς
 10 ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχῃσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ
 11 δόξης αἰωνίου. Πιστὸς ὁ λόγος. Εἰ γὰρ συναπεθάνομεν, καὶ συζή-
 12 σομεν· εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἄρνούμεθα, κακεῖνος
 13 ἄρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν
 οὐ δύναται.
 14 Ταῦτα ὑπομίμνησκε, διαμυρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λο-
 15 γομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκούοντων. Σπού-
 16 δασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον,
 16 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. Τὰς δὲ βεβήλους κενοφρονίας
 17 περιίστασο· ἐπὶ πλείον γὰρ προκόφουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν
 18 ὡς γάγγραινα νομὴν ἔξει· ὣν ἐστὶν Ὑμέναιος καὶ Φίλητος, οἵτινες
 περὶ τὴν ἀλήθειαν ἡστούχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγενῆσθαι·
 19 καὶ ἀνατρέπουσι τὴν τινῶν πίστιν. Ὁ μὲν τοι στερεὸς θεμέλιος τοῦ
 Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην, “Ἐγὼ Κύριος τοὺς ὄντας
 αὐτοῦ,” καὶ, “Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Χρισ-
 20 τοῦ.” Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἐστὶ μόνον σκεὴ χρυσᾶ καὶ ἀργυρᾶ,
 ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν·
 21 ἵαν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεὺς εἰς τιμὴν, ἡγιασ-
 μένον, καὶ εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

Ver. 7. S. δοίη. Al. δώσει.—13. S. ἀρνήσασθαι γάρ.—19. ὄνομα Χρ. G. K. S.
 δν. κυρίου.

Ver. 6. πρῶτον. This must clearly be joined with κοπιῶντα, though its position would point otherwise.

Ver. 8. ἡγηγεμένον κ. τ. λ. The resurrection of the body, and the descent of Christ from David, were denied by the Gnostics.

Ver. 9. οὐ δίδεται. This contrast of the free progress of the Gospel with the imprisonment of the apostle, is very beautiful and expressive.

Ver. 10. ἐκλεκτοὺς. Christians generally, whose salvation depends upon faith in Christ, and the conditions mentioned in vv. 12, 13. Compare Matt. x. 33. Rom. vi. 3, sqq. viii. 17. 2 Cor. iv. 10. Phil. iii. 10.

Ver. 15. ὀρθοτομοῦντα. A metaphor from cutting roads; and intimating that the Christian teacher should direct his hearers in the direct path of the Gospel. Prov. iii. 6. LXX. πάσαις ὁδοῖς σου γνώριζε αὐτήν, ἵνα ὀρθοτομῇ τὰς ὁδοὺς σου.

Ver. 17. νομὴν ἔξει. Properly this phrase

means to find pasture, and thence to spread, to increase.

Ver. 18. ἀνάστασιν ἤδη γεγενῆσθαι. The early heretics admitted no other than a moral resurrection from vice and ignorance.

Ver. 19. ὁ μὲν τοι στερεὸς κ. τ. λ. Nevertheless the fundamental doctrine of the church of God, i. e. the doctrine of the resurrection, standeth firm, being sealed with the assurance that God knoweth them that are his (Num. xvi. 5); and, as Moses commanded the Israelites to depart from the tents of Korah, so let every Christian depart from iniquity; i. e. from the doctrines of false teachers.

Ver. 20. μεγάλη οἰκία. That is, the Christian church; and the ministers of the Gospel are the vessels or utensils (σκεύη) employed therein.—Of the adjective ὀστράκινα, see on 2 Cor. iv. 7.

Ver. 21. ἀπὸ τούτων. Scil. τῶν εἰς ἀτιμίαν.

Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίδωκε δὲ δικαιοσύνην, πίστιν, 22
ἀγάπην, εἰρήνην, μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρ-
δίας. Τὰς δὲ μωρὰς καὶ ἀπαιδευτοὺς ζητήσεις παραιτοῦ, εἰδὼς ὅτι 23
γεννώσι μάχας· δούλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι 24
πρὸς πάντας, διδασκτικὸν, ἀνεξίκακον, ἐν πραότητι παιδεύοντα τοὺς 25
ἀντιδιατιθεμένους· μήποτε δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν
ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημέ- 26
νοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

3. ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ 1
χαλεποί. Ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζύνες, 2
υπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστορ- 3
γοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδόται, 4
προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθει, ἔχοντες μόρ- 5
φωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι. καὶ τούτους ἀπο-
τρέπου. Ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἷμα- 6
λωτεύοντες τὰ γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίας
ποικίλαις, πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας 7
ἐλθεῖν δυνάμενα. Ὅν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀνέστησαν 8
Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρ-
μένοι τὸν νοῦν, ἄδοκιμοι περὶ τὴν πίστιν. Ἀλλ' οὐ προκόφουσιν ἐπὶ 9
πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἐκδηλος ἐστὶ πᾶσιν, ὥς καὶ ἡ ἐκείνων
ἐγένετο. Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ 10
προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς 11
διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῃ,
ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ

Ver. 6. G. K. S. αἰχμαλωτίζοντις γυν.

Ver. 22. νεωτερικὰς. Perhaps simply vehement, unrestrained; as being generally the case with youth.

Ver. 25. μήποτε. For εἴποτε, as in Luke iii. 15, et alibi.

Ver. 26. ὑπ' αὐτοῦ. Scil. τοῦ διαβόλου. That this is the true reference is clear from the meaning of the verb ζωγεῖν, to take in a trap, to ensnare. On the other hand, ἐκείνου refers to the remoter noun Θεός. Compare Acts xxvi. 18.

CHAP. III. Ver. 1. ἐνστήσονται κ. χ. This passage describes but too faithfully the deplorable tendency of the apostasy which was predicted in the former Epistle, and in 2 Thess. iii. 1. The seeds of the corruption were already sown by the Judaizing teachers at the time when the apostle wrote; but the prophecy comprehends a much longer period, and applies with the most overwhelming force to the interested views of the monks and the

Romish clergy in the promotion of vice, and the delusions practised upon women more especially, by means of auricular confession, their pretended sanctity, and other hypocritical devices.

Ver. 6. γυναικάρια. E. T. silly women. The diminutive implies contempt; and so muliercula in Ter. Heaut. III. 35.

Ver. 8. Ἰαννῆς ἢ Ἰαμβρῆς. They are mentioned in the Chaldee Paraphrase upon Exod. vii. 11. Num. xxii. 22. The opposition which they offered to Moses was by means of false miracles. By ἄδοκιμοι περὶ τὴν πίστιν is meant that their faith would not stand the test of examination. See on Rom. i. 28.

Ver. 9. οὐ προκόφουσιν κ. τ. λ. This has been fulfilled by the Reformation.

Ver. 10. τῇ προθέσει. Scil. τῆς καρδίας, as in Acts xi. 23.

12 Κύριος. Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ,
13 διωχθήσονται. Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκούφουσιν ἐπὶ τὸ
14 χεῖρον, πλανῶντες καὶ πλανώμενοι. Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπι-
15 στώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμ-
ματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν
16 Χριστῷ Ἰησοῦ. Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασ-
καλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δι-
17 καιοσύνῃ· ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν
ἐξηρτισμένος.

4 Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ καὶ τοῦ κυρίου
Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν
ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ· κήρυξον τὸν λόγον,
2 ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεξον, ἐπιτίμησον, παρακάλεσον, ἐν
3 πάσῃ μακροθυμίᾳ καὶ διδαχῇ. Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαί-
νουσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας
4 ἐναντοῖς ἐπισωρεύσουσι διδασκάλους, κνηθόμενοι τὴν ἀκοὴν· καὶ ἀπὸ
μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτρα-
5 πήσονται. Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποιήσον εὐαγγελ-
6 λιστοῦ, τὴν διακονίαν σου πληροφόρησον, Ἐγὼ γὰρ ἤδη σπένδομαι,
7 καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· τὸν ἀγῶνα τὸν καλὸν
8 ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν ἀπό-
κειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν
ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι
τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

9 Σπούδασον ἐλθεῖν πρὸς με ταχέως. Δημᾶς γάρ με ἐγκατέλιπεν,
ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονικίαν· Κρήσκης
11 εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν. Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ.
Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἐστὶ γάρ μοι εὐχρηστος εἰς
13 διακονίαν, Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. Τὸν φαιλόνην, ὃν

Ver. 1. οὖν ἐγώ. Omitted by G. S.; and bracketed by K. So likewise τοῦ κυρίου.—8. ἀνέξονται. Al. ἀντίξ. Compare 1 Tim. i. 9. G. K. S. τὰς ἰδίας ἐπιθυμίας.—13. φαιλόνην. Other readings are φαινόλην, φελόνην, &c.; and it is not an unlikely conjecture, which identifies the word, written by *metathesis* for φαινόλην, with the Latin *penula*.

Ver. 14. ἐπιστώθης. Thou hast been assured of. Theophylact:—μετὰ πληροφορίας ἔμαθες.

Ver. 16. πᾶσα γραφὴ κ. τ. λ. Every Scripture, of the ἱερὰ γράμματα just mentioned, is divinely inspired, &c. Subaud. ἐστι. By ἄλεγχος is meant the *confutation of error*, and by ἐπανόρθωσις the *correction of vice*.

CHAR. IV. Ver. 1. κατὰ τὴν ἐπιφάνειαν κ. τ. λ. That is, when he appears in his kingdom of glory.

Ver. 2. εὐκαίρως ἀκαίρως. Whether the occasion be apparently eligible, or otherwise.

The duty must not be omitted, because it may fail of effect.

Ver. 3. κνηθόμενοι τὴν ἀκοήν. So Plutarch uses ἐνήσις ὥτων. The phrase is applied to those who seek to have their ears tickled by some favourite preacher, without regard to the soundness of his doctrine.

Ver. 5. εὐαγγελιστοῦ. See on Acts xxi. 8.

Ver. 6. σπένδομαι. See on Phil. ii. 17. With the agonistic allusion which follows, compare 1 Cor. ix. 24, 25.

Ver. 13. φαιλόνην. It is doubted whe-

ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ¹⁴ ἐνεδείξατο, (ἀποδώῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ) ὃν καὶ σὺ¹⁵ φυλίσσου· λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ¹⁶ μου ἀπολογία οὐδεὶς μοι συμπαραγένετο, ἀλλὰ πάντες με ἐγκατέλιπον, (μὴ αὐτοῖς λογισθεῖν) ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με,¹⁷ ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος. Καὶ ρύσεται με ὁ Κύριος ἀπὸ παντὸς¹⁸ ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον.¹⁹ Ἐραστός ἐμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσ-²⁰θενούντα. Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ασπάζεται σε Εὐβου-²¹λος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. Ἡ χάρις μεθ' ὑμῶν.²² Ἀμήν.

[Πρὸς Τιμόθεον δευτέρα, τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέρστη Παῦλος τῷ Καίσαρι Νέρωνι.]

Ver. 14. S. ἀποδώσει.—22. Ἀμήν. Omitted by G. S.; and bracketed by K.

ther a cloak is meant, or a linen book-cover. Chrysostom: τὸ ἱμάτιον λέγει· τινὲς δὲ φασὶ τὸ γλωσσόκομον, ἔνθα τὰ βιβλία ἔκειτο. It seems very probable that the apostle would require his cloak in the approaching winter. Some conjecture that the cloak may have been his toga, and the *membrane* his certificate of citizenship.

Ver. 14. Ἀλέξανδρος ὁ χ. See on 1 Tim. i. 20.

Ver. 16. πρώτη ἀπολογία. From speaking of this as his *first defence*, it is probable that he expected to be again called before the imperial tribunal.

Ver. 17. λέοντος. Nero is generally supposed to be so designated; but the expression may be proverbial. Compare Ps. xxii. 21.

Ver. 21. Λίνος. He became a bishop of Rome after the martyrdom of St. Peter and St. Paul.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

[Titus was a Greek, and one of the earliest converts of St. Paul, whom he accompanied to the apostolical council at Jerusalem, A. D. 49 (*Tit.* i. 4. *Gal.* ii. 1. 3). He was afterwards employed twice in missions to Corinth (2 *Cor.* viii. 6. xii. 18); and shortly before the apostle's martyrdom he was occupied in Dalmatia (2 *Tim.* iv. 10); but his principal charge was that of the church established in Crete (*Tit.* i. 5). From the identity of subject and sentiment, it is highly probable that this Epistle was written to him about the same time that St. Paul wrote his first Epistle to Timothy; and, as no mention of his preaching the Gospel in Crete is recorded in the Acts, it is not unlikely that he left Titus there after his first imprisonment at Rome. Many indeed suppose that he went thither from Corinth in the year 52, and date the Epistle in that year; but the year 64 or 65 is preferable. With a view of instructing Titus with respect to his conduct towards the Judaizing teachers, and the exercise of his episcopal office, he opens his letter with directions respecting the ordination and qualifications of ministers, more especially with reference to prevailing errors (i.). His next advice relates to the edification of persons of all classes, and the example which Titus himself should afford of a Christian life (ii.); he inculcates obedience to constituted authorities, the rejection of heretics, the propriety of good works, and the folly of idle disputations (iii. 1—11); and concludes with private matters and salutations. (iii. 12—15). To the genuineness of the Epistle there are testimonies in the same writers, who attest that of the two Epistles to Timothy.]

- 1 1. ΠΑΥΛΟΣ, δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ
- 2 πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, ἐπ'
- 3 ἐλπίδι ζωῆς αἰωνίου, (ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων
- 4 ὁ ἐπιστεύθην ἐγὼ, κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ.) Τίτῳ,
- 5 γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν χάρις, ἔλεος, εἰρήνη, ἀπὸ Θεοῦ
- 6 πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.
- 7 Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τα λείποντα ἐπιδιορθώσῃ,
- 8 καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοὶ διαταξάμην· εἰ
- 9 τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν
- 10 κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα. Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλη-
- 11 τον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδῃ, μὴ ὀργίλον, μὴ πάροινον,
- 12 μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα,
- 13 οἰκαιον, ὁσιον, ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ

Ver. 4. χάρις, Ὡ. εἰρ. G. K. χ. καὶ εἰρήνη.

CHAP. I. Ver. 1. κατὰ πίστιν κ. τ. λ. remained unsettled at the apostle's departure. For the purpose of advancing the faith. Com-
pare 2 *Tim.* i. 1. Ver. 9. τὴν διδαχὴν. Scil. τὴν ἐμὴν

Ver. 6. τὰ λείποντα. The things which Παύλου.

λόγον, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπό- 10
τακτοὶ, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς, οὓς 11
δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἅ
μὴ δεῖ, αἰσχροῦ κέρδους χάριν. Εἶπέ τις ἐξ αὐτῶν, ἴδιος αὐτῶν 12
προφήτης, “Κρηῖτες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.” Ἡ 13
μαρτυρία αὕτη ἐστὶν ἀληθής. Δι’ ἣν αἰτίαν ἐλεγχε αὐτοὺς ἀποτόμως,
ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ 14
ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. Πάντα μὲν 15
καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθα-
ρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν 16
ὁμολογοῦσιν εἶδέναι, τοῖς δὲ ἔργοις ἀρνούνται, βδελυκτοὶ ὄντες καὶ
ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

2. ΣΥ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· πρεσβύτας 1-2
νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ
ἀγάπῃ, τῇ ὑπομονῇ· πρεσβύτιδας ὡσαύτως ἐν καταστάματι ἱερο- 3
πρεπεῖς, μὴ διαβόλους, μὴ οἶνῳ πολλῷ δεδουλωμένας, καλοδιδασκά-
λους, ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, σώ- 4-5
φρονας, ἀγνάς, οἰκουροὺς, ἀγαθὰς, ὑποτασσόμενας τοῖς ἰδίοις ἀν-
δράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῇται. Τοὺς νεωτέρους 6
ὡσαύτως παρακάλει σωφρονεῖν· περὶ πάντα σεαυτὸν παρεχόμενος 7
τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφορίαν, σεμνότητα,
ἀφθαρσίαν, λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, 8
μηδὲν ἔχων περὶ ὧν λέγειν φαῦλον. Δούλους, ἰδίοις δεσπόταις 9
ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι μὴ ἀντιλέγοντας, μὴ 10
νυσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθῇ, ἵνα τὴν
διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν. Ἐπιφάνη 11

Ver. 15. πάντα μὲν κ. Some MSS. are without μὲν. CHAP. II. Ver. 8. περὶ ὧν.
G. K. S. ἡμῶν.—10. S. τῇν τοῦ σωτ.

Ver. 10. ἐπιστομίζειν. Properly, to place a bit in a horse's mouth: and hence to curb, to silence. Theophylact: ἐλέγχειν σφοδρῶς, ὥστε ἀποελθεῖν αὐτοῖς τὰ στόματα. The first Christians in Crete were probably Jews (Acts ii. 5, 11); and the apostle here plainly adverts to the Judaizing Christians. Compare 1 Tim. i. 6. vi. 5.

Ver. 12. ἴδιος αὐτῶν προφήτης. Epimenides, who was regarded not merely as a poet, but, in some sort, as a prophet. Cic. Divin. I. 18. Conclationes quadam animi futura presentiant, ut Baris Baetius et Epimenides Creta. See also Plat. Legg. I. 1. The citation, of which the first hemistich occurs also in Callim. H. in Jov. 8, was probably proverbial, and the Cretans were so notorious for

lying, that κρητίζειν came to be used for speaking falsely. Hence they were placed among the τριά κάππα κακιστά, Κρηῖτες, Κακπῶδοκες, Κίλικες.—By ἀργαί may be meant the idleness produced by gluttony. Juv. Sat. IV. 107. Venter torques.

Ver. 15. πάντα μὲν καθαρὰ κ. κ. In allusion to distinction of meats, as still enforced by the Judaizers.

Ver. 16. Θεὸν εἶδέναι. Probably the Gnostics are meant.

CHAP. II. Ver. 3. καταστάματι ὑποπρεπεῖς. Religious and decorous in their conduct.

Ver. 7. ἀδιαφορίαν. Repeat παρῆχ-
μενος.

Ver. 8. ὁ ἐξ ἐναντίας. Scil. γνώμης.

12 γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, παιδεύουσα
ἡμᾶς, ἵνα, ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας,
σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι·
13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ
14 μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ὃς ἔδωκεν ἑα-
τὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθα-
15 ρίσῃ ἑαντῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. Ταῦτα λάλει,
καὶ παρακάλει, καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς. Μηδεὶς σου περι-
φρονεῖτω.

1 3. ὙΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσ-
2 σθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι, μηδένα
βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραό-
3 τητα πρὸς πάντας ἀνθρώπους. Ἡμεν γὰρ ποτὲ καὶ ἡμεῖς ἀνόητοι,
ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις,
4 ἐν κακίᾳ καὶ φθύνῃ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους· ὅτε
δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν
5 Θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ
κατὰ τὸν αὐτοῦ ἔλεον, ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας,
6 καὶ ἀνακαινώσεως πνεύματος ἀγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως,
7 διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν· ἵνα, δικαιωθέντες τῇ ἐκείνου
8 χάριτι, κληρονόμοι γενώμεθα, κατ' ἐλπίδα, ζωῆς αἰωνίου. Πιστὸς
ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντί-
ζωσι καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτά
9 ἐστὶ τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. Μωρὰς δὲ ζητήσεις καὶ
γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιίτασθ'· εἰσὶ γὰρ ἀν-
10 ωφελεῖς καὶ μάταιοι. Αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν
11 ρουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἀμαρτάνει,
ὧν αὐτοκατάκοιτος.

Ver. 11. πᾶσιν ἀνθρώποις. To all men, servants as well as masters; and indeed to mankind in general. The words are to be construed with σωτήριος, not with ἐπιφάνη.

Ver. 13. τοῦ μεγάλου Θεοῦ. That is, Christ. See on Eph. v. 5.

Ver. 14. λαὸν περιούσιον. In 1 Pet. ii. 9. λαὸς εἰς περιποίησιν. See on Acts xx. 28. There is an evident allusion to Exod. xix. 5. Deut. vii. 6, et alibi.

Ver. 15. μηδεὶς σου περιφρονεῖτω. Compare 1 Tim. iv. 12.

CHAP. III. Ver. 1. αὐτοῖς. The Cre- tans. Compare Rom. xiii. 1, sqq.

Ver. 3. ἡμεῖς. See on 1 Thess. iv. 15.

Ver. 5. ἔσωσεν ἡμᾶς. Has placed us in a state of salvation, by the washing of regene-

ration (διὰ λουτροῦ παλιγγενεσίας); i. e. by baptism. See on John iii. 3.

Ver. 7. δικαιωθέντες. Having been justified; viz. by the remission of sins at baptism, so as to be accepted as righteous in the sight of God. So Rom. v. 1.

Ver. 8. καλῶν ἔργων προϊστασθαι. Hence good works are a necessary condition of remaining in a state of justification. In ver. 14, the phrase has evidently a more limited acceptance, with reference simply to acts of good fellowship.

Ver. 9. ζητήσεις ἢ γενεαλογίας κ. τ. λ. Compare 1 Tim. i. 4. iv. 7. vi. 20. In the next verse the caution respecting heretics was suggested by the mention of those Jewish questions, in which they were wont to engage.

Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε, ἡ Τυχικὸν, σπούδασον ἔλθειν¹²
 πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι. Ζηνᾶν τὸν¹³
 νομικὸν καὶ Ἀπολλῶ σπονδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ.
 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς¹⁴
 ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ¹⁵
 πάντες. Ἀσπασαί τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ χάρις
 μετὰ πάντων ὑμῶν. Ἀμήν.

[Πρὸς Τίτον, τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειρο-
 τηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.]

Ver. 15. 'Αμήν. Omitted by G. S. ; and bracketed by K.

Ver. 12. Νικόπολιν. Probably Nicopolis, Ver. 13. πρόπεμψον. See on Acts xv.
in Bythia. The city of the same name in 3.
Macedonia was not yet built.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ

[PHILEMON was an inhabitant of Colosse (*Col.* iv. 9. 17), possessed of some property, (*Philem.* 6, 7). He was probably converted to Christianity by St. Paul (*ver.* 19), but this is not altogether certain. Compare *ver.* 5. From vv. 1. 10. 13. 22, it is clear that this Epistle was written toward the close of the Apostle's first imprisonment at Rome; and consequently in A. D. 62 or 63. It was addressed to Philemon with the generous and affectionate desire of effecting a reconciliation between himself and Onesimus, a runaway slave; and the Apostle not only intercedes for the pardon of the fugitive, pleading the *tried* sincerity of his conversion, and his anxiety to redeem his character; but engages himself to make reparation for whatever injury his master had sustained. According to Jerome, it was attempted to reject this letter from the canon as a *private* communication of very little importance; but it has been always received as the genuine production of St. Paul, it has been inserted in every catalogue of the books of the N. T. and, short as it is, is not without its weight on many points, both of doctrinal and practical Christianity. In the beginning of the second century the name of the Bishop of Ephesus was *Onesimus*; but his identity with the former slave of Philemon is by no means ascertained.]

- 1 1. ΠΑΥΛΟΣ, δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός,
- 2 Φιλήμονι, τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, καὶ Ἀρτίππῃ τῇ ἀγαπητῇ,
καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·
- 3 χάρις ὑμῖν, καὶ εἰρήνη, ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ.
- 4 Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνησίαν σου ποιούμενος ἐπὶ τῶν
5 προσευχῶν μου, ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς
6 τὸν κύριον Ἰησοῦν, καὶ εἰς πάντας τοὺς ἁγίους· ὅπως ἡ κοινωνία τῆς
7 πίστεώς σου ἐνεργῆς γένηται, ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ὑμῖν,
8 εἰς Χριστὸν Ἰησοῦν. Χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ
9 τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ,

Ver. 6. ἐν ὑμῖν. G. K. S. ἐν ἡμῖν.—7. χάριν. G. S. χάριν.

CHAP. I. *Ver. 2. Ἀρτίππ.* Chrysostom calls her the wife of Philemon. Of Archippus see on *Col.* iv. 17.

Ver. 5. ἀγάπην & πίστιν. These words are evidently transposed, and the former must be connected with ἁγίους, the latter with Ἰησοῦν.

Ver. 6. ὅπως ἡ κοινωνία κ. τ. λ. So that your participation in the faith is effective towards Jesus Christ, i. e. to the spread of the

Gospel, by means of the knowledge of the good which is in you, or, by making known the extent of your beneficence.

Ver. 7. σπλάγχνα. See on *Matt.* ix. 36. When a tender affection is gratified, the bowels are said to be quieted (*ἀναπαύεσθαι*); and Philemon's charity was a source of joy to Christians generally. Compare *ver.* 20. With reference to paternal affection, children are sometimes called *σπλάγχνα*, as in *ver.*

ἀδελφέ. Διὸ, πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσει σοι τὸ 8
 ἀνῆκον, διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ τοιοῦτος ὢν, ὡς Παῦλος 9
 πρεσβύτερος, νυνὶ δὲ καὶ δέσμος Ἰησοῦ Χριστοῦ. Παρακαλῶ σε περὶ 10
 τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὁνήσιμον, τὸν ποτὶ 11
 σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψα· σὺ δὲ 12
 αὐτὸν, τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ· ὃν ἐγὼ ἐβουλόμην 13
 πρὸς ἑμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ
 εὐαγγελίου· χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ 14
 ὡς κατὰ ἀναγκὴν τὸ ἀγαθόν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον. Τάχα γὰρ 15
 διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχρῃ· οὐκέτι ὡς 16
 δούλον, ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, πόσῃ δὲ
 μᾶλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; Εἰ οὖν ἐμὲ ἔχεις κοινωνόν, 17
 προσλαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἡδίκησέ σε, ἢ ὀφείλει, τοῦτο ἐμοὶ 18
 ἐλλόγει· ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ 19
 λέγω σοι, ὅτι καὶ σεαυτὸν μοι προσοφείλεις. Ναί, ἀδελφέ, ἐγὼ σου 20
 ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ. Πεποιθὼς 21
 τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις. Ἄμα 22
 δὲ καὶ ἐτοίμαξέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν
 χαρισθήσομαι ὑμῖν. Ἀσπάζονται σε Ἐπαφρᾶς, ὁ συναιχμάλωτός μου 23
 ἐν Χριστῷ Ἰησοῦ· Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκάς, οἱ συνεργοί 24
 μου. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος 25
 ὑμῶν. Ἀμήν.

[Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὁνήσιμου οἰκέτου.]

Ver. 9. Bentley would read Παῦλος πάλαι πρεσβευτής. Compare Eph. vi. 20.—
 17. G. K. S. με ἔχεις.—20. G. K. S. σπλάγχνα ἐν Χριστῷ.—23. G. K. S. ἀσπά-
 ζεται.—25. Ἀμήν. As in Tit. iii. 15; and elsewhere.

12. So also viscera is used in Latin. Compare Arist. Av. 652. Artemid. I. 44. V. 57.

Ver. 9. πρεσβύτερος. An old man: as in Luke i. 18. Tit. ii. 2. St. Paul rests his intercession upon his apostleship, his age, and his imprisonment for the cause of Christ.

Ver. 16. αἰώνιον. There may be an allusion to the enduring fellowship between Christians in the world to come.

Ver. 18. ἡδίκησε. Some have thought

from this that Onesimus had robbed his master; but the inference is surely unwarranted.

Ver. 20. ὀναίμην. This has been supposed to allude to the name of *Onesimus*; the meaning of which may also have suggested the observation in ver. 11.

Ver. 21. ὑπὲρ ὃ λέγω. St. Paul hints perhaps at the manumission of Onesimus.

Ver. 22. ξενίαν. A lodging. Compare Acts xxviii. 23. 30.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ

[From the absence of the introductory greeting, with which the Apostolic Epistles usually commence, it has been thought that the Epistle to the Hebrews, as it has been invariably designated, should rather be characterized as a *treatise or dissertation*; but there are special circumstances scattered about it (v. 11, 12. vi. 9. x. 32, *sqq.* xii. 23, 24,) which plainly mark its epistolary nature; and there is little doubt that it was addressed to the *Hebrew Christians* resident in Palestine. Their unbelieving countrymen were indefatigable in their endeavours to make them renounce their profession of Christianity. To arguments derived from the excellency of the Jewish religion, they added much sophistical speculation, and it should seem that many had apostatized in consequence. In order therefore to comfort the faithful believers, and to confirm the wavering, the apostle wrote this Epistle; in which he proves, by arguments deduced from the Scriptures, and from the design and purport of the Law itself, its priesthood, and its ordinances, its utter inefficiency as a means of reconciliation and atonement, which depend exclusively upon the sacrifice of Christ. The Jews gloried in their dispensation as having been delivered by the mediation of angels; and accordingly the Apostle opens his argument, by showing that Christ was superior to the angels in name, rank, dominion, and power; thence inferring the higher claim of Christianity above Judaism (i. ii. 1—4). After showing that this superiority was not affected by his assumption of man's nature, which was essential to the efficacy of his atonement, and his sympathy for human trials and temptations (ii. 5—18), he proceeds to point out, in the first place, the pre-eminence of Christ above Moses, as the Legislator of the New Covenant (iii. 1—6), whereupon he grounds an admonition with respect to the fearful consequences of unbelief (iii. 7—iv. 13), and, secondly, his superiority above Aaron and his successors in the priesthood, taking occasion to reprove the Hebrew Christians for their ignorance of the Scriptures (iv. 14—viii.) As connected with this part of the subject, he shows the typical nature of the tabernacle, its furniture, and its services; and argues that the sacrifice of Christ is the only true atonement, by which the Levitical offerings are entirely superseded (ix. 1. x. 18). The remainder of the Epistle is taken up with the practical application of the argument, illustrated by the examples of the most eminent characters in the O. T. from Abel downward. It concludes with a prayer for the Hebrews, salutations, and a benediction (xiii. 18—19). The authorship of the Epistle has been ascribed to various persons, as Luke, Barnabas, Clement of Rome, and others; but the external evidence, from the consent of the early church, is very strong, and the internal evidence of style and manner is decisive, in favour of St. Paul. From several passages it is certain that it was written a short time before the destruction of Jerusalem; and from *Heb.* xiii. 23, 24, that it was written from Italy, probably towards the end of St. Paul's imprisonment at Rome, A. D. 62, or 63. It has been thought by many, that the language in which it was originally composed was the Hebrew, and that the Epistle, as it is now extant, is a translation by Barnabas, or some other hand: but the arguments upon which this opinion is founded do not carry much weight.]

1. ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάσαι ὁ Θεὸς λαλήσας τοῖς
πατέρασιν ἐν τοῖς προφήταις, ἐπ' ἰσχύων τῶν ἡμερῶν τούτων ἐλά-

Ver. 1. ισχύων. G. K. S. ισχατον.

CHAP. I. *Ver. 1.* Πολυμερῶς ἢ πολυτρό- revelation being gradually imparted to the
ως. At sundry times, different portions of prophets in succession; and in *divers manna*ς,

λησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν· ὃς, ὡν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς³ ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ρήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, τοσούτῳ κρείττων γε⁴ νόμενος τῶν ἀγγέλων, ὅσω διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. Τίνι γὰρ εἶπε ποτὲ τῶν ἀγγέλων, “Υἱός μου εἶ σὺ, ἐγὼ⁵ σήμερον γεγέννηκά σε;” καὶ πάλιν, “Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;” Ὅταν δὲ, πάλιν, εἰσαγάγῃ τὸν πρωτό-⁶τοκον εἰς τὴν οἰκουμένην, λέγει, “Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.” Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, “Ὁ ποιῶν τοὺς⁷ ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα” πρὸς δὲ τὸν υἱόν, “Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος·⁸ ῥάβδος ἐυθύτητος ἡ ῥάβδος τῆς βασιλείας σου· ἡγάπησας δι-⁹καισύνην, καὶ ἐμίσησας ἀνομίαν. διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιᾶσεως παρὰ τοὺς μετόχους σου.” Καὶ, “Σὺ¹⁰ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες¹¹ ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς,¹² καὶ ἀλλαγῇσονται· σὺ δὲ ὁ αὐτὸς, εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.”

Ver. 2. δι' οὗ. G. διότι.—11. E. διαμενείς.

as by type and figure, dream and vision, &c. —Of the last days see on Acts ii. 17; and compare Isa. ii. 2. Hos. iii. 5. Mic. iv. 1.

Ver. 2. κληρονόμον πάντων. *Heir, i. e. Lord of all*, by right of inheritance, as the eternal Son of God, from Acts x. 46. Gal. iv. 1, it appears that κληρονόμος is here equivalent with κύριος. Justinian Inst. II. 19. *Pro hærede gerere, est pro domino gerere: veteres enim hæredes pro dominis appellabant.* —By τοὺς αἰῶνας is meant the world: and so again in Heb. xi. 3.

Ver. 3. ἀπαύγασμα. This word denotes a reflected light, and χαρακτὴρ is an impression made by a seal or stamp. Hence the meaning is, that the Father's glory is reflected by the Son, and the Father's substance stamped upon him. In the E. T. ὑπόστασις always denotes substance or mode of existence; and it was not till after the Arian controversy, in the third century, that it was used in the sense of person.—Chrysostom explains φέρων by κυβερνῶν. The word καθαρισμός does not here denote simply purification, but expiation; in which sense it is used in Exod. xxix. 36. xxx. 10. LXX.

Ver. 4. διαφορώτερον ὄνομα. That is the name of Son, as indicated from the following

citations from the O. T.; all of which were applied by the Jews themselves, to whom St. Paul was now writing, to their Messiah. The first (ver. 5) is from Ps. ii. 7, which is referred to Christ by St. Peter (Acts iv. 25) and St. Paul (Acts xiii. 33). That which follows is from 2 Sam. vii. 14.

Ver. 6. πάλιν. The position of this adverb has caused some discussion; but it is used in the same sense as in the preceding verse. And again, in another Psalm (xcvii. 7), which predicts the Messiah's introduction into the world, &c. Compare Luke i. 11. 26 ii. 8.

Ver. 7. πνεύματα. Winds; not spirits, as in the E. T. The meaning is, that Angels are as much the ministers of God's will, as the winds and the lightning. It is the object of this and the following Scriptures (Ps. civ. 4. xlv. 6. cit. 25) to contrast the angels as servants, with Christ as a king. Of the nominative for the vocative (ὁ Θεός, ver. 8), see on Mark v. 7.

Ver. 9. ἔλαιον. Suband. κατὰ. There seems to be an allusion to the anointing of kings and prophets; and the μέτοχοι of Christ are those who had been so consecrated to offices of inferior dignity.

- 13 Πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκε ποτε, “Κάθου ἐκ δεξιῶν μου, ἕως ἂν
 14 θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου;” Οὐχὶ πάντες
 εἰς λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς
 2 μέλλοντας κληρονομεῖν σωτηρίαν; Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς
 2 προσέχειν τοῖς ἀκουσθεῖσι, μὴ ποτε παραρρύνωμεν. Εἰ γὰρ ὁ δι’ ἀγγέ-
 λων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ
 3 παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν, πῶς ἡμεῖς ἐκφευξόμεθα, τηλι-
 καυτῆς ἀμελήσαντες σωτηρίας; ἦτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ
 4 τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυ-
 ρούντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ
 πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν.
 5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς
 6 λαλοῦμεν· διεμαρτύρατο δὲ πού τις, λέγων, “Τί ἐστὶν ἄνθρωπος, ὅτι
 7 μνησθήσῃ αὐτοῦ· ἡ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν; ἡλάττωσας
 αὐτὸν βραχύ τι παρ’ ἀγγέλους· δόξῃ καὶ τιμῇ ἑστεφάνωσας αὐτόν,
 8 καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· πάντα ὑπέταξας
 ὑποκάτω τῶν ποδῶν αὐτοῦ.” Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα,
 οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω ὀρώμεν αὐτῷ τὰ πάντα
 9 ὑποτεταγμένα· τὸν δὲ βραχύ τι παρ’ ἀγγέλους ἡλαττωμένον βλέ-
 10 πόμεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἑστεφα-
 νομένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. Ἐπρεπε

Ver 7. καὶ κατέστησας κ. τ. λ. This clause, wanting in G. S., is bracketed by K.—
 2. Some old copies have χωρίς Θεοῦ, supposed to be a Nestorian reading. Compare
 1 Cor. xv. 27.

Ver. 13. κάθου ἐκ δεξιῶν κ. τ. λ. Com-
 pare Matt. xxii. 44. Acts ii. 34.

Ver. 14. λειτουργικὰ πνεύματα. That is,
 ministering spirits, and nothing more. Com-
 pare Ps. xxxiv. 7. xci. 11. See also on Matt.
 xviii. 10.

CHAP. II. Ver. 1. τοῖς ἀκουσθεῖσι. Scil.
 ἐξαγγελίου λόγοις. After προσέχειν supply
 τὸν νοῦν, as in Matt. vi. 1.—The verb πα-
 ραρρύνει signifies to *flow away*; and thence
 metaphorically, and in the sense of Prov. iii.
 31. LXX. *to let slip*, i. e. *to forget*. So
 Quinct. Inst. Orat. XI. 2. *Frustra docemur*,
et quicquid audimus præterfluit.

Ver. 2. δι’ ἀγγέλων λ. λ. See on Acts vii.
 53. Here the angels are certainly intended.

Ver. 3. εἰς ἡμᾶς. See on 1 Thess. iv. 15.

Ver. 4. πν. μερισμοῖς κατὰ τ. ἀ. θ. Com-
 pare 1 Cor. xii. 4. 7. 11.

Ver. 6. οὐ γὰρ ἀγγέλοις ὑπέταξε κ. τ. λ.
 It is plain that ἀλλ’ ἀνθρώπῳ must be sup-
 plied in opposition to ἀγγέλοις, as suggested
 by the following citation from Ps. viii. 4, sqq.
 In its primary application this Psalm refers
 to Adam and his posterity, but it is applied

to the Messiah by Christ himself and St.
 Paul (Matt. xxi. 16. 1 Cor. xv. 27); and
 the verses here quoted are prophetic of his
 humiliation, his atonement, and exaltation.
 By ἡ οἰκουμένη ἡ μέλλουσα is meant the
 Christian dispensation, which is said to be
 future with respect to the subjoined predi-
 cation. In the same sense we have ὁ αἰὼν ὁ
 μέλλων in Heb. vi. 5. Compare Isa. ix. 6.
 LXX. The phrase βραχύ τι (ver. 7) may
 mean either in a *small degree*, or *for a little
 while*; but the latter is preferable. Compare
 Acts v. 34.

Ver. 8. νῦν δὲ οὕτω κ. τ. λ. Although
 the mediatorial kingdom of Christ is not yet
 finished, nor sin and death entirely subdued,
 yet his exaltation is a proof that the predi-
 cation will be eventually completed. Compare
 1 Cor. xv. 25. 27. In ver. 9, the construction
 is somewhat perplexed; but the sense is this:
*We behold that Jesus, who was made a little
 lower than the Angels, (i. e. who took the hu-
 man nature), exalted into heaven, and crowned
 with glory and honour on account of the
 death which he suffered, that by the grace of*

γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς ἕς
δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων
τελειῶσαι. Ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἐνὸς πάντες· δι' ἣν
αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων, “ Ἀπαγγίλω
τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.” Καὶ
πάλιν, “ Ἐγὼ ἔσμαι πεποιθὼς ἐπ' αὐτῷ.” Καὶ πάλιν, “ Ἰδοὺ, ἐγὼ
καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ Θεός.” Ἐπεὶ οὖν τὰ παιδία κεκοινώ-
νηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν
ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου,
τουτέστι τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου
διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας. Οὐ γὰρ δῆπου ἀγγέλων
ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. Ὅθεν
ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται
καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλῦσκεσθαι τὰς ἀμαρ-
τίας τοῦ λαοῦ. Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς
πειραζομένοις βοηθῆσαι.

3. ὍΘΕΝ, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοή-
σατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, Χριστὸν Ἰη-
σοῦν· πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῃ τῇ οἴκῳ;

Ver. 1. Χριστόν. Omitted by G. S.; and bracketed by K.

God his atonement might affect the salvation of all mankind.

Ver. 10. ἀγαγόντα. Some construe this participle with ἀρχηγόν, but it rather implies God's purpose of redeeming mankind, and must be referred as an *anacoluthum*, to αὐτῷ. In order to attain this object, it was necessary that the Redeemer and the redeemed (ver. 11) should be of one stock (ἑξ ἐνός, sc. γένους), and that Christ should suffer death in the nature of man, in order to make his atonement perfect (τελειῶσαι).—Of ἀγιάζειν, which here includes the idea of expiation, see on John xvii. 17. The citations in vv. 12, 13 are generally referred to Ps. xxii. 22. Isa. viii. 17, 18. Compare also Ps. xviii. 3. 2 Sam. xxii. 3.

Ver. 14. τὰ παιδία. The children of the Messiah, with reference to the last quotation. The Devil is said to have the power of death, because, by leading men into sin, he brings them under sentence of death.

Ver. 15. δουλείας. The servile condition of those who fear death, from which Christians are rescued by Christ, who has brought life and immortality to light by the Gospel.

Ver. 16. οὐ ἐπιλαμβάνεται. He does not assist, i. e. he did not come to assist. The E. T. and others render the verb, to take the nature of, which is neither its meaning, nor

adapted to the context. It is evidently synonymous with βοηθεῖν. See ver. 18.

Ver. 17. ἐλεήμων ἢ πιστός. With respect to man he would sympathise with their sufferings and temptations; and with respect to God, he would faithfully discharge his priestly office, and make the required sacrifice of himself for the sins of men.

CHAP. III. Ver. 1. μέτοχοι. Partakers; i. e. together with the Gentiles. The term ἀπόστολος is here applied to Christ as a teacher sent by God. See John v. 38. vi. 29. et seq. He had been already mentioned as such (Heb. i. 2. ii. 3), and as ἀρχιερεὺς (ii. 17); and since the Jews regarded the exalted character of their Legislator, and the dignity of the High Priest, as inferior only to the Law itself, the Apostle now proceeds, in the first place, to show the superiority of Christ above Moses. Though each faithfully discharged his divine commission, yet Moses was but a servant, whereas Christ was a Son. Chrysostom explains ὁμολογία by πίστις, and Philo also speaks of ὁ μέγας ἀρχιερεὺς τῆς ὁμολογίας.

Ver. 2. ὡς ἡ Μωσῆς κ. τ. λ. See Num. xlii. 7. Hence it is plain that οἴκος must be rendered family, and indicates the Jewish and Christian church respectively. Moses was only employed ἐν τῇ οἴκῳ, Christ was

3 αὐτοῦ. Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἡξίωται, καθ' ὅσον
 4 πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. Πας γὰρ οἶκος
 5 κατασκευάζεται ὑπὸ τινός· ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. Καὶ
 Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον
 6 τῶν λαληθησομένων· Χριστὸς δὲ, ὡς υἱός, ἐπὶ τὸν οἶκον αὐτοῦ· οὐ
 οἶκός ἐσμεν ἡμεῖς, ἔάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος
 7 μέχρι τέλους βεβαίαν κατὰσχωμεν. Διὸ, καθὼς λέγει τὸ πνεῦμα
 8 τὸ ἅγιον, “Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε
 τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ
 9 πιρασμοῦ ἐν τῇ ἐρήμῳ· οὐ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἰδοκίμασάν
 10 με, καὶ εἶδον τὰ ἔργα μου, τισσαράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ
 ἐκείνῃ, καὶ εἶπον, ‘Αἱ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν
 11 τὰς ὁδοὺς μου· ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν
 12 κατάπαυσίν μου.” Βλέπετε, ἀδελφοί, μή ποτε ἔσται ἐν τινι ὑμῶν
 13 καρδία πονηρὰ ἀπιστίας, ἐν τῇ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· ἀλλὰ
 παρακαλεῖτε ἑαυτοὺς καθ’ ἐκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον κα-
 14 λείται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπᾶτῃ τῆς ἁμαρτίας. Μέτοχοι
 γὰρ γεγύναμεν τοῦ Χριστοῦ, ἔάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι
 15 τέλους βεβαίαν κατὰσχωμεν, ἐν τῷ λέγεσθαι, “Σήμερον, ἐὰν τῆς φωνῆς
 αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπι-
 16 κρασμῷ.” Τίνες γὰρ ἀκούσαντες παρεπύκρναν, ἀλλ’ οὐ πάντες οἱ
 17 ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως; Τίσι δὲ προσώχθισε τισσαρά-
 κοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;
 18 Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς
 19 ἀπειθήσασιν; Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι’ ἀπιστίαν.

Ver. 6. οὐ οἶκος. Cod. D. ὅς οἶκος. AL. οὐ ὁ οἶκος.—9. Codd. A. B. C. D. οὐ
 ἐπείρασαν οἱ π. ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον.—14. G. S. τοῦ Χρ. γεγύναμεν.—
 16. τίνες γὰρ κ. τ. λ. R. reads this verse without an interrogation.

Lord ἐπὶ τὸν οἶκον. See vv. 6, 7.—Of xxxii. 10. Num. xl. 33. xiv. 29. Deut.
 ποιῶν, *to appoint to an office*, see on Mark i. 34, 35.

Ver. 5. εἰς μαρτύριον τῶν λ. *In order to bear witness to those things about to be spoken; viz. respecting Christ and his church.*

Ver. 6. τὴν παρρησίαν. *Our public profession; i. e. the profession made at baptism.*

Ver. 7. διὸ. This will either connect with *Slaves* in ver. 12, the citation from Ps. xcvi. 7, *sqq.* being parenthetical, or immediately with *μὴ σκληρύνετε*, by an inferential application of the passage to Christians.

Ver. 8. παραπικρασμῷ. Properly, *an embittering*; and thence, *provocation*. For instances, in which the Israelites provoked God to anger, see Exod. xvi. 2. xvii. 7.

Ver. 11. κατάπαυσιν. *The rest of the land of Canaan, which was typical of heaven.*—Of the negative import of the particle *εἰ*, see on Mark viii. 12.

Ver. 13. ἄχρις οὗ τὸ σήμερον κ. While the day of salvation is still present. Compare John ix. 4.

Ver. 14. ἀρχὴν τῆς ὑποστάσεως. For τὴν ὑπόστασιν τὴν ἐξ ἀρχῆς. See on 2 Cor. ix. 4.

Ver. 15. ἐν τῷ λέγεσθαι. Theophylact:—κατὰ τὸ λεγόμενον.

Ver. 16. πάντες. That is, the greater portion. With the construction, compare Luke xvii. 7, 8.

Ver. 19. δι’ ἀπιστίαν. Compare Deut. i. 6. S. 32. Num. xiv. 11.

Φοβηθῶμεν οὖν, μὴ ποτε, καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς⁴ τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι. Καὶ γὰρ ἴσμεν² εὐηγγελισμένοι, καθάπερ καὶ ἐκεῖνοι· ἀλλ' οὐκ ὤφειλθεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν. Εἰσερχό-³ μεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, "Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου" καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γεννηθέντων. Εἶρηκε γάρ⁴ πον περὶ τῆς ἐβδόμης οὕτω, "Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ" καὶ ἐν τούτῳ πάλιν, "Εἰ εἰσε-⁵λεύσονται εἰς τὴν κατάπαυσίν μου." Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελ-⁶θεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπει-⁷θειαν, πάλιν τινὰ ὀρίζει ἡμέραν, "Σήμερον" ἐν Δαβὶδ λέγων, μετὰ το-⁷σουτον χρόνον· καθὼς εἴρηται, "Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκού-⁸σητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν." Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέ-⁸παυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. Ἄρα ἀπολεί-⁹πεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. Ὁ γὰρ εἰσελθὼν εἰς τὴν κατὰ-¹⁰παυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥστε ἀπὸ τῶν ἰδίων ὁ Θεός. Σπουδάζωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κα-¹¹τάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.¹² Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν διστομον, καὶ διῆκνόμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ¹³ ἐννοιῶν καρδίας· καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

Ἐχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν¹⁴

CHAP. IV. Ver. 1. καταλειπομένης. Being left for others; as not having been yet enjoyed.—Of δοκεῖν, used pleonastically, see on Matt iii. 9.

Ver. 2. ἃ γὰρ ἴσμεν κ. τ. λ. As the Israelites received the good tidings of the rest of Canaan from Caleb and Joshua (Numb. xiii. 27), so Christians have the Gospel promise of a heavenly rest; that is to say (καίτοι), such a rest as God enjoyed after the work of creation (vv. 4, 5). See Gen. ii. 2. In the end of ver. 6, the second member is wanting, and may be thus supplied: ἀλλ' οἱ πιστεύσαντες εἰσελεύσονται.—Of ὁ λόγος τῆς ἀκοῆς, see on 1 Thess. ii. 13. With τῆς ἐβδόμης (ver. 4), supply ἡμέρας.

Ver. 8. Ἰησοῦς. Joshua: as in Acts vii. 45. Since David spoke of this rest above four hundred years after the death of Joshua, it is clear that the rest of Canaan is not meant, but a rest still to be enjoyed, of which

the Sabbath is a type. Hence σαββατισμός, ver. 9.

Ver. 12. τομώτερος ὑπὲρ π. μ. διστομον. Similar expressions are frequent in Philo and the Rabbinical writers. Compare Iact. xlix. 2. Eph. vi. 17. Rev. i. 16. ii. 12. xix. 15. 31. The meaning seems to be, that as a sword divides the body, so does God, by the threat in his word denounced against infidelity, penetrate the most secret recesses of the soul. In the words ὁ κριτικὸς κ. τ. λ. there is a transition from the word of God to God himself, and the impossibility of eluding his all-seeing eye.

Ver. 13. τετραχλησμένα. A metaphor from laying open the inside of victims slain for sacrifice. The words πρὸς ὃν ἡμῖν ὁ λόγος should perhaps be rendered, to whom we must render an account. Compare Matt. xii. 28. Acts xix. 40. Rom. xiv. 12.

Ver. 14. ἔχοντες οὖν ἀρχιερέα κ. τ. λ.

- 15 τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. Οὐ γὰρ ἔχομεν ἀρχιερέα
 μὴ δυνάμενον συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ
 16 πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας. Προσερχόμεθα οὖν μετὰ παρ-
 ρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὖρωμεν,
 17 εἰς εὐκαιρον βοήθειαν. [5.] Πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμ-
 βανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσ-
 3 φέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν· μετριοπαθεῖν δυνάμενος τοῖς
 4 ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν· καὶ
 διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ, προσ-
 4 φέρειν ὑπὲρ ἁμαρτιῶν. Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ
 5 ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρὼν. Οὕτω καὶ ὁ Χρισ-
 τὸς οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐ-
 6 τὸν, "Υἱός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε." καθὼς καὶ ἐν ἑτέρῳ
 7 λέγει, "Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ." Ὃς,
 ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν
 δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων,
 8 προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὢν νιός,
 9 ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοὴν, καὶ τελιωθεὶς ἐγένετο τοῖς ὑπακού-
 10 ουσιν αὐτῷ πᾶσιν αἷτιος σωτηρίας αἰωνίου· προσαγορευθεὶς ὑπὸ τοῦ
 Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
 11 Περί οὗ πολλὸς ἡμῖν ὁ λόγος, καὶ δυσερμηνευτος λέγειν, ἐπεὶ νωθοὶ

Ver. 15. πεπειρασμένον. R. G. S. πεπειρασμένον. AL. πεπρασμένον. CHAR. V. Ver.

4. In G. K. S. the article ὁ is wanting in both places.

See on Heb. iii. 1. The Apostle now proceeds, in the second place, to show that Christ was superior to Aaron and his successors in the High-priesthood of the Jews.—In the participle *διεληλυθότα* there is perhaps an allusion to the entrance of the High-priest, once every year, through the veil, into the Holy of Holies.

Ver. 15. καθ' ὁμοιότητα. Scil. ἡμῶν.

CHAR. V. Ver. 1. ἐξ ἀνθρώπων λαμβανόμενος. This indicates that Christ was not so taken. With τὰ πρὸς τὸν Θεόν, supply κατὰ and πράγματα.

Ver. 2. μετριοπαθεῖν. Properly to moderate the passions. Dlogenes ap. Aristot. V. 31. δεῖ τὸν σόφον μὴ εἶναι μὲν ἀπαθῆ, μετριοπαθῆ δέ. Here it is clearly synonymous with συμπαθεῖν. in Heb. iv. 15. Ἠσυχ. μετριοπαθής· συγγινώσκων ἱπικισῶ.

Ver. 3. περὶ ἑαυτοῦ. This part of the comparison cannot be applied to Christ, who was without sin.

Ver. 5. οὕτω ὡς ὁ Χριστὸς κ. τ. λ. Taking the points, marked as similar, in an inverted order, the Apostle shows, first, that Christ was not a self-called high-priest. The cita-

tions, upon which the proof rests, are from Ps. ii. 7. ex. 4. That these Psalms are prophetic of Christ, see Matt. xxii. 42. Acts xiii. 33.—With ὁ λαλήσας repeat ἐδόξασε αὐτόν. The phrase κατὰ τὴν τάξιν is synonymous with καθ' ὁμοιότητα, in Heb. vii. 11.

Ver. 7. τῆς σαρκός. Hence it is clear that Christ had two natures, human and divine. It is generally supposed that this passage refers to his agony in the garden, and his anguish upon that occasion taught him to sympathise with the frailties of that nature in which it was endured. The participle εἰσακουσθεὶς includes the idea of assistance, and the allusion is probably to the angel who was sent to support him. See Luke xxii. 43.

Ver. 8. ἔμαθεν ἀφ' ὧν ἔπαθε. A proverbial expression. So Herod. I. 107. μαθήματα τὰ παθήματα.

Ver. 9. τελιωθεὶς. Namely, by the sacrifice of his death. Compare Heb. ii. 10.

Ver. 11. περὶ οὗ. That is, concerning Melchisedec, whose priesthood prefigured that of Christ. Before entering upon this subject, which the spiritual ignorance of the Hebrew

γεγόνατε ταῖς ἀκοαῖς. Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· (νήπιος γάρ ἐστι·) τελείων δὲ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ. Διὸ, ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. Καὶ τοῦτο ποιήσομεν, εἴαν περ ἐπιτρέπῃ ὁ Θεός. Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας πνεύματος ἁγίου, καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαίνιζεν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. Γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλακίς ἔρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἄκαν-

Ver. 3. Codd. A. C. D. ποιήσομεν.

converts made it difficult for them to comprehend, the Apostle mildly reproves them for their deficiency in that knowledge, which, considering the time which had elapsed since their conversion, they ought to have possessed. He returns to the main argument in ch. vii. 1.

Ver. 12. *τινα*. This is the accusative singular: *You have need of some one to teach you.*—τὰ στοιχεῖα τῆς ἀρχῆς. For τὰ πρῶτα στοιχεῖα, the first rudiments. Compare Gal. iv. 8. Of λόγια Θεοῦ see on Rom. iii. 2.—With the metaphor here employed, compare 1 Cor. iii. 2. So Philo Jud. I. p. 301. νηπίους μὲν ἐστι γάλα τροφή, τελείους δὲ τὰ ἐκ πνεύματος κείμενα, κ. τ. λ. Arrian. Epict. II. 16. οὐ θέλεις ἤδη, ὡς τὰ παῖδια, ἀπογαλακτισθῆναι, ἀ ἀπτεσθαι τροφῆς στερεωτέρα.

Ver. 13. λόγον δικαιοσύνης. The Gospel doctrine of justification.

Ver. 14. τελείων. See on Matt. xix. 21; and compare 1 Cor. xiv. 20. Eph. iv. 13. The expression τὰ αἰσθητήρια, scil. ὄργανα, is equivalent to αἰσθήσεις, perception, (Phil. i. 10).

CHAP. VI. Ver. 1. μετανοίας ἀπὸ νεκρῶν ἔργων, κ. τ. λ. These are the several articles in which converts were instructed preparatory to their baptism. The plural βαπτισμῶν may include the baptism of pro-

selytes, and John's baptism, as to the relative efficacy of which, as well as the importance of the laying on of hands, the catechumens were examined.

Ver. 3. ἀ τοῦτο ποιήσομεν. And this we will do; i. e. I will endeavour to make you comprehend those more abstruse doctrines, for which your earlier instructions ought to have prepared you.

Ver. 4. ἀδύνατον. Not absolutely, but morally impossible. Compare Matt. xix. 26. The several accusatives, which follow, depend upon ἀνακαίνιζεν in ver. 6.

Ver. 5. δυνάμεις μ. αἰῶνος. The powerful supports and consolations afforded by the Gospel. See on Heb. ii. 5.

Ver. 6. ἀνασταυροῦντας κ. τ. λ. This is in apposition with παραπεσόντας, and points to the fearfulness of the sin of apostasy, and the hopelessness of restoration.—Of the verb παραδειγματίζειν see on Matt. i. 19. Here it expresses the ignominy which attached to the punishment of crucifixion.

Ver. 7. γῆ γὰρ κ. τ. λ. As rain, with cultivation, blesses the earth with increase, but without it, only produces thorns and briars; so Christian doctrine, duly improved, tends to salvation, but, neglected, will degenerate, perhaps into apostasy, of which the end is destruction.

θας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς
 9 καῦσιν. Πεισίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα
 10 σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. Οὐ γὰρ ἄδικος ὁ Θεὸς, ἐπιλαθῆσθαι
 τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς ἀγάπης, ἥς ἐνεδείξασθε εἰς τὸ ὄνομα
 11 αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. Ἐπιθυμοῦμεν δὲ
 ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν, πρὸς τὴν πληροφο-
 12 ρίαν τῆς ἐλπίδος ἄχρι τέλους· ἵνα μὴ νωθοὶ γένησθε, μιμηταὶ δὲ τῶν
 13 διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας. Τῷ
 γὰρ Ἀβραὰμ ἐπαγγελάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος
 14 ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ, λέγων, “Ἡ μὴν εὐλογῶν εὐλογήσω σε, καὶ
 15 πληθύνων πληθυνῶ σε” καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγε-
 16 λίας. Ἀνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνῶνσι, καὶ πάσης αὐτοῖς
 17 ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· ἐν ᾧ περισσώτερον βουλό-
 μενος ὁ Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον
 18 τῆς βουλῆς αὐτοῦ, ἐμείψεν ὅρκον, ἵνα διὰ δύο πραγμάτων ἀμεταθέ-
 των, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παρὰ κλήσιν ἔχωμεν οἱ
 19 καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· ἦν ὡς ἄγκυραν
 ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ
 20 ἑσώτερον τοῦ καταπετάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν
 Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν
 αἰῶνα.

1 7. ΟΥΤΟΣ γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ

Ver. 10. τοῦ κόπου. Omitted by G. K. S.

Ver. 11. πρὸς τὴν πληρ. τῆς ἐλπίδος. In order to the consummation of your hope; which, if they persevered in the faith, after the example of Abraham and his spiritual seed, was grounded upon the promise of God, which he had even condescended to confirm by an oath, in conformity with the practice of men.

Ver. 12. ὥμοσε καθ' ἑαυτοῦ. See Gr. Gr. § 64. Obs. 2.—The citation is from Gen. xii. 16.

Ver. 13. εἰς βεβαίωσιν. This does not connect, as in the E. T., with ὁ ὅρκος. The meaning is, the oath is to them the end of all controversy unto confirmation; i. e. in consequence of the assurance afforded thereby.

Ver. 17. τὸ ἀμετάθετον. The unchangeableness. See on Rom. i. 15. Properly μεσιτεύειν is to act as a mediator; but here, to ratify. In a sense somewhat analogous μεσίτης is used in Joseph. Ant. IV. 6, 7. ταῦτα δὲ ὁμνῶντες λέγον, θεὸν μεσίτην ὧν ὑπισχρόντο ποιούμενοι.

Ver. 18. δύο. Namely, God's promise and oath.

Ver. 19. ἦν. Scil. ἐλπίδα. An anchor is generally regarded as the emblem of Hope. It is clear that εἰσερχομένην must be rendered, giving an entrance, or access. The Holy of Holies, which was separated by a veil (καταπέτασμα) from the body of the temple, was a type of heaven. See Heb. vii. 19.

Ver. 20. ὅπου πρόδρομος κ. τ. λ. Compare John xiv. 2, sqq. By repeating the citation from Ps. cx. 4, the Apostle concludes his digression.

CHAP. VII. Ver. 1. οὗτος γὰρ ὁ M. See Gen. xiv. 18, sqq. The superiority of Melchisedec was acknowledged by Abraham; and since his appointment did not come to him by succession, and was unlimited by time, he was unquestionably superior to the Levitical priests, who may indeed be said (ver. 10) to have paid tithes to him through their ancestor. Hence, though not expressed, the inference is, that Christ, who was a priest after the order of Melchisedec, is superior to the Levitical priesthood. By Salem some understand Jerusalem, and others the town mentioned in John iii. 23. It is only, however,

τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν, ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμίρισεν² Ἀβραάμ, (πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὁ ἐστὶ βασιλεὺς εἰρήνης· ἀπάτωρ, ἀμήτωρ,³ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιούμενος δὲ τῷ υἱῷ τοῦ Θεοῦ) μένει ἱερεὺς εἰς τὸ διηνεκές. Θεωρεῖτε δὲ,⁴ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες⁵ ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος Ἀβραάμ· ὁ δὲ⁶ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ· καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε· χωρὶς δὲ πάσης ἀντιλογίας τὸ⁷ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. Καὶ ὧδε μὲν δεκάτας ἀπο-⁸ θνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. Καί,⁹ ὡς ἔπος εἰπεῖν, διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται· ἐτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισι-¹⁰ δέκ. Εἰ μὲν οὖν τελειώσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, (ὁ λαὸς¹¹ γὰρ ἐπ' αὐτῇ νενομοθέτητο) τίς ἐτι χρεία κατὰ τὴν τάξιν Μελχισιτικῆς ἑτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; Με-¹² τατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάρθεσις γίνεται. Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδὲς¹³ προσέσχηκε τῷ θυσιαστηρίῳ· πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν¹⁴ ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς ἐλάλησι. Καὶ περισσότερον ἐτι κατάδηλόν ἐστίν, εἰ κατὰ τὴν ὁμοιότητα Μελχι-¹⁵

Ver. 1. τοῦ ὑψίστου. R. does not repeat the article.—13. προσίσχηκε. AL. προσίσχιν, and προσίστηκεν.

in its typical or hermeneutic sense that it applies to Christ. Josephus and Philo interpret Μελχισιδικ by βασιλεὺς δικαίος and by βασιλεὺς τῆς εἰρήνης.

Ver. 2. ἀπὸ πάντων. Scil. ἀκροθινίων, as in ver. 4. Properly ἀκροθίνια denotes the first-fruits of the spoil, which were offered, says Philo, νικηφόρῳ Θεῷ χαριστήρια τῆς νίκης. Hence generally spoils. With δεκάτην there is an ellipsis μοιράν.

Ver. 3. ἀπάτωρ κ. τ. λ. As applied to Christ, the expressions in this verse are to be taken literally; but with respect to Melchisedec, they can only mean that his parents were unknown, his birth and death unrecorded, and his name unmentioned in the genealogies of the priests. It is probable, however, that ἀρχὴ ἡμερῶν and ζωῆς τέλος may indicate the limits of age between which the priests were appointed to serve. See Num. iv. 2, 3. With ἀγενεαλόγητος, as spoken of Christ, compare Isa. liii. 8.

Ver. 5. ἀποδεκατοῦν. To take tithes. See on Matt. xxiii. 23. With the Hebrew expressions ἐκ τῆς ὁσφύος ἐξέρχισθαι, and ἐν τῇ ὁσφύϊ εἶναι (ver. 10), compare Gen. xxv. 11. xli. 26. Exod. i. 5.

Ver. 8. ἀποθνήσκοντες. That is, succeeding each other, as vacancies arise by death. The testimony, ὅτι ζῇ, is that of Ps. cx. 4.

Ver. 11. ὁ λαὸς γὰρ κ. τ. λ. The people were placed under the Law with reference to it, i. e. the Levitical priesthood. Turning from the type to the antitype, the Apostle observes that a change in the priesthood, from the order of Melchisedec to the order of Aaron, and from the tribe of Levi to that of Judah, required also a change of the Law, with which it was intimately connected, and argues imperfection in both.

Ver. 14. κατάδηλόν ἐστι. Scil. ὅτι νόμου μετάρθεσις γίνεται. The argument now turns upon the new priesthood, as connected

16 πῶς ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς
 17 γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. Μαρτυρεῖ γὰρ, “Ὅτι
 18 σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ.” Ἀθέτησις μὲν
 γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενεῖς καὶ ἀνωφελές,
 19 (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος)· ἐπεισαγωγή δὲ κρείττονος ἐλπίδος, δι’
 20-21 ἧς ἐγγίζομεν τῷ Θεῷ. Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκωμοσίας, (οἱ
 μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκω-
 μοσίας διὰ τοῦ λέγοντος πρὸς αὐτὸν, “Ὡμοσε Κύριος καὶ οὐ μεταμελη-
 22 θήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ”) κατὰ
 23 τοσοῦτον κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς. Καὶ οἱ μὲν
 πλείονες εἰσι γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·
 24 ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερω-
 25 σύνην· ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους
 26 δι’ αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. Τοι-
 οῦτος γὰρ ἡμῖν ἐπρεπεῖν ἀρχιερεὺς, ὅσιος, ἀκακος, ἀμίαντος, κεχωρι-
 σμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·
 27 ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ
 τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ
 28 ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. Ὁ νόμος γὰρ ἀνθρώπους καθίσ-
 τησιν ἀρχιερεῖς, ἔχοντας ἀσθενειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς
 μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

1 8. ΚΕΦΑΛΑΙΟΝ δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα,
 2 ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου· τῆς μεγαλυσύνης ἐν τοῖς οὐρανοῖς, τῶν

Ver. 16. σαρκικῆς. G. σαρκινῆς. Compare Rom. vii. 14.—26. ἱερτερον. AL καὶ ἱερ.

with a new dispensation, of which the ordinances of the Law were but shadows, and therefore abolished by the more perfect substance. There is clearly an opposition between νόμον ἐντολῆς σαρκικῆς (ver. 16), and δύναμιν ζωῆς ἀκαταλύτου. It should seem therefore that σαρκικὸς indicates the inefficiency of the Law as a means of salvation, which could only be obtained through the atonement of Christ, in whom was the power of endless life.

Ver. 21. οὐ χωρὶς ὀρκωμοσίας. Scilicet ἱερεὺς γέγονε Ἰησοῦς. As further instances of superiority, the Apostle urges the solemnity with which the priesthood of Christ was conferred; besides which it was of perpetual duration, whereas the Levites were successively removed by death (vv. 23, 24). Το καθ’ ὅσον is opposed κατὰ τοσοῦτον in ver. 22. From Heb. viii. 6, it appears that ἕγγυος is synonymous with μεσίτης.

Ver. 24. ἀπαράβατον. Not passing to others by succession. Hesych. ἀδιάδοχον.

Ver. 25. εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν, Compare Rom. viii. 34.

Ver. 28. υἱὸν εἰς τὸν αἰῶνα τ. As opposed to ἀνθρώπους, this can amount to nothing less than a positive assertion of the divinity of Christ.

CHAP. VIII. Ver. 1. κεφάλαιον. Not a summary, or recapitulation; but the main point. Theophylact:—τὸ μίγιστον. The Apostle means, that the principal feature by which the priesthood of Christ is distinguished above that of the Levites, is that theirs is exercised on earth, and his in heaven. By the full, perfect, and sufficient sacrifice for the sins of men, which he made upon the cross, effect is given to the intercession, which, as a priest, he ever maketh, at the right hand of God, for his redeemed people.

Ver. 2. τῶν ἁγίων. The heavenly sanctuary, of which the Holy of Holies, in the earthly tabernacle was a type. See Heb. ix. 3. 8. x. 19. xiii. 11.

ἀγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος. Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρα τε καὶ 3
 θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τὸ καὶ τοῦτον, ὁ προσενέγκη.
 Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν προσ- 4
 φερόντων κατὰ τὸν νόμον τὰ δῶρα, οἵτινες ὑποδείγματι καὶ σκιά λα- 5
 τρεύουσι τῶν ἐπουρανίων, καθὼς κεχορημάτισται Μωσῆς, μέλλων ἐπιτε-
 λεῖν τὴν σκηνήν, “Ορα γάρ,” φησι, “ποιήσῃς πάντα κατὰ τὸν τύπον τὸν
 δειχθέντα σοι ἐν τῷ ὕρει.” Nunὶ δὲ διαφορωτέρας τέτευχε λειτουργίας, 6
 ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελί-
 αῖς νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευ- 7
 τέρας ἐζητεῖτο τόπος. Μεμφομένος γὰρ αὐτοῖς λέγει, “Ἰδοὺ, ἡμέραι 8
 ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ, καὶ ἐπὶ
 τὸν οἶκον Ἰούδα, διαθήκην καινὴν· οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα 9
 τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν,
 ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ δια-
 θήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος. “Ὅτι αὕτη ἡ διαθήκη, 10
 ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνās, λέγει Κύριος,
 διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπι-
 γράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονται μοι εἰς
 λαόν· καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος 11
 τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθὶ τὸν Κύριον· ὅτι πάντες εἰδήσουσί
 με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἴλεως ἔσομαι ταῖς ἀδι- 12
 κίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
 μνησθῶ ἐτι.” Ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ 13
 παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

9. ΕΙΧΕ μὲν οὖν καὶ ἡ πρώτη δικαιοῦματα λατρείας, τό τε 1
 ἅγιον κοσμικόν. Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, (ἐν ᾗ ἡ τε 2

Ver. 4. S. εἰ μὲν οὖν ἦν.—5. S. ποιήσεις.—11. R. τὸν πλησίον. G. K. S. τὸν πολίτην. CHAP. IX. Ver. 1. ἡ πρώτη. R. adds σκηνή. See note. A single MSS. has πρώτη ἐκείνη, which some critics approve.

Ver. 3. πᾶς γὰρ κ. τ. λ. The argument is, Every priest must have an offering to present; but the Levites could only serve in the earthly Tabernacle, which was but a shadow of the heavenly one, as intimated in the direction given to Moses (*Exod. xxv. 40*) to build it after a certain model: inasmuch therefore as Christ was the mediator of a better covenant, his offering is presented in that tabernacle which God pitched, and not man.

Ver. 5. ὑποδείγματι ἢ σκιά λ. That is, λατρεύουσι σκηνῇ, ἢ ἐστὶ σκία. Compare *Heb. xiii. 10*.

Ver. 8. αὐτοῖς. It is plain from *Jerem. xxxi. 31*, *agg.*, from whence the citation is

taken, that the pronoun must be joined with *μεμφομένος*, not with *λέγει*.

Ver. 13. τὸ δὲ παλαιούμενον κ. τ. λ. That which is liable to the effects of time, will eventually be entirely destroyed; and thus the old covenant is now rapidly approaching the period of its entire abolition. This prophecy was fulfilled a few years afterwards in the destruction of Jerusalem.

CHAP. IX. Ver. 1. ἡ πρώτη. Scil. διαθήκη. If σκηνή be supplied, at least ἡ πρώτη σκηνή cannot signify the outer tabernacle, as in vv. 2. 6. Compare, however ver. 8. The Apostle now proceeds to describe the Tabernacle, with its services and furni-

λυχία, καὶ ἡ τραπέζα, καὶ ἡ πρόθεσις τῶν ἄρτων) ἥτις λέγεται ἅγια·
 3 μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἁγία ἁγίων,
 4 χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικε-
 καλυμμένην πάντοθεν χρυσῷ, ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα,
 καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης·
 5 ὑπεράνω δὲ αὐτῆς Χερουβίμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον·
 6 περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. Τούτων δὲ οὕτω κατεσκευ-
 ασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαισιν οἱ ἱερεῖς τὰς
 7 λατρείας ἐπιτελοῦντες· εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος
 ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ
 8 λαοῦ ἁγνοημάτων· τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω
 πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἐτι τῆς πρώτης σκηνῆς ἐχούσης
 9 στάσιν· ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά
 τε καὶ θυσαίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι
 10 τὸν λατρεύοντα, μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις βαπ-
 τισμοῖς, καὶ δικαίωμασι σαρκός, μέχρι καιροῦ διορθώσεως ἐπικείμενα.
 11 Χριστὸς δὲ παραγενόμενος, ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς
 μίζονος καὶ τελειότερας σκηνῆς, οὐ χειροποιήτου, τουτέστιν οὐ ταύτης
 12 τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵ-
 13 ματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λυτρωσιν εὐράμενος. Εἰ
 γὰρ τὸ αἶμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς

Ver. 9. 8. καθ' ἣν.—10. Before δικαίωμασι. G. omits καί.

ture, and to show that they were merely a
 παραβολή, or symbol of a more perfect dis-
 pensation (ver. 9). By τὸ ἅγιον κοσμητὸν
 is generally understood an earthly, as opposed
 to an heavenly sanctuary; but this would ne-
 cessarily be τὸ κοσμητὸν ἅγιον. It is highly
 probable that κοσμητὸν is here a Rabbinical
 noun, signifying furniture; so that the mean-
 ing will be, The former covenant had its ordi-
 nances of worship, and the sacred furniture
 of the Tabernacle.

Ver. 2. λυχία, τράπεζα κ. τ. λ. See
 on Exod. xxv. 33, sqq. xxvi. 1, sqq. xxxvii.
 10, sqq. Lev. xxiv. 5, sqq.

Ver. 4. θυμιατήριον. This cannot be the
 altar of incense (Luke i. 11), since that was
 in the outer tabernacle; and St. Paul is there-
 fore supposed to mean a golden censer, which,
 however, is not mentioned as having been
 kept in the Holy of Holies. See Lev. xvi.
 12, 13. Of the other articles enumerated in
 this verse, see Exod. xvi. 33, 34. xxv. 10.
 21. xxvi. 33. xxxiv. 29. Since it appears
 from 1 Kings viii. 9. 2 Chron. v. 10, that
 there was nothing in the ark save the tables
 of stone, some would refer ἐν ᾗ τὸ σκεπνύ. It
 is plain, however, that since αὐτῆς, in the
 next verse, refers to the ark. ἐν ᾗ must do so

too; and Moses certainly put other things
 therein. See Num. xvii. 10. Deut. xxxi. 26.
 By ἱλαστήριον is meant the lid of the ark,
 which is likewise so called by Philo. Com-
 pare Exod. xxv. 18.

Ver. 7. ἅπαξ τοῦ ἐνιαυτοῦ. On one day
 in the year; but more than once on that day.
 See Exod. xxx. 10. Lev. xvi. 2. 15. 34.

Ver. 8. μήπω πεφανερῶσθαι. The yearly
 entrance of the High-priest alone into the
 sanctuary, indicated that free access to God,
 at all times and places, was not disclosed
 under the Law; and that an entrance into
 the true Holy of Holies could only be effected
 through the blood of Christ. See vv. 11, sqq.

Ver. 9. εἰς τὸν καιρὸν τὸν ἐν. Up to the
 present time.—τὸν λατρεύοντα. The wor-
 shipper, not the priest only.

Ver. 10. ἐπικείμενα. Some would read
 ἐπικείμενα. The participle, however, is
 referred to the more remote noun δῶρα, and
 the meaning is, that these gifts and sacrifices
 related merely to matters of meat and drink,
 purifications, and other carnal ordinances.—
 With the expression καιρὸς διορθώσεως,
 compare Matt. xvii. 11. Acts iii. 19.

Ver. 13. εἰ γὰρ τὸ αἶμα κ. τ. λ. The sa-
 crifices of the Law could only remove those

κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, πόσω μαλ- 14
 λον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνε-
 κεν ἁμῶν τῷ Θεῷ, καθαρῶς τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων,
 εἰς τὸ λατρεύειν Θεῷ ζῶντι; Καὶ διὰ τοῦτο διαθήκης καινῆς μεσότης 15
 ἐστίν, ὅπως, θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
 διαθήκῃ παραβύσειν, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰ-
 νίου κληρονομίας. Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ 16
 διαθεμένου· διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ ποτε ἰσχύει, ὅτε 17
 ζῇ ὁ διαθέμενος. Ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. 18
 Παληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ 19
 λαῷ, λαβὼν τὸ αἷμα τῶν μύσχων καὶ τράγων, μετὰ ὕδατος καὶ ἱρίου
 κοκκίνου καὶ ὑσσώπου, αὐτὸ τε τὸ βιβλίον, καὶ πάντα τὸν λαὸν ἐρ-
 ράντισε, λέγων, “Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς 20
 ὁ Θεός.” Καὶ τὴν σκηνὴν δὲ, καὶ πάντα τὰ σκεύη τῆς λειτουργίας, τῷ 21
 αἵματι ὁμοίως ἐρράντισε. Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ 22
 τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις. Ἀνάγκη οὖν 23
 τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι· αὐτὰ
 δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. Οὐ γὰρ εἰς χερο- 24
 ποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς
 αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν·
 οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς, εἰσέρχεται 25
 εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· (ἐπεὶ ἔδει αὐτὸν πολλὰ- 26
 κισ παθεῖν ἀπὸ καταβολῆς κόσμου) νῦν δὲ ἅπαξ, ἐπὶ συντελείᾳ τῶν
 αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. Καὶ 27
 καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρι-

Ver. 14. πν. αἰωνίου. Cod. D. ἀγίου.—τὴν συνειδ. ὑμῶν. K. ἡμῶν.

legal impurities, which excluded from the temple service; but the sacrifice of Christ has purchased the forgiveness of sins, and renders the worship of the sincere believer, at all times, acceptable to God.

Ver. 15. ὅπως, θανάτου κ. τ. λ. Compare Rom. iii. 25, *sqq.* There is some difference of opinion respecting the meaning of *διαθήκη* in this passage; and perhaps the Apostle meant to combine both its senses of *covenant* and *testament*. Other *διαθήκαι*, he observes, are ratified by the death of their *testators*, and in that way only (vv. 16, 17); and then he goes on to show that the old *covenant*, though not in the same sense of *διαθήκη*, was confirmed in like manner by the shedding of blood. In the construction, *τῆς αἰωνίου κληρονομίας* depends upon *τὴν ἐπαγγελίαν*, and the heavenly inheritance is opposed to that of the Land of Canaan, promised under the old covenant.

Ver. 16. φέρεσθαι. Should be proved. So Cicero uses *proferre*.

Ver. 18. ἐγκεκαίνισται. Was ratified.

Ver. 19. λαβὼν τὸ αἷμα κ. τ. λ. All these circumstances are not recorded in Exod. xxiv. 4, *sqq.* Possibly therefore St. Paul speaks from tradition. Compare also *Lev.* xiv. 4—6. 49, *sqq.* The dedication of the tabernacle was a later event; and there is no mention of *blood* upon that occasion, but of *oil* only. See Exod. xl. 9, *sqq.* Josephus however mentions *blood* (Ant. III. 8).

Ver. 22. σχεδόν. That is, with few exceptions. See Exod. xix. 10. *Lev.* xvi. 23. Num. xxxi. 23.

Ver. 26. ἐπὶ συντελείᾳ τῶν αἰώνων. See on *Mat.* xxii. 39. Although Christ suffered only once, and that at the close of the Levitical dispensation, still that one offering of himself as the *Lamb slain from the foundation of the world*, exerts its efficacy backward

28 σις· οὕτως ὁ Χριστὸς, ἅπαξ προσενηχθεὶς εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθῆσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

1 10. ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἅς προσφέρουσιν εἰς τὸ διηκεῖς, οὐδέποτε δύναται τοὺς προσερχομένους 2 τελειῶσαι, ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἐτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους; 3-4 Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν· ἀδύνατον γὰρ αἷμα 5 ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. Διὸ, εἰσερχόμενος εἰς τὸν κόσμον, λέγει, “Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατη- 6-7 τίσω μοι· ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· τότε εἶπον, Ἰδοὺ, ἦκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἑμοῦ) τοῦ ποιῆσαι, ὁ 8 Θεὸς τὸ θέλημά σου.” Ἀνώτερον λέγων, “Ὅτι θυσίαν καὶ προσφορὰν καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας.” 9 αἵτινες κατὰ τὸν νόμον προσφέρονται, τότε εἶρηκεν, “Ἰδοὺ, ἦκω τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.” Ἀναίρει τὸ πρῶτον, ἵνα τὸ δεύτερον 10 στήσῃ. Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν οἱ διὰ τῆς προσφορᾶς τοῦ σώ- 11 ματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς μὲν ἱερεὺς ἔσθηκε καθ' 12 ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτι- 13 τῶν προσενέγκας θυσίαν εἰς τὸ διηκεῖς, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ

Ver. 28. G. K. S. οὕτω καὶ ὁ Χρ. CHAP. X. Ver. 2. οὐκ ἂν ἐπ. In G. K. S. οὐκ is omitted.—9. ὁ Θεός. Omitted by G. S.; and by K. placed in brackets.—10. τοῦ Ἰ. X. The article is wanting in G. K. S.—12. αὐτός. K. S. οὗτος.

and forwards, from the beginning to the end of time.

Ver. 28. χωρὶς ἁμαρτίας. Not as a placular victim, to bear the sins of men.—Of πολλοί, for πάντες, see on Matt. xx. 28. xxvi. 28.

CHAP. X. Ver. 1. σκιά. A sketch, or outline: as opposed to σικῶν, which here means an exact representation. Thus Cic. Off. III. 17. *Solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur.* The Apostle now concludes the doctrinal portion of the Epistle, by showing that the sacrifices under the Law, being ineffectual, were abolished, and the atonement of Christ accepted in their stead.—By τελειῶσαι is meant to make a perfect atonement; and so again in ver. 14. Compare Heb. ii. 10. The construction must be thus arranged: ὁ νόμος — οὐδέποτε δύναται τελειῶσαι τοὺς προσερχομένους ταῖς αὐταῖς θυσίαις, ἅς προσφέρουσιν κατ' ἐνιαυτὸν εἰς τὸ διηκεῖς.

Ver. 2. ἰκεὶ οὐκ ἂν κ. τ. λ. For otherwise, i. e. if those sacrifices were effectual, would

they not have ceased to be offered, inasmuch as the worshippers, being purified once for all, would have been no longer conscious of sin?

Ver. 5. εἰσερχόμενος. That is, in a Psalm (xl. 6, 7), which is predictive of the Messiah's coming, he says, &c. The words σῶμα κατηρίσω μοι are variously explained. According to the Hebrew the sense is, *mine ears hast thou opened*; and the passage is interpreted to indicate obedience, with reference to the custom of boring the ears of slaves. See Exod. xxi. 6. Deut. xv. 17.

Ver. 6. περὶ ἁμαρτίας. Suband. θυσίας Compare ver. 12, *infra*.

Ver. 7. κεφαλίδι. In the Hebrew, a roll; and Suidas explains the word by εἰλημα. Probably the extrantmy of the roller was carved with the figure of a head.

Ver. 9. τὸ πρῶτον. Namely, the legal sacrifices: as opposed to (τὸ δεύτερον) the will of God, in accordance with which Christ suffered.

Ver. 10. οἱ διὰ τῆς προσφορᾶς κ. τ. λ. Repeat ἡγιασμένοι.

λοιπὸν ἐκδεχόμενος, “ὥς τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.” Μιᾶ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηκεῖς τοὺς ἀγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ 15 προειρηκέναι, “Αὕτη ἡ διαθήκη, ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς 16 ἡμέρας ἐκείνας,” λέγει Κύριος, “διδούς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς· καὶ τῶν ἁμαρτιῶν αὐτῶν 17 καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἐτι.” Ὅπου δὲ ἄφεις τοῦ- 18 των, οὐκ ἐτι προσφορὰ περὶ ἁμαρτίας.

ἜΧΟΝΤΕΣ οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν 19 τῇ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ 20 τοῦ καταπετάσματος, τουτέστι τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ 21 τὸν οἶκον τοῦ Θεοῦ, προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληρο- 22 φορίᾳ πίστεως, ἔρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμολογίαν τῆς 23 ἐλπίδος ἀκλιτῇ, (πιστὸς γὰρ ὁ ἐπαγγελάμενος) καὶ κατανοῶμεν ἀλ- 24 λήλους εἰς παρυξυσμὸν ἀγάπης καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες 25 τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσοῦτῃ μᾶλλον, ὅσῃ βλέπετε ἐγγίζουσιν τὴν ἡμέραν. Ἐκουσίως γὰρ 26 ἁμαρτανόντων ἡμῶν, μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἐτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· φοβερά δέ τις ἐκδοχὴ κρίσεως, 27 καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. Ἀθετήσας τις 28 νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· πόσῃ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ 29

Ver. 16. Between this and the following verse some MSS. insert ὅσπερ ὅτι, and there is, at all events, an ellipsis to that effect.

Ver. 13. ὥς τεθῶσιν κ. τ. λ. Compare Matt. xxii. 44. Acts ii. 34. Heb. ii. 8.

Ver. 16. αὕτη ἡ διαθήκη κ. τ. λ. See above, Heb. viii. 8, sqq.

Ver. 19. παρ. εἰς τὴν εἴσοδον. Freedom of access.

Ver. 20. τῆς σαρκὸς αὐτοῦ. The meaning seems to be, that as the removal of the veil gave access to the sanctuary, so by putting away his body, i. e. by his death, Christ opened the kingdom of heaven to a believers.

Ver. 22. προσερχώμεθα κ. τ. λ. The terms here employed refer to the Temple service. Compare Lev. xvi. 4. 14. 27. Num. viii. 7. xix. 2, sqq. Probably λελουμένοι may include the idea of Christian baptism.

Ver. 23. ὁμολογίαν. See on Heb. iii. 1. Here the Christian profession is spoken of with respect to the hope which it inspires. Compare Heb. iii. 16.

Ver. 24. κατανοῶμεν ἀλλήλους. Let us

have consideration for each other. Compare Isa. lvii. 1. LXX.

Ver. 25. τὴν ἡμέραν. The day of the destruction of Jerusalem, which was now fast approaching. It should seem that the dread of persecution had deterred some of the converts from attending public worship.

Ver. 26. ἐκουσίως ἁμαρτανόντων. The Apostle evidently alludes to the fearful consequences of apostasy, as being a wilful rejection of the only sacrifice for sin, which, as it could not be repeated, left the sinner subject to the threatened vengeance of the Almighty. From ver. 29, this sin appears to bear a striking resemblance to that against the Holy Ghost (Matt. xii. 31).

Ver. 27. πυρὸς ζῆλος. Wrath of fire; i. e. fiery wrath. Compare Ps. xxi. 9. Ezek. xxxvi. 5. Mal. iv. 1.—With ver. 28, compare Num. xv. 30, 31. Deut. xvii. 6. xix. 15.—Of καταπατεῖν (ver. 29,) see on Rom. ii. Δ 187. In ver. 30, the citations are from Deut. xxii. 35, 38. Compare Ps. cxxix. 14.

καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ
 30 ἡγιασθή, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας; Οἶδαμεν γὰρ τὸν εἰπόν-
 τα, “Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.” καὶ πάλιν,
 31 “Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.” Φυβερὸν τὸ ἐμπιστεῖν εἰς χεῖρας Θεοῦ
 32 ζῶντος. Ἀναμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέν-
 33 τες πολλὰν ἀθλήσιν ὑπεμείνατε παθημάτων· τοῦτο μὲν, ὀνειδισμοῖς
 τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφο-
 34 μένων γενηθέντες· καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν
 ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκον-
 35 τες ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξίν ἐν οὐρανοῖς καὶ μένουσαν. Μὴ
 ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν
 36 μεγάλην. Ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα, τὸ θέλημα τοῦ Θεοῦ
 37 ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν. Ἔτι γὰρ μικρὸν ὅσον ὅσον,
 38 ὁ ἐρχόμενος ἤξει καὶ οὐ χρονεῖ. “Ὁ δὲ δίκαιος ἐκ πίστεως ζή-
 σεται” καὶ, “Ἐὰν ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.”
 39 Ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περι-
 ποίησιν ψυχῆς.

1 11. ἜΣΤΙ δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος
 2 οὐ βλεπομένων. Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
 3 Πίστει, νοοῦμεν κατηρητίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ
 4 φαινομένων τὰ βλεπόμενα γεγενῆσθαι. Πίστει, πλείονα θυσίαν Ἀβελ
 παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι’ ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρ-

Ver. 20. ἐν ᾧ ἡγ. Wanting in some MSS.—30. λέγει. By K. enclosed within brackets.—34. G. K. S. τοῖς δεσμοῖς μου συνεπ. The same omit the preposition before ἑαυτοῖς. CHAR. XI. Ver. 3. μὴ ἐκ φ. Some MSS read, as did the Syriac, ἐκ μὴ φαιν.

Ver. 32. ἀθλήσιν. The metaphor throughout is borrowed from the exposure of the early Christians to wild beasts in the theatre. Probably the allusion is to the persecution mentioned in 1 Thess. ii. 14.

Ver. 34. καὶ τὴν ἀρπ. κ. τ. λ. The παρανομία in the words ὑπαρξίν and ὑπαρχόντων affords a strong proof that the Epistle was originally written in Greek; as does the connexion between the verb ὑποστείλλειν, and the noun ὑποστολή, in vv. 33, 39.

Ver. 37. ἐτι μικρὸν ὅσον ὅσον. These words are added by the Apostle to the citation from Habk. ii. 3, 4. The expression denotes a very short period. Arist. Vesp. 213. ὅσον ὅσον στίλβν.

CHAR. XI. Ver. 1. ἐλπίζομένων ὑπόστασις. Confidence respecting things hoped for. See on 2 Cor. ix. 4. It will bear, however, the sense of substance, as in the E. T. So Artem. Oneir. I. 14. ὥστε φαντασίαν μὴ ἔχειν πλοῦτον, ὑπόστασιν δὲ μὴ.—By ἔλεγχος is meant conviction.—From the mention

of faith as an antidote to apostacy, the Apostle adverts to the effect which a firm reliance on God's promises, more especially those relating to the Messiah, had produced upon the most eminent characters mentioned in the O. T.

Ver. 2. ἐμαρτυρήθησαν. Received the testimony of God's approbation. The term πρεσβύτεροι is here applied to the patriarchs and other distinguished personages of the O. T. So πατέρες in Heb. i. 1.

Ver. 3. τοὺς αἰῶνας. The material world: as in Heb. i. 2. According to the construction, μὴ belongs to γεγενῆσθαι, and the sense would still be, that the visible creation was formed from nothing. It is better, however, to connect it with φαινομένων, and similar transpositions are not unfrequent. So 2 Macc. vii. 28. οὐκ ἐξ ὄντων ἐποίησεν αὐτά. Arrian. Exp. VII. 23. οὐκ ἐπὶ μεγάλους μεγάλως ἐσπονδάζετο.

Ver. 4. πλείονα. More excellent: as in Matt. vi. 25, et alibi. The epithet δίκαιος

τυρουντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἐπι-
 λαλεῖται. Πίστει, Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ⁵
 εὐρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως
 αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ· χωρὶς δὲ πίστεως ἀδύνα-⁶
 τον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι
 ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. Πίστει, χρ⁷
 ματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε
 κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον,
 καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. Πίστει, καλοῦ⁸
 μενος Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἤμελλε λαμβά-
 νειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται. Πίστει,⁹
 παρώκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτριαν ἐν σκηναῖς κα-
 τοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας
 τῆς αὐτῆς· ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχ-¹⁰
 νίτης καὶ δημιουργὸς ὁ Θεός. Πίστει, καὶ αὕτῃ Σάρρα δύναμιν εἰς κα-¹¹
 ταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πω-
 τὸν ἡγήσατο τὸν ἐπαγγειλάμενον· διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ¹²
 ταῦτα νεκρωμένοι, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσὶ
 ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος. Κατὰ πίστιν¹³
 ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν
 αὐτὰς ἰδόντες, καὶ πεισθέντες, καὶ ὑσπασάμενοι, καὶ ὁμολογήσαντες ὅτι
 ξένου καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. Οἱ γὰρ τοιαῦτα λέγοντες¹⁴
 ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. Καί, εἰ μὲν ἐκείνης ἐμνημόνεον¹⁵
 ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι· νυνὶ δὲ κρείττονος ὀρί-¹⁶
 γονται, τουτέστιν ἐπουρανοῦ. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός,
 Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. Πίστει, προσ-¹⁷
 ἐνήνοχεν Ἀβραάμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μυνογενῆ προσ-

Ver. 4. G. K. S. λαλεῖ. There is perhaps a reference to Gen. iv. 10.—9. τὴν γῆν. G. S.
 omit the article, and K. puts it in brackets.—11. ἔτεκεν. Wanting in G. K. S.—12. G. K. S.
 ὡς ἡ ἄμμος.—13. καὶ πεισθέντες. Omitted by G. K. S.—16. νυνὶ. G. K. S. νῦν.

11 applied to Abel in Matt. xxiii. 35. 1 John
 iii. 12. With δι' ἧς supply πίστεως, and so
 again in ver. 7.

Ver. 5. οὐχ εὐρίσκετο κ. τ. λ. See Gen.
 v. 24; and compare Eccles. xlv. 16. xlix. 14.

Ver. 7. κατέκρινε τὸν κόσμον. His faith
 and practice, and his warnings, were a virtual
 condemnation of the world of the ungodly
 (2 Pet. ii. 5). Of God's covenant with Noah,
 see Gen. vi. 18. ix. 10, 11.

Ver. 9. μετὰ Ἰσαὰκ ἢ Ἰακώβ. Not at
 the same time, but in the same manner.

Ver. 11. ἢ αὐτῆς. This points emphati-
 cally to Sarah's barrenness. See Gen. xvii.
 19. xxi. 2.—With ταῦτα, in the next verse,
 supply κατὰ.

Ver. 13. κατὰ πίστιν. This must be con-
 sidered with ἰδόντες. The argument goes to
 prove that, as the patriarchs considered them-
 selves merely as sojourners in the land where
 they abode, and at the same time did not re-
 turn to their own land, they must have been
 looking forward to a heavenly country, which
 the promises of God led them to expect.

Ver. 14. τοιαῦτα. Namely, that they are
 strangers and sojourners. Compare 1 Chron.
 xxix. 15. Ps. xxxix. 12.

Ver. 16. Θεὸς ἐπικαλεῖσθαι αὐτῶν. Com-
 pare Matt. xxii. 32.

Ver. 17. προσενήνοχεν. Was ready to
 offer. See on Rom. II. A. 159; and compare
 Jas. ii. 21.

18 ἔφerein ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, πρὸς ὃν ἐλαλήθη, “Ὅτι ἐν
 19 Ἰσαὰκ κληθήσεται σοι σπέρμα” λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρει
 20 δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. Πίστει,
 21 περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. Πίστει,
 Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε, καὶ προσεκύ-
 22 νησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ. Πίστει, Ἰωσήφ τελευτῶν περὶ
 τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ
 23 ἐνετείλατο. Πίστει, Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέ-
 ρων αὐτοῦ, διότι εἶδον ἄστειον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διά-
 24 ταγμα τοῦ βασιλέως. Πίστει, Μωσῆς, μέγας γενόμενος, ἡρνήσατο
 25 λέγεσθαι υἱὸς θυγατρὸς Φαραὼ, μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ
 26 λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν· μίζονα πλου-
 τον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμόν τοῦ Χρισ-
 27 τοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. Πίστει, κατέλιπεν Αἴγυπ-
 τον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον, ὡς ὁρῶν,
 28 ἔκαρτέρησε. Πίστει, πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
 29 αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. Πίστει, διέ-
 βησαν τὴν ἐρυθρὰν θάλασσαν, ὡς διὰ ξηρᾶς· ἥς πείραν λαβόντες οἱ
 30 Αἰγύπτιοι κατεπόθησαν. Πίστει, τὰ τείχη Ἰεριχώ ἔπεσε, κυκλωθέντα
 31 ἐπὶ ἑπτὰ ἡμέρας. Πίστει, Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπει-
 32 θήσασιν, δεξαμένη τοὺς κατασκόπους μετ’ εἰρήνης. Καὶ τί ἐτι λέγω;
 ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ
 33 Σαμψῶν, καὶ Ἰεφθάε, Δαβίδ τε, καὶ Σαμουὴλ, καὶ τῶν προφητῶν· οἱ
 διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέ-
 34 τυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός,
 ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν
 35 ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων. Ἐλαβον γυναῖ-

Ver. 26. G. K. S. τῶν Αἰγύπτου θ. Al. ἐν Αἰγύπτου.

Ver. 19. ὅθεν. Scil. ἐκ νεκρῶν. The clause is somewhat obscure; but it seems to signify, as a ground of Abraham's faith in God's power to raise Isaac from the dead, that he had already obtained him in like manner (ἐν παραβολῇ) from the deadness of Sarah's womb. Compare Rom. iv. 19.

Ver. 21. τὸ ἄκρον τῆς ράβδου. So Gen. xlvii. 31. LXX. According to the Hebrew it may mean either the *top of his staff*, or the *head of his bed*. The more immediate reference is to Gen. xlviii. 16.

Ver. 23. πατέρων. Parents. So Stat. Theb. II. 464. *Mestis patrum thalami*. Of the epithet *ἀστέιος*, see on Acts vii. 30.

Ver. 24. μίγας. Acts vii. 23. *τεσσαρα-*

κονταίτης. In Hom. Od. Σ. 217, *μίγας* signifies an *adult*.

Ver. 26. ὀνειδισμόν τοῦ Χριστοῦ. *Reproach for the sake of Christ*; i. e. such reproach as conduct, dictated by the expectation of the promised Messiah, would elicit. Compare 2 Cor. i. 5. Col. i. 24.

Ver. 31. ἡ πόρνη. So James ii. 25. The word may simply mean an *idolatrese*. At all events the term only applies to what Rahab had formerly been. See on Matt. xxvi. 6.

Ver. 33. κατηγωνίσαντο βασιλείας, κ. τ. λ. Examples of these several particulars will be found in Joshua; Caleb; Phineas; David; Daniel; Shadrach, Meshach, and Abednego; Jonathan; Hezekiah; the widow of Zarephath, and the Shunamite.

κες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν. Ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐρπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἐτι δὲ δεσμῶν καὶ 36 φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόβῳ μαχαίρας 37 ἀπέθανον· περιτλήθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακονχούμενοι, (ὧν οὐκ ἦν ἄξιος ὁ κόσμος·) ἐν ἐρημίαις 38 πλανώμενοι καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ 39 οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ 40 χωρὶς ἡμῶν τελειωθῶσι.

12. ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν 1 νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, ἀφορῶντες 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν· ὃς, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν. Ἀναλογίσασθε γὰρ τὸν τοιαύ- 3 τὴν ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμνῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. Οὕτω μέχρις αἵματος ἀντικα- 4 τέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι, καὶ ἐκλέλυσθε τῆς πα- 5 ρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, “Υἱέ μου, μὴ ὀλιγώρῃ παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος· ὃν γὰρ ἀγαπᾷ 6 Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν, ὃν παραδέχεται.” Εἰ παιδεῖαν 7

Ver. 2. G. K. S. ἐκάθικεν.—3. εἰς αὐτόν. AL. εἰς αὐτόν.

Ver. 35. οὐ προσδεξάμενοι τὴν ἀπ. That is, at the expense of apostasy. The *tympa-num* was a sort of *whipping-post*. In illustration of the whole passage, see 2 Macc. vi. 18, sqq. vii. 1, sqq. Joseph. Ant. XII. 8. According to some, Jeremiah was stoned. Justin M. states that Isaiah was sawn asunder by Manasses. See also Matt. xxiii. 37.

Ver. 39. οὐκ ἐκομίσαντο κ. τ. λ. The meaning seems to be, that to these ancient worthies the Messiah was known only by a prospective faith in God's promise; but God has reserved a more perfect development of that promise for Christians, as to the fruition of which the faithful of the patriarchal and Jewish dispensation were not to be exclusively admitted.

CHAP. XII. Ver. 1. νέφος μαρτύρων. So Hom. Il. Δ. 274. νέφος κίλων. Virg. Æn. VII. 794. *nimbus pedum*. In this and the two following verses there is an allusion to a race-course, and the persons mentioned in the last chapter are represented as spectators of the contest. As those who run in a race lay aside every incumbrance (*ὄγκον*), so

Christians should divest themselves of the weight of sin; and the Hebrews are especially cautioned against apostasy, into which, under their present circumstances, they were more likely to be drawn. Chrysostom explains *εὐπερίστατον*, by τὴν ἐκάλωσιν περιεταμίνην ἡμᾶς.

Ver. 2. ἀρχηγὸν καὶ τελειωτὴν. The metaphor being still preserved, Christ is represented as the *proprietor* of the race, who first calls faith into action; and the *judge*, who awards the prize. Thus *τελειωτής* is equivalent with *βραβευτής*. Some would render *ἀντὶ* instead of, viz. his pre-existent state of happiness; but the context plainly shows that the sense is *for* or *because of*, viz. the satisfaction of redeeming mankind.—Of *ἀντιλογία* (ver. 3), see on Jude 11.

Ver. 4. ὁὕτω μέχρις αἵματος κ. τ. λ. There is a change in the metaphor; and the Apostle hints that many of the converts had weakly yielded to the sin of apostasy, instead of *resisting unto blood*, i. e. sealing their faith, if necessary, with their blood. The citation in vv. 5, 6, is from Prov. iii. 11, 12

ὑπομενετε, ὡς υἱοῦς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱός, ὃν οὐ
 8 παιδεύει πατήρ· εἰ δὲ χωρὶς ἐστε παιδείας, ἧς μέτοχοι γεγόνασιν πάντες,
 9 ἄρα νόθοι ἐστέ, καὶ οὐχ υἱοί. Εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέ-
 10 ρας εἶχομεν παιδευτάς, καὶ ἐνετρεπόμεθα· οὐ πολλῶ μᾶλλον ὑποταγη-
 11 τήμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν· Οἱ μὲν γὰρ πρὸς ὀλίγας
 12 ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευσαν· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς
 13 τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. Πᾶσα δὲ παιδεία πρὸς μὲν τὸ πα-
 14 ρὸν οὐ δοκεῖ χαρὰς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν
 15 τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. Διὸ τὰς παρει-
 16 μένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε· καὶ τροχίαις
 17 ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ
 18 μᾶλλον. Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὐ χω-
 19 ρὶς οὐδεὶς ὄψεται τὸν Κύριον· ἐπισκοποῦντες, μή τις ὑστερῶν ἀπὸ τῆς
 20 χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ
 21 ταύτης μιανθῶσι πολλοί· μή τις πόρνος ἢ βέβηλος, ὡς Ἡσαῦ, ὃς
 22 ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ· ἴστε γὰρ ὅτι, καὶ
 μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμιάσθη· μετανοίας
 γὰρ τόπον οὐχ εὔρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.
 Οὐ γὰρ προσελήλυθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ,
 καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ, καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ
 ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον,
 (οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, “Κἂν θηρίον θίγῃ τοῦ ὄρους, λι-
 θοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται” καὶ οὕτω φοβερὸν ἦν τὸ
 φανταζόμενον, Μωσῆς εἶπεν “Ἐκφοβός εἰμι καὶ ἐντρομος”) ἀλλὰ

Ver. 20. ἡ βολίδι κατατοξευθήσεται. Wanting in G. K. S.

Ver. 9. τῷ πατρὶ τῶν πν. Our spiritual father: as opposed to τῆς σαρκὸς πατέρας, earthly fathers.

Ver. 10. κατὰ τὸ δοκοῦν αὐτοῖς. That is, arbitrarily or injudiciously.

Ver. 12. τὰς παρειμένας χεῖρας κ. τ. λ. These two citations (Isa. xxxv. 3. Prov. xli. 26) are accommodated to the preceding metaphor, and contain exhortations against sinking from fatigue, and turning aside out of the direct path, in the race of the Gospel. In ver. 13, τὸ χωλὸν is for ὁ χωλός, and the verb ἐκτρέψαι here signifies to sprain.

Ver. 14. ὄψεται τὸν Κύριον. See on Matt. v. 8.

Ver. 15. ὑστερῶν. See on Rom. xli. 21. The auxiliary verb ᾶ must be supplied.—Of the expression ῥίζα πικρίας, see on Acts viii. 23.

Ver. 16. πρωτοτόκια. As the right of primogeniture included a participation in the

blessings of the covenant, Esau's bargain indicated a want of faith in the promises of God, and a profane contempt for them. Hence the epithets πόρνος and βέβηλος.

Ver. 17. μετανοίας. This refers to Isaac, who could not be induced to change his mind, and reverse the blessing. See Gen. xxvii. 34, sqq.

Ver. 18. ψηλαφωμένῳ. See on Acts xvii. 27. The participle should perhaps be rendered *inseparable*, i. e. *material*, with reference to the injunction quoted in ver. 20, from Exod. xix. 13, and as opposed to the immaterial or spiritual Zion. By contrasting the mild and inviting aspect of the new dispensation, with the threatening character of the old, the Apostle urges the Hebrews to stand fast in their profession, which held out so great encouragement. The allusions are to Exod. xxix. xxx. See also Deut. v. 5. 22. 24. ix. 19. xviii. 16.

προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζώντος, Ἱερουσαλὴμ ἐπουρα-
νίῃ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν 23
οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι
δικαίων τετελειωμένων, καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι 24
ραντισμοῦ, κρείττονα λαλοῦντι παρὰ τὸν Ἀβελ. Βλέπετε, μὴ παραι- 25
τήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκείνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς
παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρα-
νῶν ἀποστρεφόμενοι· οὐ ἡ φωνὴ τὴν γῆν ἐσάλειψε τότε, νῦν δὲ ἐπ' αὐ- 26
τῇ γέλῃ, λέγων, “Ἐτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ
τὸν οὐρανόν.” Τὸ δὲ, “ἔτι ἅπαξ,” δηλοῖ τῶν σαλευομένων τὴν με- 27
τάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. Διὸ, βασι- 28
λείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύομεν
εὐαρίστως τῷ Θεῷ, μετὰ αἰδοῦς καὶ εὐλαβείας. “Καὶ γὰρ ὁ Θεὸς 29
ἡμῶν πῦρ καταναλίσκον.”

13. Ἡ ΦΙΛΑΔΕΛΦΙΑ μενέτω. Τῆς φιλοξενίας μὴ ἐπιλανθάν- 1-2
εσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. Μιμνήσ- 3
κεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχομένων, ὡς καὶ
αὐτοὶ ὄντες ἐν σώματι. Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἁμιάτος· 4
πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. Ἀφιλάργυρος ὁ τρόπος· 5
ἀρκοῦμενοι τοῖς παρούσιν· αὐτὸς γὰρ εἶρηκεν, “Οὐ μὴ σε ἀνῶ, οὐδ'
οὐ μὴ σε ἐγκαταλίπω.” Ὡστε θαρρύνοντας ἡμᾶς λέγειν, “Κύριος 6
ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί πωήσῃ μοι ἄνθρωπος;” Μη- 7
μονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ

Ver. 24. κρείττονα. G. K. S. κρείττον.—25. τῆς γῆς. The article is wanting in G.
K. S.—26. S. σείσω.

Ver. 22. προσεληλύθατε. Ye have the means of access.

Ver. 23. πρωτοτόκων ἐν οὐρ. ἀπογ. See on Luke x. 20. Some have thought that the saints in general are intended; but probably the first converts may be meant. There is an allusion to Num. iii. 40.

Ver. 24. αἵματι ραντισμοῦ. See Exod. xxiv. 8; and compare Heb. x. 22. Whereas Abel's blood cried for vengeance, that of Christ proclaims remission of sins. See Heb. xi. 4.

Ver. 25. λαλοῦντα. That is, Christ. God spake to the Israelites by Moses, who was merely an earthly messenger; but to Christians by his Son, who came down from Heaven. The citation in ver. 26 (from Hagg. ii. 6, 7) predicts a spiritual change, consequent upon the Messiah's coming, far more important than the circumstances attending the delivery of the Law.

Ver. 26. Ἐτι ἅπαξ. Once and for ever. The meaning is, that the Jewish church and

polity, having answered the temporary purpose for which it was framed, has been abolished, and succeeded by a permanent system; in the same manner as the material creation will be destroyed, and swallowed up in eternity.

Ver. 28. ἔχωμεν. Let us hold fast the grace given to us: for κατέχωμεν. See ver. 15; and compare 2 Cor. vi. 1. Gal. v. 4. Col. i. 6.

Ver. 29. καὶ γὰρ ὁ Θεός κ. τ. λ. God will punish Christians no less than Jews, who treat his mercies with indifference. The citation is from Deut. iv. 24.

CHAP. XIII. Ver. 2. Ἐλαθόν ξεν. ἀγγέλους. Compare Gen. xviii. 2. xix. 1.—Of the syntax, see Gr. Gr. § 80. Obs. 11.

Ver. 4. τίμιος. Scil. ἵστω, in the imperative; and so in the next verse. The citations in vv. 5, 6, are from Josh. i. 5. Ps. cxviii. 6. With the former, compare also Deut. xxxi. 8. 1 Chron. xxviii. 20.

Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.

- 8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.
 9 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ
 10 περιπατήσαντες. Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν
 11 ἱερωσύνην οἱ τῇ σκηνῇ λατρεύοντες. Ὡν γὰρ εἰσφέρεται ζῶων τὸ
 12 αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα
 13 κατακαίεται ἔξω τῆς παρεμβολῆς· διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ
 14 τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. Τοίνυν ἐξερχόμεθα
 15 πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες·
 16 οὐ γὰρ ἔχομεν ὥδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.
 17 Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντός τῷ Θεῷ, του-
 18 τέστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. Τῆς δὲ
 19 εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις
 20 ἐναρεστῆται ὁ Θεός.
 21 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, (αὐτοὶ γὰρ ἀγρυπνοῦ-
 22 σιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσונτες) ἵνα μετὰ χαρᾶς
 23 τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο. Πρυσ-
 24 εύχεσθε περὶ ἡμῶν· πεποιθामεν γὰρ ὅτι καλὴν συνειδησιν ἔχομεν, ἐν
 25 πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι· περισσοτέρως δὲ παρακαλῶ τοῦτο
 26 ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.
 27 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν
 28 προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰη-
 29 σοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα
 30 αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ
 31 ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ver. 9. G. K. S. παραφέρεσθε.—περιπατήσαντες. AL περιπατοῦντες.

Ver. 7. τὴν ἐκβ. τῆς ἀναστροφῆς. *The result of their conduct in life, as manifested in their happy departure from it.*

Ver. 8. Ἰ. X. χθὲς κ. τ. λ. Supply Ἰσrl. *Since Christ is ever the same, be ye not led astray by strange doctrines.*

Ver. 9. χάριτι. *By spiritual grace: as opposed to ritual observances, such as distinction of meats, and the like.*

Ver. 10. ἔχομεν θυσιαστήριον, κ. τ. λ. *That is, those who trust for salvation to the sacrifices of the Law, have no share in the sacrifice of Christ. In vv. 11, 12, a comparison is instituted between the expiatory nature of those sacrifices, in which αἷμα ζῶων is opposed to αἷμα Χριστοῦ, ἀρχιερεὺς to*

Ἰησοῦς, κατακαίειν το πάσχειν, and ἔξω τῆς παρεμβολῆς το ἔξω τῆς πύλης.

Ver. 13. ἔξω τῆς παρεμβολῆς. *Without the gate of Judaism.* With ver. 14, compare Heb. xi. 13, sqq.

Ver. 15. δι' αὐτοῦ. *Through the mediation of Christ.*

Ver. 17. πείθεσθε κ. τ. λ. *Having previously set before them the examples of their departed teachers, the Apostle now enjoins obedience to the instruction of their living pastors.*

Ver. 20. ποιμένα. Compare John x. 15. *The words ἐν αἵματι relate to his laying down his life for his sheep, and sealing the new covenant with his blood.*

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως·²²
καὶ γὰρ διὰ βραχείων ἐπέστειλα ὑμῖν. Γινώσκετε τὸν ἀδελφὸν Τιμό-²³
θεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. Ἀσπά-²⁴
σασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους·
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. Ἡ χάρις μετὰ πάντων ὑμῶν.²⁵
Ἀμήν.

[Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.]

Ver. 22. διὰ βραχείων. This is perhaps
to be limited to the *hortatory* portion of the
Epistle, which is not absolutely a short
one.

Ver. 23. ἀπολελυμένον. Has left me:
perhaps on some Christian mission. It does
not appear that Timothy had been recently
imprisoned.

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ

ΚΑΘΟΛΙΚΗ.

[It is manifest from the allusions contained in this Epistle to the troubles which immediately preceded the Jewish war, that it was not written by James the son of Zebedee, and brother of the Evangelist St. John (*Matt.* iv. 21), who was killed by Herod, A. D. 44 (*Acts* xii. 2); but by James surnamed the Less, from his low stature, and distinguished as the kinsman of our Lord. See on *Matt.* xiii. 55. He was also surnamed *the Just*: is said to have been president or bishop of the Christian church at Jerusalem, and to have presided in that character at the Apostolical council held there, A. D. 49 (*Acts* xv. 6). He suffered martyrdom by being dashed from a battlement of the temple, in the year 62 (*Euseb.* H. E. II. 23), and it is generally believed that he wrote this Epistle some time in the preceding year. It is addressed to the believing Jews wherever dispersed (*James* i. 1), partly with a view to correct certain erroneous doctrines and corrupt practices which were gaining ground under the influence of Judaizing teachers, and partly to encourage them to patience and perseverance under the persecutions which they endured from their unbelieving brethren, by the prospect of deliverance afforded by the approaching crisis. Having adverted to the uses of affliction, the advantages of patience, and the necessity of practical holiness (i.), and censured an undue respect of persons, which seems to have prevailed in their religious assemblies (ii. 1—12), he places the doctrine of *Justification by faith* in its proper light (ii. 13—26): and after inculcating a proper government of the tongue (iii. 1—12), drawing a contrast between earthly and heavenly wisdom (iii. 13—18), and reproving contention, pride, detraction, presumption, and trust in riches (iv. 1—v. 6), he returns to the subject of patience under persecution (v. 7—11), and concludes with some detached observations respecting swearing, prayer in general, and for the sick in particular, and the happy consequences of converting a sinner (v. 12—20). Some doubts have been entertained respecting the canonical authority of this Epistle; but its genuineness and authenticity, as the work of the Apostle whose name it bears, is amply attested by Clement of Rome, Hermes, Origen, Jerome, Athanasius, and most subsequent writers.

The Epistle of St. James stands at the head of the seven Epistles which are called *Catholic*, probably because they were not addressed to any particular church, but either to Christians in general, or to certain Christian communities in different countries.]

1. 1. 'ΙΑΚΩΒΟΣ, Θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.
2. Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε 3 ποικίλοις, γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται 4ται ὑπομονὴν· ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ

CHAP. I. Ver. 1. ἐν τῇ διασπορᾷ. See on John vii. 35.—Ὁ χαίρειν, see on *Acts* xv. 23.

Ver. 2. πᾶσαν χαρὰν. That is, nothing but joy; a sense of unmixed gratification, inasmuch as patience under persecution, which is sent as a test of faith, will be re-

warded with happiness in heaven. So πᾶς is used again in ver. 17. There is this difference between δοκιμὴ and δοκίμιον, that the former denotes *proof after trial*, the latter (ver. 3) *the means by which the trial is made*. Herodian. II. 36. δοκίμιον στρατιωτῶν κάματος.

λοιπὸν ἐκδεχόμενος, “ὥς τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.” Μιᾶ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηκεῖς τοὺς ἅγια- 14 ζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ 15 προειρηκέναι, “Αὕτη ἡ διαθήκη, ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς 16 ἡμέρας ἐκείνας,” λέγει Κύριος, “διδούς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς· καὶ τῶν ἁμαρτιῶν αὐ- 17 τῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἐτι.” Ὅπου δὲ ἄφεις τού- 18 τῶν, οὐκ ἐτι προσφορὰ περὶ ἁμαρτίας.

ἜΧΟΝΤΕΣ οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν 19 τῇ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ 20 τοῦ καταπετάσματος, τούτέστι τῆς σαρκὸς αὐτοῦ, καὶ ιερὰ μέγα ἐπὶ 21 τὸν οἶκον τοῦ Θεοῦ, προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληρο- 22 φορίᾳ πίστεως, ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμολογίαν τῆς 23 ἐλπίδος ἀκλινῇ, (πιστὸς γὰρ ὁ ἐπαγγελάμενος·) καὶ κατανοῶμεν ἀλ- 24 λήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες 25 τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες· καὶ τοσοῦτῃ μᾶλλον, ὅσῃ βλέπετε ἐγγίζουσιν τὴν ἡμέραν. Ἐκουσίως γὰρ 26 ἁμαρτανόντων ἡμῶν, μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἐτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· φοβερά δέ τις ἐκδοχὴ κρίσεως, 27 καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. Ἀθετήσας τις 28 νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· πόσῃ δυκεῖτε χείρονος ἀξιώθησεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ 29

Ver. 16. Between this and the following verse some MSS. insert ὅσαρον λέγει, and there is, at all events, an ellipsis to that effect.

Ver. 18. ὥς τεθῶσιν κ. τ. λ. Compare Matt. xxii. 44. Acts ii. 34. Heb. ii. 8.

Ver. 16. αὕτη ἡ διαθήκη κ. τ. λ. See above, Heb. viii. 8, sqq.

Ver. 19. παρ. εἰς τὴν εἴσοδον. Freedom of access.

Ver. 20. τῆς σαρκὸς αὐτοῦ. The meaning seems to be, that as the removal of the veil gave access to the sanctuary, so by putting away his body, i. e. by his death, Christ opened the kingdom of heaven to a believers.

Ver. 22. προσερχώμεθα κ. τ. λ. The terms here employed refer to the Temple service. Compare Lev. xvi. 4. 14. 27. Num. viii. 7. xix. 2, sqq. Probably λελουμένοι may include the idea of Christian baptism.

Ver. 23. ὁμολογίαν. See on Heb. iii. 1. Here the Christian profession is spoken of with respect to the hope which it inspires. Compare Heb. iii. 16.

Ver. 24. κατανοῶμεν ἀλλήλους. Let us

have consideration for each other. Compare Isa. lvii. 1. LXX.

Ver. 25. τὴν ἡμέραν. The day of the destruction of Jerusalem, which was now fast approaching. It should seem that the dread of persecution had deterred some of the converts from attending public worship.

Ver. 26. ἐκουσίως ἁμαρτανόντων. The Apostle evidently alludes to the fearful consequences of apostasy, as being a wilful rejection of the only sacrifice for sin, which, as it could not be repeated, left the sinner subject to the threatened vengeance of the Almighty. From ver. 29, this sin appears to bear a striking resemblance to that against the Holy Ghost (Matt. xii. 31).

Ver. 27. πυρὸς ζῆλος. Wrath of fire; i. e. fiery wrath. Compare Ps. xxi. 9. Ezek. xxxvi. 5. Mal. iv. 1.—With ver. 28, compare Num. xv. 30, 31. Deut. xvii. 8. xix. 15.—Of καταπατεῖν (ver. 29,) see on Rom. ii. Δ 187. In ver. 30, the citations are from Deut. xxii. 35, 36. Compare Ps. cxxiv. 14.

καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγηάμενος, ἐν ᾧ
 30 ἡγιασθή, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας; Οἶδαμεν γὰρ τὸν εἰπόν-
 τα, “Ἐμοὶ ἐκδίκησις, ἐγὼ ἀναποδώσω, λέγει Κύριος” καὶ πάλιν,
 31 “Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.” Φυβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ
 32 ζῶντος. Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέν-
 33 τες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων· τοῦτο μὲν, ὀνειδισμοῖς
 τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφο-
 34 μένων γενηθέντες· καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν
 ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκον-
 35 τες ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξὶν ἐν οὐρανοῖς καὶ μένουσαν. Μὴ
 ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν
 36 μεγάλην. Ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα, τὸ θέλημα τοῦ Θεοῦ
 37 ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν. Ἔτι γὰρ μικρὸν ὅσον ὅσον,
 38 ὁ ἐρχόμενος ἤξει καὶ οὐ χρονιεῖ. “Ὁ δὲ δίκαιος ἐκ πίστεως ζή-
 σεται” καὶ, “Ἐὰν ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῇ.”
 39 Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περι-
 ποίησιν ψυχῆς.

1 11. ἜΣΤΙ δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος
 2 οὐ βλεπομένων. Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
 3 Πίστει, νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ
 4 φαινομένων τὰ βλεπόμενα γεγονέναι. Πίστει, πλείονα θυσίαν Ἀβελ
 παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι’ ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρ-

Ver. 29. ἐν ᾧ ἡγ. Wanting in some MSS.—30. λέγει. By K. enclosed within brackets.—34. G. K. S. τοῖς δεσμοῖς συνπ. The same omit the preposition before ἑαυτοῖς. CHAR. XI. Ver. 3. μὴ ἐκ φ. Some MSS read, as did the Syriac, ἐκ μὴ φαιν.

Ver. 32. ἀθλήσιν. The metaphor through-
 out is borrowed from the exposure of the early
 Christians to wild beasts in the theatre. Pro-
 bably the allusion is to the persecution men-
 tioned in 1 Thess. ii. 14.

Ver. 34. καὶ τὴν ἀρπ. κ. τ. λ. The para-
 nomasis in the words ὑπαρξὶν and ὑπαρ-
 χόντων affords a strong proof that the Epis-
 tle was originally written in Greek; as does
 the connexion between the verb ὑποστείλλειν,
 and the noun ὑποστολή, in vv. 38, 39.

Ver. 37. ἐτι μικρὸν ὅσον ὅσον. These
 words are added by the Apostle to the ci-
 tation from Habk. ii. 3, 4. The expression
 denotes a very short period. Arist. Vesp.
 213. ὅσον ὅσον στήλην.

CHAR. XI. Ver. 1. ἐλπίζομένων ὑπό-
 στασις. Confidence respecting things hoped for.
 See on 2 Cor. ix. 4. It will bear, however,
 the sense of *substance*, as in the E. T. So
 Artem. Oncl. l. 14. ὥστε φαντασίαν μὲν
 ἔχειν πλούτου, ὑπόστασιν δὲ μὴ.—By ἔλεγ-
 χος is meant conviction.—From the mention

of *faith* as an antidote to apostacy, the Apos-
 tle adverts to the effect which a firm reliance
 on God's promises, more especially those relat-
 ing to the Messiah, had produced upon the
 most eminent characters mentioned in the
 O. T.

Ver. 2. ἐμαρτυρήθησαν. Received the
 testimony of God's approbation. The term
 πρεσβύτεροι is here applied to the patriarchs
 and other distinguished personages of the O.
 T. So πατέρες in Heb. i. 1.

Ver. 3. τοὺς αἰῶνας. The material world:
 as in Heb. i. 2. According to the construction,
 μὴ belongs to γεγονέναι, and the sense would
 still be, that the visible creation was formed
 from nothing. It is better, however, to con-
 nect it with φαινομένων, and similar trans-
 positions are not unfrequent. So 2 Macc.
 vii. 28. οὐκ ἐξ ὄντων ἐποίησεν αὐτά. Arrian.
 Exp. VII. 23. οὐκ ἐκ μεγάλους μεγάλως
 ἐκπονώδεστο.

Ver. 4. πλείονα. More excellent: as in
 Matt. vi. 25, et alibi. The epithet δίκαιος

τυρουντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἐπι-
 λαλεῖται. Πίστει, Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ⁵
 εὐρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως
 αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ· χωρὶς δὲ πίστεως ἀδύνα-⁶
 τον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι
 ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. Πίστει, χρ⁷
 ματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε
 κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον,
 καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. Πίστει, καλού-⁸
 μενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἡμελλε λαμβά-
 νειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται. Πίστει,⁹
 παρώκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἄλλοτριαν ἐν σκηναῖς κα-
 τοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας
 τῆς αὐτῆς· ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχ-¹⁰
 νίτης καὶ δημιουργὸς ὁ Θεός. Πίστει, καὶ αὐτὴ Σάρρα δύναμιν εἰς κα-¹¹
 ταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πω-
 τὸν ἡγήσατο τὸν ἐπαγγελάμενον· διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ¹²
 ταῦτα νενεκρωμένοι, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσὶ
 ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναριθμητος. Κατὰ πίστιν¹³
 ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν
 αὐτὰς ἰδόντες, καὶ πεισθέντες, καὶ ἀσπασύμενοι, καὶ ὁμολογήσαντες ὅτι
 ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. Οἱ γὰρ τοιαῦτα λέγοντες¹⁴
 ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. Καὶ, εἰ μὲν ἐκείνης ἐμνημόνεον¹⁵
 ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι· νυνὶ δὲ κρείττονος ὁρέ-¹⁶
 γονται, τουτέστιν ἐπουρανοῦ. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός,
 Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. Πίστει, προσ-¹⁷
 ἐνήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσ-

Ver. 4. G. K. S. λαλεῖ. There is perhaps a reference to Gen. iv. 10.—9. τὴν γῆν. G. S. omit the article, and K. puts it in brackets.—11. *frater*. Wanting in G. K. S.—12. G. K. S. ὡς ἡ ἄμμος.—13. καὶ πεισθέντες. Omitted by G. K. S.—16. νυνί. G. K. S. νῦν.

11 applied to Abel in Matt. xxiii. 35. 1 John again in ver. 7.

Ver. 5. οὐχ εὐρίσκετο κ. τ. λ. See Gen. v. 24; and compare Eccles. xlv. 16. xlix. 14.

Ver. 7. κατέκρινε τὸν κόσμον. His faith and practice, and his warnings, were a virtual condemnation of the world of the ungodly (2 Pet. ii. 5). Of God's covenant with Noah, see Gen. vi. 18. ix. 10, 11.

Ver. 9. μετὰ Ἰσαὰκ ἢ Ἰακώβ. Not at the same time, but in the same manner.

Ver. 11. ἢ ἀσθή. This points emphatically to Sarah's barrenness. See Gen. xvii. 19. xxi. 2.—With ταῦτα, in the next verse, supply κατὰ.

Ver. 13. κατὰ πίστιν. This must be construed with ἰδόντες. The argument goes to prove that, as the patriarchs considered themselves merely as sojourners in the land where they abode, and at the same time did not return to their own land, they must have been looking forward to a heavenly country, which the promises of God led them to expect.

Ver. 14. τοιαῦτα. Namely, that they are strangers and sojourners. Compare 1 Chron. xxix. 15. Ps. xxxix. 12.

Ver. 16. Θὸς ἐπικαλεῖσθαι αὐτῶν. Compare Matt. xxii. 32.

Ver. 17. προσενήνοχεν. Was ready to offer. See on Rom. II. A. 159; and compare Jas. ii. 21.

18 ἔφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, πρὸς ὃν ἐλαλήθη, “Ὅτι ἐν
19 Ἰσαὰκ κληθήσεται σοι σπέρμα.” λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρει
20 δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. Πίστει,
21 περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαΰ. Πίστει,
Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε, καὶ προσεκύ-
22 ησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ. Πίστει, Ἰωσήφ τελευτῶν περὶ
τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ
23 ἐνετείλατο. Πίστει, Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέ-
ρων αὐτοῦ, διότι εἶδον ἀστέιον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διά-
24 ταγμα τοῦ βασιλέως. Πίστει, Μωσῆς, μέγας γενόμενος, ἠρνήσατο
25 λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ
26 λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μίζονα πλοῦ-
τον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμόν τοῦ Χρισ-
27 τοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθοποδοσίαν. Πίστει, κατέλιπεν Αἴγυπ-
τον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον, ὡς ὁρῶν,
28 ἐκαρτέρησε. Πίστει, πεποιήκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
29 αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. Πίστει, διέ-
βησαν τὴν ἐρυθρὰν θάλασσαν, ὡς διὰ ξηρᾶς· ἥς πεῖραν λαβόντες οἱ
30 Αἰγύπτιοι κατεπόθησαν. Πίστει, τὰ τεῖχη Ἰεριχὼ ἔπεσε, κυκλωθέντα
31 ἐπὶ ἑπτὰ ἡμέρας. Πίστει, Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπει-
32 θήσασι, δεξαμένη τοὺς κατασκόπους μετ’ εἰρήνης. Καὶ τί ἔτι λέγω;
ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ
33 Σαμψῶν, καὶ Ἰεφθάε, Δαβὶδ τε, καὶ Σαμουὴλ, καὶ τῶν προφητῶν· οἱ
διὰ πίστεως κατηγωνίσαντο βασιλείας, ἐργάσαντο δικαιοσύνην, ἐπέ-
34 τυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός,
ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν
35 ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἄλλοτριῶν. Ἐλαβον γυναῖ-

Ver. 26. G. K. S. τῶν Αἰγύπτου θ. ΑΙ. ἐν Αἰγύπτου.

Ver. 19. ὅθεν. Scil. ἐκ νεκρῶν. The clause is somewhat obscure; but it seems to assign, as a ground of Abraham's faith in God's power to raise Isaac from the dead, that he had already obtained him in the manner (ἐν παραβολῇ) from the deadness of Sarah's womb. Compare Rom. iv. 19.

Ver. 21. τὸ ἄκρον τῆς ράβδου. So Gen. xlvii. 31. LXX. According to the Hebrew it may mean either the *top of his staff*, or the *head of his bed*. The more immediate reference is to Gen. xlviii. 16.

Ver. 23. πατέρων. Parents. So Stat. Theb. II. 464. *Mesti patrum thalami*. Of the epithet ἀστέιος, see on Acts vii. 20.

Ver. 24. μίζας. Acts vii. 23. *τεσσαρα-*

κονταίτης. In Hom. Od. Σ. 217, *μίγας* signifies an *adult*.

Ver. 26. ὀνειδισμόν τοῦ Χριστοῦ. *Reproach for the sake of Christ*; i. e. such reproach as conduct, dictated by the expectation of the promised Messiah, would elicit. Compare 2 Cor. i. 5. Col. i. 24.

Ver. 31. ἡ πόρνη. So James ii. 25. The word may simply mean an *idolatrie*. At all events the term only applies to what Rahab had formerly been. See on Matt. xxi. 6.

Ver. 33. κατηγωνίσαντο βασιλείας, κ. τ. λ. Examples of these several particulars will be found in Joshua; Caleb; Phineas; David; Daniel; Shadrach, Meshach, and Abednego; Jonathan; Hezekiah; the widow of Zarephath, and the Shunamite.

κες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν. Ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πειραν ἔλαβον, ἐτι δὲ δεσμῶν καὶ 36 φυλακῆς· ἐλιθάσθησαν, ἐπίσθησαν, ἐπειράσθησαν, ἐν φόβῳ μαχαίρας 37 ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγίοις δέρμασιν, ὑστερουμένοι, θλιβόμενοι, κακουχούμενοι, (ὧν οὐκ ἦν ἄξιος ὁ κόσμος·) ἐν ἐρημίαις 38 πλανώμενοι καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ 39 οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψάμενου, ἵνα μὴ 40 χωρὶς ἡμῶν τελειωθῶσι.

12. ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν 1 νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, ἀφορῶντες 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν· ὃς, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν. Ἀναλογίσασθε γὰρ τὸν τοιαύτην 3 τὴν ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλύόμενοι. Οὕτω μέχρις αἵματος ἀντίκα- 4 τέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι, καὶ ἐκλέλησθε τῆς πα- 5 ρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, “Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος· ὃν γὰρ ἀγαπᾷ 6 Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν, ὃν παραδέχεται.” Εἰ παιδεῖαν 7

Ver. 2. G. K. S. ἐκάθισεν.—3. εἰς αὐτόν. A1. εἰς αὐτόν.

Ver. 35. οὐ προσδεξάμενοι τὴν ἀπ. That is, at the expense of apostasy. The *typanum* was a sort of *whipping-post*. In illustration of the whole passage, see 2 Macc. vi. 18, *sqq.* vii. 1, *sqq.* Joseph. Ant. XII. 8. According to some, Jeremiah was stoned. Justin M. states that Isaiah was sawn asunder by Manasses. See also Matt. xxiii. 37.

Ver. 39. οὐκ ἐκομίσαντο κ. τ. λ. The meaning seems to be, that to these ancient worthies the Messiah was known only by a prospective faith in God's promise; but God has reserved a more perfect development of that promise for Christians, as to the fruition of which the faithful of the patriarchal and Jewish dispensation were not to be exclusively admitted.

CHAP. XII. Ver. 1. νέφος μαρτύρων. So Hom. Il. Δ. 274. νέφος κίλων. Virg. Æn. VII. 794. *nimbus peditum*. In this and the two following verses there is an allusion to a race-course, and the persons mentioned in the last chapter are represented as spectators of the contest. As those who run in a race lay aside every incumbrance (*ὄγκον*), so

Christians should divest themselves of the weight of sin; and the Hebrews are especially cautioned against apostasy, into which, under their present circumstances, they were more likely to be drawn. Chrysostom explains *εὐπερίστατον*, by *τὴν εὐεόλως περιεταμένην ἡμᾶς*.

Ver. 2. ἀρχηγὸν ἢ τελειωτὴν. The metaphor being still preserved, Christ is represented as the *proposer* of the race, who first calls faith into action; and the *judge*, who awards the prize. Thus *τελειωτής* is equivalent with *βραβευτής*. Some would render *ἀντὶ* instead of, viz. his pre-existent state of happiness; but the context plainly shows that the sense is *for or because of*, viz. the satisfaction of redeeming mankind.—Of *ἀντιλογία* (ver. 3), see on Jude 11.

Ver. 4. οὕτω μέχρις αἵματος κ. τ. λ. There is a change in the metaphor; and the Apostle hints that many of the converts had weakly yielded to the sin of apostasy, instead of resisting unto blood, i. e. sealing their faith, if necessary, with their blood. The citation in vv. 5, 6, is from Prov. iii. 11, 12

ὑπομενετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱός, ὃν οὐ
 8 παιδεύει πατήρ; εἰ δὲ χωρὶς ἐστε παιδείας, ἧς μέτοχοι γεγόνασιν πάντες,
 9 ἄρα νόθοι ἐστέ, καὶ οὐχ υἱοί. Εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέ-
 10 ρας εἶχομεν παιδευτάς, καὶ ἐνετρεπόμεθα· οὐ πολλῶ μᾶλλον ὑποταγη-
 11 σόμεθα τῇ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; Οἱ μὲν γὰρ πρὸς ὀλίγας
 12 ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευσεν· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς
 13 τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. Πᾶσα δὲ παιδεία πρὸς μὲν τὸ πα-
 14 ρὸν οὐ δοκεῖ χαρὰς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηλικόν
 15 τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. Διὸ τὰς παρει-
 16 μένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε· καὶ τροχιάς
 17 ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ
 18 μᾶλλον. Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ χω-
 19 ρὶς οὐδεὶς ὄψεται τὸν Κύριον· ἐπισκοποῦντες, μή τις ὑστερῶν ἀπὸ τῆς
 20 χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ
 21 ταύτης μανθῶσι πολλοί· μή τις πόρονος ἢ βέβηλος, ὡς Ἡσαῦ, ὃς
 22 ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ· ἴστε γὰρ ὅτι, καὶ
 μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας
 γὰρ τόπον οὐχ εὔρε, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.
 Οὐ γὰρ προσελήλυθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ,
 καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ, καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ
 ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον,
 (οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, “Κἂν θηρίον θίγῃ τοῦ ὄρους, λι-
 βοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται” καὶ οὕτω φοβερὸν ἦν τὸ
 φανταζόμενον, Μωσῆς εἶπεν “Ἐκφοβός εἰμι καὶ ἔντρομος”) ἀλλὰ

Ver. 20. ἢ βολίδι κατατοξευθήσεται. Wanting in G. K. S.

Ver. 9. τῇ πατρὶ τῶν πν. Our spiritual father: as opposed to τῆς σαρκὸς πατέρας, earthly fathers.

Ver. 10. κατὰ τὸ δοκοῦν αὐτοῖς. That is, arbitrarily or injudiciously.

Ver. 12. τὰς παρειμένας χεῖρας κ. τ. λ. These two citations (Isa. xxxv. 3. Prov. iii. 26) are accommodated to the preceding metaphor, and contain exhortations against sinking from fatigue, and turning aside out of the direct path, in the race of the Gospel. In ver. 13, τὸ χωλὸν is for ὁ χωλός, and the verb ἐστρέψαι here signifies to strain.

Ver. 14. ὄψεται τὸν Κύριον. See on Matt. v. 8.

Ver. 15. ὑστερῶν. See on Rom. iii. 21. The auxiliary verb ὅ must be supplied.—Of the expression ῥίζα πικρίας, see on Acts viii. 23.

Ver. 16. πρωτοτόκια. As the right of primogeniture included a participation in the

blessings of the covenant, Esau's bargain indicated a want of faith in the promises of God, and a profane contempt for them. Hence the epithets πόρονος and βέβηλος.

Ver. 17. μετανοίας. This refers to Isaac, who could not be induced to change his mind, and reverse the blessing. See Gen. xxvii. 34, seq.

Ver. 18. ψηλαφωμένῳ. See on Acts xvii. 27. The participle should perhaps be rendered *laughable*, i. e. *material*, with reference to the injunction quoted in ver. 20, from Exod. xix. 13, and as opposed to the immaterial or spiritual Zion. By contrasting the mild and inviting aspect of the new dispensation, with the threatening character of the old, the Apostle urges the Hebrews to stand fast in their profession, which held out so great encouragements. The allusions are to Exod. xxix. xxx. See also Deut. v. 5. 22. 24. ix. 19. xviii. 16.

προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν τοῖς οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, καὶ διαθήκης νέας μεοῦ Ἰησοῦ, καὶ αἵματι ραντισμοῦ, κρείττονα λαλοῦντι παρὰ τὸν Ἀβελ. Βλέπετε, μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπὶ γέλῳ, λέγων, “Ἐτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.” Τὸ δὲ, “ἔτι ἅπαξ,” δηλοῖ τῶν σαλευομένων τὴν μετὰ τὰς πεποιμημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. Διὸ, βασιλεῖαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύομεν εὐαρέστως τῷ Θεῷ, μετὰ αἰδοῦς καὶ εὐλαβείας. “Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.”

13. Ἡ ΦΙΛΑΔΕΛΦΙΑ μενέτω. Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. Μιμησθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμιάνας· πόρνοισι δὲ καὶ μοιχοῖς κρινεῖ ὁ Θεός. Ἀφλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν, “Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω.” Ὡστε θαρρύνοντας ἡμᾶς λέγειν, “Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί πικρήσει μοι ἄνθρωπος;” Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ

Ver. 24. κρείττονα. G. K. S. κρείττον.—25. τῆς γῆς. The article is wanting in G. K. S.—26. S. σείσω.

Ver. 22. προσεληλύθατε. Ye have the means of access.

Ver. 23. πρωτοτόκων ἐν οὐρ. ἀπόγ. See on Luke x. 20. Some have thought that the saints in general are intended; but probably the first converts may be meant. There is an allusion to Num. iii. 40.

Ver. 24. αἵματι ραντισμοῦ. See Exod. xxiv. 8; and compare Heb. x. 22. Whereas Abel's blood cried for vengeance, that of Christ proclaims remission of sins. See Heb. xi. 4.

Ver. 25. λαλοῦντα. That is, Christ. God spake to the Israelites by Moses, who was merely an earthly messenger; but to Christians by his Son, who came down from Heaven. The citation in ver. 26 (from Hagg. ii. 6, 7) predicts a spiritual change, consequent upon the Messiah's coming, far more important than the circumstances attending the delivery of the Law.

Ver. 26. ἔτι ἅπαξ. Once and for ever. The meaning is, that the Jewish church and

polity, having answered the temporary purpose for which it was framed, has been abolished, and succeeded by a permanent system; in the same manner as the material creation will be destroyed, and swallowed up in eternity.

Ver. 28. ἔχωμεν. Let us hold fast the grace given to us: for κατέχωμεν. See ver. 18; and compare 2 Cor. vi. 1. Gal. v. 4. Col. i. 6.

Ver. 29. καὶ γὰρ ὁ Θεός κ. τ. λ. God will punish Christians no less than Jews, who treat his mercies with indifference. The citation is from Deut. iv. 24.

CHAP. XIII. Ver. 2. Ἐλαθον ξεν. ἀγγέλους. Compare Gen. xviii. 2. xix. 1.—Of the syntax, see Gr. Gr. § 60. Obs. 11.

Ver. 4. τίμιος. Scil. ἵστω, in the imperative: and so in the next verse. The citations in vv. 5, 6, are from Josh. i. 5. Ps. cxviii. 6. With the former, compare also Deut. xxxi. 8. 1 Chron. xxviii. 20.

Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.

- 8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.
 9 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιουῖσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ
 10 περιπατήσαντες. Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν
 11 ἰξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. Ὡν γὰρ εἰσφέρεται ζῶων τὸ
 12 αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα
 13 κατακαίεται ἔξω τῆς παρεμβολῆς· διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ
 14 τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. Τοίνυν ἐξερχώ-
 15 μεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὕπνιστον αὐτοῦ φέροντες·
 16 οὐ γὰρ ἔχομεν ὥδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.
 17 Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, του-
 18 τέστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. Τῆς δὲ
 19 εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις
 20 ἀρεστεῖται ὁ Θεός.
 21 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέκτετε, (αὐτοὶ γὰρ ἀγρυπνοῦ-
 22 σιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες) ἵνα μετὰ χαρᾶς
 23 τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο. Προσ-
 24 εὔχισθε περὶ ἡμῶν· πεποιθήμεν γὰρ ὅτι καλὴν συνειδήσιν ἔχομεν, ἐν
 25 πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι· περισσοτέρως δὲ παρακαλῶ τοῦτο
 26 ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.
 27 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν
 28 προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰη-
 29 σοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα
 30 αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ·
 31 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ver. 9. G. K. S. παραφέρεσθε.—περιπατήσαντες. AL περιπατοῦντες.

Ver. 7. τὴν ἐκβ. τῆς ἀναστροφῆς. The result of their conduct in life, as manifested in their happy departure from it.

Ver. 8. Ἰ. X. χθὲς κ. τ. λ. Supply ἰστί. Since Christ is ever the same, be ye not led astray by strange doctrines.

Ver. 9. χάριτι. By spiritual grace: as opposed to ritual observances, such as distinction of meats, and the like.

Ver. 10. ἔχομεν θυσιαστήριον, κ. τ. λ. That is, those who trust for salvation to the sacrifices of the Law, have no share in the sacrifice of Christ. In vv. 11, 12, a comparison is instituted between the expiatory nature of those sacrifices, in which αἷμα ζῶων is opposed to αἷμα Χριστοῦ, ἀρχιερεὺς τοῦ

Ἰησοῦς, κατακαίειν το πᾶσχειν, and ἔξω τῆς παρεμβολῆς το ἔξω τῆς πύλης.

Ver. 13. ἔξω τῆς παρεμβολῆς. Without the gate of Judaism. With ver. 14, compare Heb. xi. 13, seq.

Ver. 15. δι' αὐτοῦ. Through the mediation of Christ.

Ver. 17. πείθεσθε κ. τ. λ. Having previously set before them the examples of their departed teachers, the Apostle now enjoins obedience to the instruction of their living pastors.

Ver. 20. ποιμένα. Compare John x. 15. The words ἐν αἵματι relate to his laying down his life for his sheep, and sealing the new covenant with his blood.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

[THE prominent part which St. Peter bears in the Gospel History, and in the Acts of the Apostles, is well known. His presence at the Apostolical council (*Acts* xv. 7) is the last circumstance mentioned by the sacred Historian; but it appears that he afterwards preached at Antioch (*Gal.* ii. 11), and most probably in the countries enumerated in the opening of his first Epistle. He was crucified at Rome, with his head downwards, in the year A. D. 64. This Epistle, of which the genuineness was never doubted, was written from that city, figuratively designated *Babylon* (1 *Pet.* v. 13); and, as it does not appear that Peter had been at Rome on any other occasion, shortly before his martyrdom, perhaps in the year 63. It is doubted whether it is addressed to Christians generally, or merely to the *Hebrew Christians*, residing in the countries mentioned in the inscription; but the latter opinion is perhaps correct. Like that of St. James it was evidently written with reference to the peculiar aspect of the times, and to offer consolation and encouragement under affliction and persecution. Having pointed out the nature and extent of the Gospel privileges, and the corresponding necessity of Christian holiness (i. 1—ii. 10), the Apostle of the circumcision exhorts his brethren to general purity of conduct (ii. 11—17), to the particular discharge of the relative duties (ii. 18—iii. 7), to the exercise of mutual forbearance, and of patience under persecution, in imitation of the example of Christ (iii. 8—iv. 19). He concludes with some reflections on the respective duties of ministers and people (v. 1—11), salutations, and benedictions (11—14).]

1. ΠΕΤΡΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις¹ διασποράς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ Πνεῦματος, εἰς ὑπακοήν² καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὃς³ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, εἰς κληρονομίαν ἄφθαρτον καὶ⁴ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς τοὺς ἐν⁵

Ver. 4. ἡμᾶς. G. K. S. ὑμᾶς.

CHAP. I. Ver. 1. ἐκλεκτοῖς παρ. διασπ. *Christians of the dispersion, sojourning in the countries of Pontus, &c.* See on *John* vii. 35. In the construction κατὰ πρόγνωσιν is connected with ἐκλεκτοῖς, and the passage exhibits a concise view of the Gospel economy. It was preordained in the counsels of God, that mankind should be called, by the sanctification of the Spirit, to obey the Gospel,

and to partake of the benefits of Christ's death.

Ver. 2. ῥαντισμὸν αἵματος. Compare *Heb.* xii. 24.

Ver. 3. ἀναγεννήσας. From the use of the past tense, this will probably be referred to *baptismal regeneration*: and so again in ver. 23. See on *John* iii. 3.

δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἐτοιμὴν ἀποκα-
 6 λυθῆναι ἐν καιρῷ ἐσχάτῳ· ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι (εἰ δέον
 7 ἴστί) λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα τὸ δοκίμιον ὑμῶν τῆς
 πίστεως, πολὺ τιμώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ
 δοκιμαζόμενον, εὗρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει
 8 Ἰησοῦ Χριστοῦ, ὃν οὐκ εἰδότες ἀγαπᾶτε· εἰς ὃν, ἄρτι μὴ ὀρώντες, πισ-
 9 τεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ, κοιμίζ-
 10 μενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν· περὶ ἧς σωτηρίας
 ἐξέζητησαν καὶ ἐξηρένησαν προφῆται, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος
 11 προφητεύσαντες, ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐ-
 τοῖς πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ
 12 τὰς μετὰ ταῦτα δόξας· οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ, διη-
 κόνουν αὐτὰ, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν
 Πνεύματι ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελου
 13 παρακύβηαι. Διὸ, ἀναλωσάμενοι τὰς ὁσφύας τῆς διανοίας ὑμῶν, νή-
 φοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει
 Ἰησοῦ Χριστοῦ.

14 Ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγ-
 15 νοίᾳ ὑμῶν ἐπιθυμίαις, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ
 16 ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε· διότι γέγραπται, “Ἄγιοι γένησθε,
 17 ὅτι ἐγὼ ἅγιός εἰμι.” Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσπολήπτως

Ver. 7. πολὺ τιμώτερον. G. K. S. πολυτιμότερον.—12. ἡμῖν δὲ. G. S. ὑμῖν δὲ.

Ver. 5. φρουρουμένους. A metaphor, borrowed from a fortress, and expressive of the security with which the faithful Christian may repose under the Divine protection. It will be observed, that throughout this encouraging view of the hopes and prospects of the Gospel, sentence after sentence contains a new idea, rising, as it were, out of that which precedes it. Thus φρουρουμένους refers to ἡμᾶς (ver. 4); ἐν ᾧ (ver. 6) indicates the ground of rejoicing, derived from the foregoing consideration of God's help; δὲ (ver. 8) connects with Χριστοῦ (ver. 7); περὶ ἧς σωτηρίας (ver. 10) with σωτηρίαν (ver. 9); ἐρευνῶντες (ver. 11) with προφητεύσαντες (ver. 10); and οἷς (ver. 12) with ἱερωνῶντες. In ver. 6, ἀγαλλιᾶσθε is in the imperative, not the indicative.

Ver. 7. δοκίμιον. See on James i. 2. The meaning seems to be, that Christians are not only purified by trials, but their faith, thus tested, endures to everlasting life; whereas gold wastes in being assayed, and consequently is diminished in value.

Ver. 9. κοιμίζόμενοι. Receiving; i. e. confident of receiving.

Ver. 11. εἰς Χριστόν. Scil. ἰσόμενα. The

prophets had no distinct notion of the person, or period, to which their predictions referred.

Ver. 12. ἐπιθυμοῦσιν. Delight. Of the verb παρακύπτειν, see on James i. 25. There is perhaps an allusion to the cherubim bending over the mercy-seat (Exod. xxv. 20).

Ver. 13. ἀναλωσάμενοι τὰς ὁσφύας τ. δ. See on Luke xii. 35.—By χάριν is here meant the full development of God's grace, in that eternal happiness which will be conferred upon true believers at the last day. The verb νήφειν here signifies to be vigilant; and so again in 1 Pet. iv. 7. Compare 1 Tim. iii. 2. 11. 2 Tim. iv. 5.

Ver. 14. τέκνα ὑπακοῆς. See on Luke xvi. 8. It has been urged that ἐν τῇ ἀγνοίᾳ ὑμῶν, i. e. ἐν τῷ χρόνῳ τῆς ἀγνοίας ὑμῶν (Acts xvii. 3), can only apply to Gentile converts; but the Jews were at least in a state of comparative ignorance before their conversion.

Ver. 15. τὸν ἅγιον. See on Acts iii. 14. The citation in ver. 16 is found in Lev. xi. 44.

Ver. 17. ἀπροσπολήπτως κρινοντα. Compare Acts x. 34. In illustration of the

κρίναντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε· εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,¹⁸ ἐλυτρώθητε ἐκ τῆς ματαιίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ¹⁹ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ· προεγνωσμένου²⁰ μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς, τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν ἐγείραντα αὐτὸν ἐκ²¹ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. Τὰς ψυχὰς ὑμῶν ἡγνικότες, ἐν τῇ ὑπακοῇ τῆς ἀληθείας²² διὰ Πνεύματος, εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς, ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς,²³ ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα· διότι “πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος²⁴ χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέτεσε· τὸ δὲ ῥῆμα²⁵ Κυρίου μένει εἰς τὸν αἰῶνα.” Τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

2. Ἀποθίμενοι οὖν πασαν κακίαν καὶ πάντα δόλον, καὶ ὑποκρίσεις¹ καὶ φθόνους, καὶ πάσας καταλαλίας, ὡς ἀρτιγέννητα βρέφη, τὸ λογικόν² ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε, εἴπερ ἐγένεσασθε ὅτι³ χρηστὸς ὁ κύριος· πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀν-⁴θρώπων μὲν ἀποδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, καὶ⁵ αὐτοὶ ὡς λίθου ζῶντος οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. Διὸ καὶ περιέχει ἐν τῇ γραφῇ, “Ἰδοὺ, τίθημι ἐν Σιών λίθον ἀκρο-⁶γωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατα-

Ver. 20. ΑΙ. ἰσχατοῦ.—23. εἰς τὸν αἰῶνα. Omitted by G. S.; and enclosed by K. in brackets.—24. G. K. S. δόξα αὐτῆς. K. encloses αὐτοῦ in brackets. CHAP. II.
Ver. 2. G. K. S. αὐξηθῆτε εἰς σωτηρίαν.—6. διὸ καὶ. G. K. S. διότι.

spiritual sense in which *παροιμία* is here employed, see *Heb.* xi. 13, *sqq.*

Ver. 18. ἀργυρίῳ ἢ χρυσίῳ. In allusion, perhaps, to *Exod.* xxx. 14, *sqq.* With the next verse, compare *John* i. 29. 36. *Acts* xx. 28. 1 *Cor.* vi. 20.

Ver. 23. διὰ λόγου κ. τ. λ. It is clear, from the following citation from *Isa.* xl. 6, *sqq.*, that ζῶντος and μένοντος must be continued with λόγου, not Θεοῦ. That λόγος Θεοῦ corresponds with ῥῆμα Κυρίου, the Gospel, is equally apparent. Some, however, would take it in a personal sense.

CHAP. II. Ver. 2. ἀρτιγέννητα βρέφη. The metaphor is continued from ch. i. 23. Hence also λογικὸν ἄδολον γάλα is the pure unadulterated milk of the Gospel: and the meaning is, that as infants, having once tasted the mother's milk, become daily more anxious

for it; so the regenerated Christian should grow in grace, and advance daily in the love of God and his Saviour. In ver. 3, there is an allusion to *Ps.* xxxiv. 8. The particle εἴπερ is for ὅτι, as in 2 *Thess.* i. 6. Ὁ γενέσθαι, used metaphorically, see on *Mat.* xvi. 28.

Ver. 4. λίθον ζῶντα, κ. τ. λ. This refers to *Ps.* cxviii. 22. *Isa.* viii. 14, cited in ver. 7. The Christian church is a spiritual temple, whose stones are the living members (λίθου ζῶντες) of Christ's body; Jesus himself being the head, or corner-stone. Compare *Eph.* iv. 16. *Col.* ii. 9; and see on *Mat.* xxi. 42.

Ver. 6. περιέχει. For περιέχεται. So *Joseph.* Ant. VI. 4. 7. καθὼς ἐν αὐτῇ (τῇ ἐπιστολῇ) περιέχει. The citation is from *Isa.* cxviii. 16. Compare *Rom.* ix. 13.

- 7 σχυνθῇ." Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· απειθοῦσι δὲ, "Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,"
 8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσι, τῷ
 9 λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτίθησαν. Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασι-
 λειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς
 10 φῶς· οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν δὲ
 ἐλεηθέντες.
 11 ἈΓΑΠΗΤΟΙ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσ-
 θαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·
 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα, ἐν ᾧ κατα-
 λαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες,
 13 δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. Ὑποτάγητε οὖν πάσῃ ἀνθρῶ-
 14 πίνῃ κτίσει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· εἴτε ἡγεμό-
 σιν, ὡς δι' αὐτοῦ πεμπομένοις, εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον
 15 δὲ ἀγαθοποιῶν (ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας
 16 φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν) ὡς ἐλεύθεροι, καὶ μὴ
 ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι
 17 Θεοῦ. Πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν Θεὸν φοβεῖσθε,
 τὸν βασιλεῖα τιμᾶτε.
 18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον
 19 τοῖς ἀγαθοῖς καὶ ἐπιεικῶσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. Τοῦτο γὰρ χάρις,
 20 εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως. Ποῖον
 γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ
 21 ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ. Εἰς
 τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπά-
 22 νων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἰχνέσιν αὐτοῦ· ὃς ἁμαρτίαν
 23 οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· ὃς λοιδοροῦ-

Ver. 14. G. K. S. omitt μὲν.—21. S. ὑπὲρ ἡμῶν, ὑμῖν.

Ver. 7. ἡ τιμὴ. That is, λίθος ἱντισμος. The verb ἐστὶ is understood.

Ver. 9. γένος ἐκλεκτὸν, κ. τ. λ. These titles originally belonged to the Jews, from whom they are transferred to Christians. See Exod. xix. 5, 6. Deut. vii. 6. xiv. 2. xxvi. 18. Render ἀρετὰς, attributes, perfections; and compare Isa. xliii. 21. LXX. In ver. 10, there is a reference to Hos. i. 10. ii. 23.

Ver. 11. παροίκους ἢ παρεπιδήμους. Compare 1 Pet. i. 17. There may, however, be an allusion to the condition of the Hebrew Christians, as residing in heathen countries; and the consequent necessity of a circumspect and holy life.

Ver. 12. ἐποπτεύσαντες. Scil. αὐτὰ, i. e.

τὰ κατὰ ἔργα. Perhaps ἡμέρα ἐπισκοπῆς may allude to God's merciful visitation of the Christians during the siege of Jerusalem. See on Luke xix. 43.

Ver. 13. ὑποτάγητε κ. τ. λ. Compare Rom. xiii. 1. Tit. iii. 1. The word κτίσις here means an ordinance or institution; and κτίζειν signifies to appoint in Eccles. vii. 13, and elsewhere. Similarly the Latins said create consulem, and the like.

Ver. 15. ἀγνωσίαν. A false charge, founded on ignorance; such as were continually alleged against the Christians.—Of φιμοῦν, see on Matt. xxii. 12.

Ver. 18. ὑποτασσόμενοι. Supply ἵστα. So also in ch. iii. 1. 7, 8. 15; et alibi.

μενος οὐκ ἀντελιδόρει, πάσχω· οὐκ ἡπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως· ὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ 24 ἐπὶ τὸ ξύλον, ἵνα, ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μῶλωπι αὐτοῦ ἰάθητε. Ἦγε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

3. ὍΜΟΙΩΣ, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίους ἀνδράσιν, ἵνα, 1 καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθῶσιν, ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν· ὧν ἔστω οὐχ ὁ ἑξῶθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως 3 χρυσίων, ἢ ἐνδύσεως ἱματίων, κόσμος· ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής. Οὕτω γὰρ ποτὲ καὶ αἱ ἁγιαί γυναῖκες, 5 αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν, ἐκόσμουν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίους ἀνδράσιν, ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· 6 ἧς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν. Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστέρω 7 σκεύει τῷ γυναικεῖν ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν.

Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγᾶ 8 χνοὶ, φιλόφρονες· μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ 9 λοιδορίας, τοῦναντίον δὲ εὐλογοῦντες· εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. Ὁ γὰρ θέλων ζῶν ἁγαπᾶν, καὶ ἰδεῖν 10 ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον· ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω 11 ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν· ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά. Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ 13

Ver. 7. R. συγκληρονόμοις. G. K. S. ἐκκόπτεσθαι.—8. φιλόφρονες. G. K. S. ταπεινόφρονες.—9. εἰδότες. Omitted in some MSS.—12. οἱ ὀφθαλμοί. S. is without the article.

Ver. 23. παρεδίδου. Supply λατρεῖν, or perhaps, τὴν αἰτίαν αὐτοῦ.

Ver. 26. ὡς πρόβατα κ. τ. λ. Compare Ezek. xxiv. 6. 23. xxviii. 24. John x. 11. 14.

CHAP. III. Ver. 1. ἄνευ λόγου. Without discussion: i. e. by the tacit example of Christian life.

Ver. 2. ἐν φόβῳ. With respect, or reverence. Compare Eph. v. 33. With vv. 3, 4, compare 1 Tim. ii. 9, 10.—With ἀφθάρτῳ supply κοσμή.

Ver. 6. κύριον αὐτὸν καλοῦσα. See Gen. xviii. 12.

Ver. 7. κατὰ γνώσιν. According to your

known duty, as set forth in the Gospel. The expression γυναικεῖον σκεῦος is merely a periphrasis for γυνή. See on 1 Thess. iv. 4.—By τιμὴν ἀπονέμειν is meant to show respect. So Philo. διὰ τὴν τιμὴν ἣν ἀπένειμε Ἀβραάμ τῇ γαμῇ. The clause εἰς τὸ ἐκκόπτεσθαι κ. τ. λ. intimates that domestic broils detract from the efficacy of those devotions, in which husband and wife should unite.

Ver. 8. τὸ δὲ τέλος. Upon the whole: in short: subaud. κατὰ.

Ver. 10. ὁ γὰρ θέλων κ. τ. λ. From Ps. xxxiv. sqq. See also Isa. i. 16. Ps. cxxviii. 27.

14 μμηταὶ γένησθε; Ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι· “τὸν
 15 δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· Κύριον δὲ τὸν Θεὸν
 ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν.” Ἐτοιμοὶ δὲ αἰεὶ πρὸς ἀπολογία
 16 τος καὶ φόβου· συνείδησιν ἔχοντες ἀγαθὴν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν
 ὡς κακοποιῶν, κατασχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν
 17 Χριστῷ ἀναστροφῇ. Κρείττον γὰρ ἀγαθοποιῶντας, εἰ θέλει τὸ
 18 θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιῶντας· ὅτι καὶ Χριστὸς ἅπαξ
 περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ
 19 Θεῷ· θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ τῷ πνεύματι. Ἐν ᾧ καὶ
 20 τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, ἀπειθήσασι ποτὲ, ὅτε
 ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζομέ-
 21 νης κιβωτοῦ, εἰς ἣν ὀλίγοι, τουτέστιν ὀκτῶ, ψυχαὶ διεσώθησαν δι'
 ὕδατος· ᾧ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπό-
 22 τάσεως Ἰησοῦ Χριστοῦ, ὃς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐ-
 ρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.
 1 4. Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν
 2 ἐννοοῦν ὀπλίσασθε, (ὅτι ὁ παθὼν ἐν σαρκί, πέπνυται ἁμαρτίας·) εἰς τὸ
 μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ, τὸν ἐπίλοιπον ἐν

Ver. 15. Θεόν. ΑΙ. Χριστόν.—17. G. K. S. θέλοι.—18. τῷ πνεύματι. G. K. S.
 want the article.—20. ἀπεξεδέχετο. R. ἅπαξ ἐξεδέχετο.—21. ᾧ καὶ ἡμᾶς. G. K. S.
 ὧ. ΑΙ. οὐ.

Ver. 14. Ἀλλ' εἰ κ. τ. λ. Compare Matt. v. 10. x. 28. The citation is from *Ias.* viii. 12, 13.—Of ἀγιάζων, see on Matt. vi. 9.

Ver. 15. ἀπολογία. This word signifies a reply to an accusation; and there is here doubtless a reference to the profession of faith, which was continually demanded of the Christians before the heathen tribunals. Hence φόβος will denote that respect, to which magistrates are entitled.—With ver. 16, *sqq.* compare 1 *Pet.* ii. 12. 19.

Ver. 19. ἐν ᾧ. Scil. πνεύματι. In his divine nature. See on *Rom.* i. 3. There is much obscurity in this passage; but the best interpretation seems to be that which refers it to what is called in the Apostle's Creed, Christ's descent into Hell, or *Hades*. It will thus appear that the πνεύματι ἐν φυλακῇ are the souls of the pious dead, retained in the place of departed spirits until the last day; amongst whom Christ descended after his death, and preached to them, on the subject, no doubt, of the sacrifice which he had recently made for the sins of the world. The words ἀπειθήσασι ποτὲ, indicate that these spirits, like mankind in general, had been

disobedient; but had died in obedience and the faith of Christ.

Ver. 20. ἀπεξεδέχετο. God's forbearance allowed the antediluvians a hundred and twenty years for repentance. See *Gen.* vi. 3.—The verb διασώζειν here signifies to conduct safely; as in *Acts* xxiii. 24; and δι' ὕδατος must be rendered through the water, not by water, as in the E. T.

Ver. 21. ᾧ καὶ ἡμᾶς κ. τ. λ. The preservation of Noah and his family in the ark from perishing by water, is emblematic of baptism, inasmuch as by baptism Christians are admitted into the ark of the church, and therein safely conducted through the waves of this sinful world, and enabled, through faith, to obtain everlasting salvation. In the word ἰσωτήμα, there is an allusion to the custom of catechising before baptism.

CHAP. IV. Ver. 1. τὴν αὐτὴν ἐνν. ὀπλίσασθε. *Arm yourselves with the same determination.* The clause ὅτι ὁ παθὼν κ. τ. λ. is parenthetical, and implies that suffering for the sake of the Gospel argues a resolution to avoid sin.

κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε· εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,¹⁸ ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ¹⁹ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ· προεγνωσμένου²⁰ μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς, τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν ἐγείραντα αὐτὸν ἐκ²¹ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. Τὰς ψυχὰς ὑμῶν ἡγνικότες, ἐν τῇ ὑπακοῇ τῆς ἀληθείας²² διὰ Πνεύματος, εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς, ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς,²³ ἀλλὰ ἀφθάρτου, διὰ λόγου ζωῆτος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα· διότι “πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος²⁴ χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· τὸ δὲ ῥῆμα²⁵ Κυρίου μένει εἰς τὸν αἰῶνα.” Τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθῆναι εἰς ὑμᾶς.

2. Ἀποθίμενοι οὖν πασαν κακίαν καὶ πάντα δόλον, καὶ ὑποκρίσεις¹ καὶ φθόνους, καὶ πάσας καταλαλίας, ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν² ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε, εἰπερ ἐγεύσασθε ὅτι³ χρηστὸς ὁ κύριος· πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀν-⁴θρώπων μὲν ἀποδοδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, καὶ⁵ αὐτοὶ ὡς λίθου ζῶντος οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. Διὸ καὶ περιέχει ἐν τῇ γραφῇ, “Ἰδοὺ, τιθῆμι ἐν Σιών λίθον ἀκρο-⁶γωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστευὼν ἐπ' αὐτῷ οὐ μὴ κατα-

Ver. 20. ΑΙ. ἰσχατου.—23. εἰς τὸν αἰῶνα. Omitted by G. S.; and enclosed by K. in brackets.—24. G. K. S. δόξα αὐτῆς. K. encloses αὐτοῦ in brackets. CHAR. II.
Ver. 2. G. K. S. αὐξηθῆτε εἰς σωτηρίαν.—6. διὸ καὶ. G. K. S. διότι.

spiritual sense in which παροιμία is here employed, see *Heb.* xi. 13, sqq.

Ver. 18. ἀργυρίῳ ἢ χρυσίῳ. In allusion, perhaps, to *Exod.* xxx. 14, sqq. With the next verse, compare *John* i. 29. 36. *Acts* xx. 28. 1 *Cor.* vi. 20.

Ver. 23. διὰ λόγου κ. τ. λ. It is clear, from the following citation from *Isa.* xl. 6, sqq., that ζῶντος and μένοντος must be continued with λόγου, not Θεοῦ. That λόγος Θεοῦ corresponds with ῥῆμα Κυρίου, the Gospel, is equally apparent. Some, however, would take it in a personal sense.

CHAR. II. Ver. 2. ἀρτιγέννητα βρέφη. The metaphor is continued from ch. i. 23. Hence also λογικὸν ἄδολον γάλα is the pure unadulterated milk of the Gospel: and the meaning is, that as infants, having once tasted the mother's milk, become daily more anxious

for it; so the regenerated Christian should grow in grace, and advance daily in the love of God and his Saviour. In ver. 3, there is an allusion to *Ps.* xxxiv. 8. The particle εἰπερ is for ἐπει, as in 2 *Thess.* i. 6. Ὁ γεύεσθαι, used metaphorically, see on *Mat.* xvi. 28.

Ver. 4. λίθον ζῶντα, κ. τ. λ. This refers to *Ps.* cxviii. 22. *Isa.* viii. 14, cited in ver. 7. The Christian church is a spiritual temple, whose stones are the living members (λίθου ζῶντες) of Christ's body; Jesus himself being the head, or corner-stone. Compare *Eph.* iv. 16. *Col.* ii. 9; and see on *Mat.* xxi. 42.

Ver. 6. περιέχει. For περιέχεται. So *Joseph. Ant.* vi. 4. 7. καθὼς ἐν αὐτῇ (τῇ ἐπιστολῇ) περιέχει. The citation is from *Isa.* cxviii. 16. Compare *Rom.* ix. 13.

- 7 σχυνθῇ." Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· απειθοῦσι δὲ, "Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,"
 8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσι, τῷ
 9 λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν. Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασι-
 λειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς
 10 ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ
 11 ἌΓΑΠΗΤΟΙ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχου-
 12 σθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·
 13 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα, ἐν ᾧ κατα-
 14 λαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες,
 15 δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. Ὑποτάγητε οὖν πάσῃ ἀνθρω-
 16 πίνῃ κτίσει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· εἴτε ἡγεμό-
 17 σιν, ὡς δι' αὐτοῦ πεμπομένοις, εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον
 18 δὲ ἀγαθοποιῶν (ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας
 19 φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν) ὡς ἐλεύθεροι, καὶ μὴ
 20 ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι
 21 Θεοῦ. Πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν Θεὸν φοβήσθε,
 22 τὸν βασιλέα τιμᾶτε.
 23 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον
 τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. Τοῦτο γὰρ χάρις,
 εἰ διὰ συνειδήσιν Θεοῦ ὑποφέρει τις λύπας, πάσχω ἀδίκως. Ποῖον
 γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ
 ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεοῦ. Εἰς
 τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπά-
 νων ὑπογραμμὸν, ἵνα ἐπακολουθήσῃτε τοῖς ἵχνεσιν αὐτοῦ· ὥς ἁμαρτίαν
 οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· ὥς λοιδοροῦ-

Ver. 14. G. K. S. omittit μέν.—21. S. ὑπὲρ ἡμῶν, ὑμῖν.

Ver. 7. ἡ τιμή. That is, λίθος ἱντιμος. The verb ἐστὶ is understood.

Ver. 9. γένος ἐκλεκτὸν, κ. τ. λ. These titles originally belonged to the Jews, from whom they are transferred to Christians. See *Exod.* xix. 5, 6. *Deut.* vii. 6. xiv. 2. xxvi. 18. Render ἀρετὰς, attributes, perfections; and compare *Isa.* xliii. 21. LXX. In ver. 10, there is a reference to *Hos.* i. 10. ii. 23.

Ver. 11. παροίκους ἢ παρεπιδήμους. Compare 1 *Pet.* i. 17. There may, however, be an allusion to the condition of the Hebrew Christians, as residing in heathen countries; and the consequent necessity of a circumspect and holy life.

Ver. 12. ἐποπτεύσαντες. Scil. αὐτὰ, i. e.

τὰ κατὰ ἔργα. Perhaps ἡμέρα ἐπισκοπῆς may allude to God's merciful visitation of the Christians during the siege of Jerusalem. See on *Luke* xix. 42.

Ver. 13. ὑποτάγητε κ. τ. λ. Compare *Rom.* xiii. 1. *Tit.* iii. 1. The word κτίσις here means an ordinance or institution; and κτίζειν signifies to appoint in *Eccles.* vii. 15, and elsewhere. Similarly the Latins said *creare consulem*, and the like.

Ver. 15. ἀγνωσίαν. A false charge, founded on ignorance; such as were continually alleged against the Christians.—Of φιμοῦν, see on *Matt.* xxii. 12.

Ver. 18. ὑποτασσόμενοι. Supply ἵστα. So also in ch. iii. 1. 7, 8. 15; et alibi.

μενος οὐκ ἀντελιδόρει, πάσων οὐκ ἡπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως· ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ²⁴ ἐπὶ τὸ ξύλον, ἵνα, ταῖς ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μῶλωπι αὐτοῦ ἰάθητε. Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπιστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

3. ὍΜΟΙΩΣ, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα, καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθῶσιν, ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν· ὣν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων, κόσμος· ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πράεος καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής. Οὕτω γὰρ ποτὲ καὶ αἱ ἁγίαι γυναῖκες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν, ἐκόσμουν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἥς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν. Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστέρις σκεύει τῷ γυναικεῖ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν.

Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγᾶχοι, φιλόφρονες· μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, τὸνναντίον δὲ εὐλογοῦντες· εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. Ὁ γὰρ θέλων ζῶν ἁγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεὶρ αὐτοῦ τοῦ μὴ λαλῆσαι δόλον· ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητήσάτω εἰρήνην, καὶ διωξάτω αὐτήν· ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιούντας κακά. Καὶ τίς ὁ κακῶσων ὑμᾶς εἰὰν τοῦ ἀγαθοῦ

Ver. 7. R. συγκληρονόμοις. G. K. S. ἐκόπτεσθαι.—8. φιλόφρονες. G. K. S. ταπεινόφρονες.—9. εἰδότες. Omitted in some MSS.—12. οἱ ὀφθαλμοί. S. is without the article.

Ver. 23. παρεδίδου. Supply ἑαυτὸν, or perhaps, τὴν αἰτίαν αὐτοῦ.

Ver. 25. ὡς πρόβατα κ. τ. λ. Compare Ezek. xxxiv. 6, 23. xxvii. 24. John x. 11, 14.

CHAP. III. Ver. 1. ἄνευ λόγου. Without discussion: i. e. by the *lack* example of Christian life.

Ver. 2. ἐν φόβῳ. With respect, or reverence. Compare Eph. v. 33. With vv. 3, 4, compare 1 Tim. ii. 9, 10.—With ἀφθάρτῳ supply κόσμῳ.

Ver. 6. κύριον αὐτὸν καλοῦσα. See Gen. xvi. 12.

Ver. 7. κατὰ γνώσιν. According to your

known duty, as set forth in the Gospel. The expression γυναικεῖον σκεῦος is merely a periphrasis for γυνή. See on 1 Thes. iv. 4.

—By τιμὴν ἀπονέμειν is meant to show respect. So Philo. διὰ τὴν τιμὴν ἣν ἀπένειμι Ἀβραάμ τῇ γαμῇ. The clause εἰς τὸ ἐκκόπτεσθαι κ. τ. λ. intimates that domestic broils detract from the efficacy of those devotions, in which husband and wife should unite.

Ver. 8. τὸ δὲ τέλος. Upon the whole: is short: subaud. κατὰ.

Ver. 10. ὁ γὰρ θέλων κ. τ. λ. From Ps. xxxiv. sqq. See also Isa. i. 16. Ps. xxxvii. 27.

14 μμηταὶ γένησθε· Ἄλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι· “τὸν
 15 δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· Κύριον δὲ τὸν Θεὸν
 ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν.” Ἐτοιμοὶ δὲ αἰεὶ πρὸς ἀπολογία
 παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραγμάτη-
 16 τος καὶ φόβου· συνειδήσιν ἔχοντες ἀγαθὴν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν
 ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν
 17 Χριστῷ ἀναστροφῇ. Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλει τὸ
 18 θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας· ὅτι καὶ Χριστὸς ἄπαξ
 περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ
 19 Θεῷ· θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ τῷ πνεύματι. Ἐν ᾧ καὶ
 20 τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, ἀπειθήσασι ποτὲ, ὅτε
 ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζομέ-
 νης κιβωτοῦ, εἰς ἣν ὀλίγαι, τουτέστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι'
 21 ὕδατος· ᾧ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπό-
 θεσις ρύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν·) δι' ἀνασ-
 22 τάσεως Ἰησοῦ Χριστοῦ, ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐ-
 ρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.
 1 4. Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν
 2 ἐννοιαν ὀπλίσασθε, (ὅτι ὁ παθὼν ἐν σαρκί, πέπαιται ἁμαρτίας·) εἰς τὸ
 μηκέτι ἀνθρώπων ἐπιθυμίας, ἀλλὰ θελήματι Θεοῦ, τὸν ἐπίλοιπον ἐν

Ver. 15. Θεόν. ΑΙ. Χριστόν.—17. G. K. S. θέλοι.—18. τῷ πνεύματι. G. K. S.
 want the article.—20. ἀπεξεδέχετο. R. ἀπαξ ἐξεδέχετο.—21. ᾧ καὶ ἡμᾶς. G. K. S.
 δ. ΑΙ. οὐ.

Ver. 14. ἄλλ' εἰ κ. τ. λ. Compare Matt. v. 10. x. 28. The citation is from *Ias.* viii. 12, 13.—Of ἀγιάζειν, see on Matt. vi. 9.

Ver. 15. ἀπολογία. This word signifies a reply to an accusation; and there is here doubtless a reference to the profession of faith, which was continually demanded of the Christians before the heathen tribunals. Hence φόβος will denote that respect, to which magistrates are entitled.—With ver. 16, *sqq.* compare 1 Pet. ii. 12, 19.

Ver. 19. ἐν ᾧ. Scil. πνεύματι. In his divine nature. See on Rom. i. 3. There is much obscurity in this passage; but the best interpretation seems to be that which refers it to what is called in the Apostle's Creed, Christ's descent into Hell, or Hades. It will thus appear that the πνεύματι ἐν φυλακῇ are the souls of the pious dead, retained in the place of departed spirits until the last day; amongst whom Christ descended after his death, and preached to them, on the subject, no doubt, of the sacrifice which he had recently made for the sins of the world. The words ἀπειθήσασι ποτὶ, indicate that these spirits, like mankind in general, had been

disobedient; but had died in obedience and the faith of Christ.

Ver. 20. ἀπεξεδέχετο. God's forbearance allowed the antediluvians a hundred and twenty years for repentance. See Gen. vi. 8.—The verb διασώζειν here signifies to conduct safely; as in *Actu* xxiii. 24; and δι' ὕδατος must be rendered through the water, not by water, as in the E. T.

Ver. 21. ᾧ καὶ ἡμᾶς κ. τ. λ. The preservation of Noah and his family in the ark from perishing by water, is emblematic of baptism, inasmuch as by baptism Christians are admitted into the ark of the church, and therein safely conducted through the waves of this sinful world, and enabled, through faith, to obtain everlasting salvation. In the word ἱερουργία, there is an allusion to the custom of catechising before baptism.

CHAP. IV. Ver. 1. τὴν αὐτὴν ἐνν. ὀπλίσασθε. Aim yourselves with the same determination. The clause ὅτι ὁ παθὼν κ. τ. λ. is parenthetical, and implies that suffering for the sake of the Gospel argues a resolution to avoid sin.

σαρκὶ βιώσαι χρόνον. Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· οἱ ἀποδώσουσι λόγον τῷ ἐτοίμῳ ἔχοντι κρίναι ζῶντας καὶ νεκρούς. Εἰς τοῦτο γὰρ καὶ νεκροὶς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν, καὶ νήψατε εἰς τὰς προσευχάς. Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν· φιλόξενοι εἰς ἀλλήλους, ἀνευ γογγυσμῶν, ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ· εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἢς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένην, ὡς ξένου ὑμῖν συμβαίνοντος· ἀλλὰ, καθὸ κοινωνοῦτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε ἀγαλλιώνμενοι. Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, υακάριοι· ὅτι τὸ τῆς δόξης καὶ τοῦ Θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἀλλοτριοεπίσκοπος· εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ. Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ

Ver. 3. K. encloses ἡμῖν within brackets.—8. K. καλύπτει.—13. καθό. R. καθώς.
—14. δόξης. S. adds καὶ δυνάμειος.

Ver. 3. εἰδωλολατρείαις. This may perhaps allude to the partaking of an idol feast.

Ver. 4. ἀσωτίας ἀνάχυσιν. A sink of iniquity. The verb ξενίζεσθαι signifies to be surprised, in Joseph. Ant. I. 1. 2. Polyb. III. 49. Thom. M. ξενίζω εκπλήττω. So again in ver. 12.

Ver. 6. εἰς τοῦτο. With reference to this judgment. It is scarcely possible to understand νεκροὶς in this verse, in any other sense than that of νεκρός in the preceding. The passage is most probably analogous to that in ch. iii. 19. Christ's preaching to the departed spirits included the assurance of a future judgment, when a degree of spiritual happiness would be assigned to each, according to the works which they had done in the flesh.

Ver. 7. πάντων δὲ τὸ τέλος ἤγ. Compare

Jas. v. 1, 8. The last clause of ver. 8 is from Prov. x. 12. It may include the charity of converting a sinner. See Jas. v. 20.

Ver. 10. χάρισμα. From what follows it is clear that this alludes to the exercise of spiritual gifts. See on 1 Cor. xii. 28.

Ver. 14. βλασφημεῖται. Scil. τὸ πνεῦμα. The insults heaped upon Christians are virtually heaped upon the Spirit itself; and the patient endurance of them is a glorious proof of his influence upon the minds of the sufferers.

Ver. 15. ἀλλοτριοεπίσκοπος. A busybody. Terent. Heaut. I. 1. 23. Tantalum est in re tua otii tibi, Aliena ut curem, equum quæ nihil ad te attinent. To this vice the Jews were seriously addicted. Compare 1 Tim. v. 18.

Ver. 17. ὁ καιρός. Scil. ἤγγικε. The al-

πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ
 18 εὐαγγελίῳ; καὶ εἰ ὁ δίκαιος μὲν σώζεται, ὁ ἀσεβὴς καὶ ἀμαρ-
 19 τωλὸς τοῦ φανεῖται; Ὡστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ
 Θεοῦ, ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγα-
 θοποιίᾳ.

1 5. ΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσβύτερος
 καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκα-
 2 λύπτεσθαι δόξης κοινωνὸς, ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ Θεοῦ,
 ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως· μηδὲ αἰσχροκερδῶς,
 3 ἀλλὰ προθύμως· μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι
 4 γινόμενοι τοῦ ποιμνίου. Καὶ, φανερωθέντος τοῦ ἀρχιποίμενος, κοι-
 5 ἴσθε τὸν ἀμαράντινον τῆς δόξης στέφανον. Ὁμοίως, νεώτεροι,
 ὑποτάγητε πρεσβυτέροις· πάντες δὲ, ἀλλήλοις ὑποτασσόμενοι, τὴν
 ταπεινοφροσύνην ἐγκομβύσασθε· ὅτι “ὁ Θεὸς ὑπερηφάνους ἀντι-
 6 τάσσειται, ταπεινοὺς δὲ δίδωσι χάριν. Ταπεινώθητε οὖν ὑπὸ τὴν
 7 κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· πᾶσαν τὴν
 μέριμναν ὑμῶν ἐπὶ ῥήξαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ
 ὑμῶν.

8 Νήφατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων
 9 ὠρνόμενος, περιπατεῖ, ζητῶν τίνα καταπίῃ· ὃ ἀντίστητε στερεοὶ τῇ
 πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι
 10 ἐπιτελεῖσθαι. Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν
 αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας αὐτὸς κα-
 11 ταρίσαι ὑμᾶς, στηρίξαι, σθενώσαι θεμελιώσαι· αὐτῷ ἡ δόξα, καὶ τὸ
 κράτος, εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.
 12 Διὰ Σιλουανοῦ ὑμῖν, τοῦ πιστοῦ ἀδελφου, ὡς λογιζομαι, δι' ὀλίγων

Ver. 8. ὅτι ὁ ἀντ. G. K. S. omit ὅτι.—10. καταρίσαι ὑμᾶς, κ. τ. λ. K. καταρίσει, στηρίξει, σθενώσει, θεμελιώσει.

lusion is to the impending calamities of the Jewish war. With ἀφ' ἡμῶν supply ἀρχεται. If affliction begins with the Christians, it will not end there. In ver. 18, there is a citation from *Prov.* xi. 31.

CHAP. V. Ver. 1. τῆς μ. ἡ δόξης κοι-
 νός. St. Peter may perhaps allude to his being present at the Transfiguration.

Ver. 2. ποιμάνετε ποιμνιον. Compare *John* xii. 15, *agg.* *Acts* x. 28.

Ver. 3. κλήρων. The flock of which each was the appointed pastor. See on *Acts* i. 17.

Ver. 4. ἀρχιποίμενος. See *John* x. 11. 14.

Ver. 5. νεώτεροι. As opposed to πρεσ-
 βύτεροι, some inferior office in the ministry

must be meant; probably that of *deacon*. See on *Luke* xxii. 26.—Of the metaphor contained in the verb ἐγκομβύσθαι, which signifies to be clothed, from ἐγκόμβημα, a kind of cloak, see on *Hom.* II. A. 149. Compare also *Matt.* xxii. 12. *Jos.* iv. 6.—With ver. 7, compare *Matt.* vi. 25, 26.

Ver. 8. ὡς λέων ὠρνόμενος. There is a similar comparison in *Job* i. 7.

Ver. 9. τὰ αὐτὰ τῶν παθημάτων. For τὰ αὐτὰ τὰ παθήματα. The verb ἐπιτε-
 λείσθαι signifies to happen; as in *Xen. Mem.* iv. 8. ἀναγκαῖον ἔσται τὰ τοῦ γήρως ἐπιτελεῖσθαι.

Ver. 12. λογιζομαι. I am persuaded: viz. that you have confidence in him.

πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. Ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐκτι-
νωσιν· ὃ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην λα-
βὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. Διὸ μᾶλλον, ἀδελ-
φοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιῆσθαι ταῦτα γὰρ ποιοῦντες οὐ μὴ πταιστέ ποτε. Οὕτω γὰρ πλουσίως ἐπι-
χορηγηθήσεται ὑμῖν ἡ εἰσόδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομνησκὲν περὶ τούτων, καί περ εἰδό-
τας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσε-
εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. Σπουδάσω δὲ καὶ ἐκάστοτε
ἔχειν ὑμᾶς, μετὰ τὴν ἐμὴν ἐξοδον, τὴν τούτων μνήμην ποιεῖσθαι. Οὐ γὰρ σεσηπισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γεν-
θέντες τῆς ἐκείνου μεγαλειότητος. Λαβὼν γὰρ παρὰ Θεοῦ πατρὸς μὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρε-
ποῦς δόξης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῇ
ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ὃ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνος φαίνεται ἐν ἀνυμνή-
τόπῳ, ἕως οὗ ἡμέρα διαυγασθῇ, καὶ φῶσφόρος ἀνατελῇ ἐν ταῖς καρδίαις ὑμῶν· τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἐπιλύσεως οὐ γίνεται. Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προ-

Ver. 9. ἀμαρτιῶν. G. S. ἀμαρτημάτων.

Ver. 9. μυωπάζων. This verb signifies to wink with the eye, and may perhaps indicate wilful blindness. In the word καθαρισμός there is still an allusion to the purification of sin by baptism.

Ver. 14. ἐδήλωσέ μοι. See John xxi. 18. Of the word σκηνώμα, see on 2 Cor. v. 1; and of ἐξοδος (ver. 15), on Luke ix. 31.

Ver. 16. ἐπόπται. St. Peter alludes to his presence at the Transfiguration of Christ. See on Matt. xvii. 5.

Ver. 19. βεβαιότερον. Comparative for superlative. See on Matt. xiii. 32. The meaning is, that as the day, ushered in by the morning star, dispels the darkness which the dim flame of a lamp but faintly enlightened;

so the bright blaze of the Gospel illumines the obscurity of the prophecies of the O. T. by exhibiting their strict accordance with the events foretold.

Ver. 20. ἰδίᾳ ἐπιλύσεως. In accordance with the obvious import of the next verse, many understand this to mean, that no prophecy is of the prophet's own suggestion; but the word ἐπιλύσεως always means exposition or interpretation. See on Mark iv. 34. It will therefore rather signify that no prophecy is its own interpreter; but that the whole scheme must be taken in connexion, as each link of the chain proceeded from the same unerring source of divine inspiration.

φητρία, ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι Θεοῦ ἄνθρωποι.

1 2. ἘΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφῆται ἐν τῇ λαῷ, ὡς καὶ ἐν ὑμῖν
 ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας, καὶ
 τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχι-
 2 νην ἀπώλειαν· καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις,
 3 δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται, καὶ ἐν πλεονεξίᾳ πλα-
 στοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἐκπαλαί οὐκ ἄργεῖ, καὶ
 4 ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων
 οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν
 5 τετηρημένους· καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε, δι-
 6 καισύνης κήρυκα, ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· καὶ
 πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπό-
 7 δειγμα μελλόντων ἀσεβεῖν θετικῶς· καὶ δίκαιον Λὼτ, καταπονούμενον
 8 ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο· (βλέμματι
 γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν
 9 δίκαιαν ἀνόμοις ἔργοις ἐβασάνιζεν·) οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ
 10 ρύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν· μάλιστα
 δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μασμοῦ πορευομένους, καὶ κυριότη-
 11 τος καταφρονούντας. Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουνσι βλασφη-
 12 κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν· οὗτοι δὲ, ὡς ἄλογα ζῶα
 φυσικὰ, γεγεννημένα εἰς ἄλωσιν καὶ φθορὰν ἐν οἷς ἀγνοοῦσι βλασφη-

Ver. 21. οἱ ἅγιοι. G. K. S. omit the article.—CHAP. II. Ver. 2. ἀπωλείας. R. ἀπω-
 λείας.—4. τετηρημένους. G. K. S. τηρουμένους. Al. κολαζομένους τηρεῖν.—12. S.
 γεγεννημένα—καταφθ. Al. καὶ φθαρήσονται.

CHAP. II. Ver. 1. τὸν ἁγ. δ. ἀρνούμε-
 νοι. The Gnostics, to whom the apostle
 seems especially to allude, maintained that
 Christ did not suffer upon the cross, thereby
 virtually denying the atonement; but the
 Judaizers, Nicolaitans, and other heretics, may
 be included in the prediction.

Ver. 2. βλασφημηθήσεται. From the
 impure lives of the Gnostics, the calumnies,
 which were cast upon Christians in general,
 obtained a more ready circulation, and gained
 considerable credit.

Ver. 3. ἐμπορεύσονται. It is well known
 that the early heretics made a trade of the
 stories which they fabricated (πλαστοῖς λό-
 γοις), for the purpose of sanctioning their
 immoralities, and seducing others into the
 practices of them. See Rom. xvi. 17.—With
 ἐκπαλαί, which must be construed with
 κρίμα, supply προγεγραμμένον from Jude 4.
 The meaning is illustrated by the following
 examples, which tend to prove that the

wicked will be as surely punished, as the
 righteous will be rewarded.

Ver. 4. εἰ γὰρ ὁ θεὸς κ. τ. λ. The infer-
 ence is contained in ver. 9. There is an al-
 lusion to the sin of the fallen angels in Jude
 6. Compare also Luke x. 18. The word
 ταρταρώσας seems to be borrowed from the
 Tartarus of Pagan Mythology.

Ver. 5. ὄγδοον. That is, one of eight.
 So Polyb. XVI. 2. ὁ γρίκος αὐτὸς ὁ Διονυ-
 σόδωρος ἀπηνήκατο. Compare 1 Pet. ii. 20.

Ver. 10. κυριότητος καταφρονούντας. Either alluding to the contempt in which the
 heretics held the magistracy; or to their
 blasphemous notions respecting angels and
 spiritual beings, against which he indignantly
 exclaims in the next clause, τολμηταὶ κ. τ. λ.
 It is evident from Jude 9, that κατ' αὐτῶν
 denotes evil angels, probably with reference to
 ver. 4. Both apostles allude to some Jewish
 tradition.

Ver. 12. ἄλογα. Without reason.—φυσικὰ.
 Following their natural appetites.

Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε· καθὼς καὶ ὁ ἀγαπη-
 τὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν, ἔγραψεν
 ὑμῖν, ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τού-¹⁶
 των· ἐν οἷς ἐστὶ δυσνόητά τινα, ἃ οἱ ἁμαθεῖς καὶ ἀστήρικτοι στρε-
 βλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.
 Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ, τῇ¹⁷
 τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγ-
 μοῦ· ἀνξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ¹⁸
 σωτῆρος Ἰησοῦ Χριστοῦ. Αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν
 αἰῶνος. Ἀμήν.

Ver. 16. ἐν οἷς. AL ἐν αἰς.—18. Ἀμήν. Sometimes wanting.

Ver. 15. μακροθυμίαν. The forbearance, which by deferring the day of judgment, gives more time for repentance unto salvation.

Ver. 16. περὶ τούτων. Concerning Christ's advent, and the necessary preparation for it. In the Epistles directed to the Asiatic churches, as well as in all St. Paul's Epistles, there are repeated admonitions on these topics.

See especially 1 Thess. iv. 14, seq. St. Peter means to say, that matters of such importance ought to be attentively considered; inasmuch as they were liable to be perverted, though by such only as would equally pervert the other Scriptures.

Ver. 17. πλάνη. Deceit; imposture. See on Matt. xxvii. 63.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

[Irenæus and Eusebius relate that this Epistle was written from Ephesus, and such was probably the fact. The date is altogether uncertain; but it was written, like his Gospels, to counteract the doctrines of the *Gnostics*, *Docetæ*, and *Cerinthians*; and from the progress which these heresies seem to have made, probably not till late in the first century. It has been argued, from the use of the past tense in John xix. 35, that the Evangelist here alludes to the testimony previously offered in this Epistle; and accordingly it may be placed a few years prior to the publication of the Gospel. Thus Mill and Le Clerc assign it to the year 91 or 92. Others, however, from a supposed allusion to the approaching destruction of Jerusalem, contend for the year 68 or 69. Although no name is prefixed, it is evident, not only from the style and sentiments, which bear a close analogy to those of the Gospel, but also from the consentient voice of ecclesiastical antiquity, that it is the genuine and authentic production of the beloved disciple. It has little of the character of an *Epistle*, but rather that of a *Treatise*, intended to refute, and condemn with Apostolic authority, the mischievous tenets which were gaining ground in the church; and it is addressed, not to any particular class of persons, but to Christians generally of every country. There is considerable difficulty in tracing any continued chain of argument, and the writer seems rather to have delivered his sentiments as they arose in his mind, without any view to the niceties of a regular composition. The main object is to place the doctrine of the divine and human natures of Christ in its proper light, with reference to his incarnation and atonement; to unmask the false teachers, and to afford means of disproving their pretended claims to inspiration; to point out the nature of that communion which exists between Christians and their Maker and Redeemer; to insist upon the great duty of mutual love, as a TEST of Christian sincerity; and to show that the Gospel requires that those who believe and love God must also keep his commandments.]

- 1 1. 'Ο ΉΝ ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐώρακάμεν τοῖς ὀφθαλμοῖς
ἡμῶν, ὁ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ Λόγου
2 τῆς ζωῆς· (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν, καὶ μαρτυροῦμεν, καὶ
3 καὶ ἐφανερώθη ἡμῖν) ὁ ἐώρακάμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν,
ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα
4 μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. Καὶ ταῦτα
5 γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. Καὶ αὕτη ἐστὶν

Ver. 1. ἀπ' ἀρχῆς. From the beginning of the Gospel: to which sense it is limited by the context, which relates to the testimony of the Apostle. See on Luke i. 2. Of the verb *ψηλάφῃν*, see on Acts xvii 27.—The clause is directed against the *Docetæ*, who maintained that Christ was a man in appearance only, without any bodily substance; and the reference is Luke xxiv. 39, rather than John xx. 27. It is generally admitted that

Λόγος is here used in the personal sense, τῆς ζωῆς being put for *ζωοποιούντος*. Compare John i. 4.

Ver. 2. ἡ ζωή. This still denotes the person of Christ; whose pre-existence is asserted in the clause, *ἥτις ἦν πρὸς τὸν πατέρα*. With ver. 3, compare John xiv. 21. xvii. 21.

Ver. 4. ἵνα ἡ χαρὰ κ. τ. λ. It is the object of the Apostle to lead Christians to a full enjoyment of a fellowship with God and

ἡ ἀγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία. Ἐὰν εἴπωμεν ὅτι κ-16 νωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς 8 πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἐστὶν ἐν ἡμῖν· ἐὰν ὁμολογῶμεν τὰς 9 ἁμαρτίας ἡμῶν, πιστὸς ἐστὶ καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρισθ ἡμᾶς ἀπὸ πάσης ἀδικίας. Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρ-10 τήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.

2. ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρτητε· καὶ, ἐάν 1 τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν τὸν δίκαιον, καὶ αὐτὸς ἱλασμός ἐστὶ περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ 2 περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. Καὶ 3 ἐν τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. Ὁ λέγων, Ἐγνώκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ 4 μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἐστὶν· ὅς δ' 5 ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. Ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμέν. Ὁ λέγων 6 ἐν αὐτῷ μένει, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν 7 παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος, ὃν ἠκούσατε ἀπ' ἀρχῆς. Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀλη- 8

Ver. 5. K. ἐστὶν αὕτη.—ἡ ἀγγ. R. ἡ ἐπαγγελία, which is against the sense.—8. S. ἐν ἡμῖν οὐκ ἐστὶν.—CHAP. II. Ver. 7. ἀδελφοί. G. K. S. ἀγαπητοί.—ἀπ' ἀρχῆς. Enclosed within brackets by K.

Christ, by a life of Christian love and Christian holiness.

Ver. 5. φῶς ἐστὶ, κ. τ. λ. Under the images of *light and darkness*, the Apostle represents the *purity of life*, required of the Christians, as opposed to the gross immoralities practised by the early heretics.

Ver. 10. ψεύστην ποιοῦμεν αὐτόν. Because God has concluded *all* under sin, and declared the necessity of an atonement. The Gnostics maintained that *perfection* was attainable by man.

CHAP. II. Ver. 1. παράκλητον. See on John xvi. 16.

Ver. 2. ἱλασμός. A propitiatory sacrifice; as in *Levit. vi. 6*, *7*. *Num. v. 8*. *Ezek. xlv. 27*. LXX. The word is used in the N. T. only by St. John; here and in ch. iv. 10.

Ver. 3. γινώσκουμεν. The frequent recurrence of this verb, and the noun γνώσις, have a evident reference to the boasted knowledge of the Gnostics. They maintained that all actions were matters of indifference; whereas St. John affirms that all true knowledge is founded in obedience.

Ver. 5. ἡ ἀγάπη τοῦ Θεοῦ. The love which man owes to God: as in John v. 42. 1 John v. 3.—Of περιπατεῖν (ver. 6), see on Mark vii. 5; and of the expression ἐν αὐτῷ μένειν, on John vi. 56.

Ver. 7. οὐκ ἐντολὴν καινὴν κ. τ. λ. The commandment, namely, to love one another. See on John xiii. 34.

Ver. 8. ὅ ἐστιν ἀληθὺς κ. τ. λ. This commandment is *really new*, both with respect to Christ and Christians, inasmuch as heathen

θες ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ
 9 ὑψιθινὸν ἤδη φαίνει. Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν
 10 αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. Ὁ ἀγαπῶν τὸν ἀδελφὸν
 11 αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν· ὁ δὲ
 μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περι-
 πατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτε ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλ-
 μοὺς αὐτοῦ.

12 ΓΡΑΦΩ ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα
 13 αὐτοῦ. Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· γράφω
 ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν· γράφω ὑμῖν, παιδία, ὅτι
 14 ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν
 ἀπ' ἀρχῆς· ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος
 15 τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν. Μὴ ἀγαπᾶτε
 τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον,
 16 οὐκ ἐστὶν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ
 ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλα-
 ζονεία τοῦ βίου, οὐκ ἐστὶν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί·
 17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα
 18 τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα. Παιδία, ἐσχάτη ὥρα ἐστί· καὶ, καθὼς
 ἤκούσατε ὅτι ὁ ἀντίχριστος ἐρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γε-
 19 γόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. Ἐξ ἡμῶν ἐξηλθον,
 ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεθ'
 20 ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. Καὶ
 21 ὑμῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. Οὐκ ἔγραψα
 ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν

Ver. 8. παράγεται. H. Steph. παράγει. So likewise in v. 17. Compare 1 Cor.
 vii. 31.

darkness is passed away, and the light of the Gospel has given it full force and import.

Ver. 10. σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν. Compare John xi. 8.

Ver. 12. τεκνία. See on John xiii. 31. By this title the Apostle designates Christians generally; and then immediately appeals to them in three distinct classes, under the terms πατέρες, νεανίσκοι, and παιδία. The admonition, repeated in ver. 14, is emphatic, and intended to direct attention to the importance of the precept, which is at length delivered in ver. 15.—With τὸν ἀπ' ἀρχῆς (vv. 13, 14), supply ὄντα, and compare John i. 1.

Ver. 16. ἡ ἐπιθυμία κ. τ. λ. These three vices are sensuality, avarice, and ambition.

Ver. 18. ἐσχάτη ὥρα. See on Acts ii. 17. Our Lord predicted the appearance of heretics towards the close of the Jewish polity (Matt. xxiv. 11); and the description which

is here given of Antichrist accords with the practices of the early heretics, who seem to have gained considerable ground at the time when this Epistle was written. The term is used only by St. John; and he applies it in the singular in a collective sense, in the plural to the several sects distinctively.

Ver. 19. ἐξ ἡμῶν κ. τ. λ. They were professing, but not real Christians. The particle ἵνα denotes the consequence, not the cause, of secession. See on Matt. i. 22. Οἱ ὅ πάντες, for οὗτοι, see on Matt. xii.

Ver. 20. χρίσμα. The unction of the Spirit, by which the sincere believer was to be guided into all truth (John xiv. 26. xvi. 13). There is here perhaps a more immediate allusion to the gift of discerning of spirits (1 John iv. 1); and the particular term is employed with reference to ὁ ἀντίχριστος. So again in ver. 27.

ψεύδος ἐκ τῆς ἀληθείας οὐκ ἔστι. Τίς ἐστὶν ὁ ψευστής, εἰ μὴ ὁ ἀρνού-²²
μενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; Οὗτός ἐστιν ὁ ἀντίχριστος,
ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. Πᾶς ὁ ἀρνούμενος τὸν υἱόν,²³
οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πατέρα ἔχει.
Ἵμεῖς οὖν ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μείνῃ, ὁ²⁴
ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. Καὶ²⁵
αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν
τὴν αἰώνιον. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.²⁶
Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ²⁷
χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσ-
κει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστὶ, καὶ οὐκ ἔστι ψεύδος, καὶ καθὼς
ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ. Καὶ νῦν, τέκνιά, μένετε ἐν αὐτῷ· ἵνα,²⁸
ὅταν φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν
τῇ παρουσίᾳ αὐτοῦ. Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς²⁹
ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

3. ἸΔΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα ἱ
Θεοῦ κληθῶμεν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω
αὐτόν. Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμέν, καὶ οὕτω ἐφανερώθη τί²
ἐσόμεθα· οἶδαμεν δὲ ὅτι, ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁφύ-
μεθα αὐτὸν καθὼς ἐστί. Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ,³
ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστι. Πᾶς ὁ ποιῶν τὴν ἀμαρ-⁴
τίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία· καὶ ὅ⁵
οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἀμαρτίας ἡμῶν ἄρῃ· καὶ ἀμαρτία
ἐν αὐτῷ οὐκ ἔστι. Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἀμαρτάνει· πᾶς⁶
ὁ ἀμαρτάνων οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν, Τεκνία,⁷
μηδεὶς πλανᾷ ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς
ἐκεῖνος δίκαιός ἐστιν· ὁ ποιῶν τὴν ἀμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν·⁸
ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ

Ver. 23. ὁ ὁμολογῶν κ. τ. λ. This clause, which is rejected by many critics, is found nevertheless in the best MSS.; and is admitted by G. K. S. as in all probability genuine.
—24. ὑμεῖς οὖν. Some omit οὖν.—27. χρίσμα. Cod. B. χάρισμα.

Ver. 22. ὁ ἀρνούμενος κ. τ. λ. The Cerinthians maintained that Jesus and Christ were different persons, and that Christ was united with Jesus at his baptism. It is clear that the passage is equally conclusive against modern Socinianism.

Ver. 23. τὸν πατέρα ἔχει. Scil. ἐν ἐπιγνώσει. Compare Rom. i. 28. Those who deny the Son can have no true knowledge of the Father, inasmuch as he can only be known through the Son. See John i. 18. iv. 23, 24. viii. 19. 55. xv. 23.

CHAP. III. Ver. 2. οὕτω ἐφανερώθη κ. τ. λ. The felicity which God has provided

for his children is beyond our present comprehension; though we know that it will consist in seeing him face to face, and being in some sort like him. Compare 1 Cor. xiii. 12. xv. 40.

Ver. 3. καθὼς. This does not imply equality, but similitude.

Ver. 4. ἀνομίαν ποιεῖ. Acts in opposition to the divine Law; and therefore is liable to punishment. This the Gnostics denied. The phrase ποιεῖν ἀμαρτίαν, throughout the Epistle, implies a habit of sin. See on John viii. 25.

9 Θεοῦ, ἵνα λυσῇ τὰ ἔργα τοῦ διαβόλου. Πᾶς ὁ γεγεννημένος ἐκ τοῦ
 Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύ-
 10 νатаι ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. Ἐν τούτῳ φανερά
 ἐστὶ τὰ τέκνα τοῦ Θεοῦ, καὶ τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ
 11 ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελ-
 12 φὸν αὐτοῦ. Ὅτι αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα
 13 ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε
 τὸν ἀδελφὸν αὐτοῦ. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα
 14 αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. Μὴ θαυμάζετε,
 15 ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. Ἡμεῖς οἶδαμεν ὅτι μεταβιβή-
 16 καμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·
 17 ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ. Πᾶς ὁ μισῶν
 τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστὶ· καὶ οἶδατε ὅτι πᾶς ἀν-
 18 θρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. Ἐν τούτῳ
 19 ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ
 20 ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.
 21 Ὅς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐ-
 22 τοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ
 ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ
 23 μηδὲ γλῶσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ. Καὶ ἐν τούτῳ γινώσκουμεν
 24 ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσουμεν τὰς καρδίας
 25 ἡμῶν· ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ Θεὸς
 26 τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. Ἀγαπητοί, ἐὰν ἡ καρδιά ἡμῶν
 27 μὴ καταγινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, καὶ ὁ
 28 ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν,
 29 καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ
 30 αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ,
 31 καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. Καὶ ὁ τηρῶν

Ver. 16. τιθέναι. AL. θείναι.—18. G. K. S. τῇ γλώσσῃ ἀλλ' ἐν ἔργῳ.

Ver. 9. γεγεννημένος ἐκ τοῦ Θεοῦ. *A sincere Christian*. Compare ch. ii. 29. With reference to this expression, σπέρμα αὐτοῦ will denote a *vital principle* of holiness, imparted by the Spirit at baptism, and cherished by means of divine grace. The verb δύναται is to be received, as elsewhere, in a limited acceptance.

Ver. 14. ὅτι ἀγαπῶμεν τοὺς ἀδ. The Christian's love of his neighbour is the *test*, not the *cause*, of his acceptance with God. It should be observed that θάνατος and ζωὴ are opposed to each other, as denoting such lines of conduct as lead respectively, if persevered in, to eternal death and eternal life.

Ver. 17. τὸν βίον τοῦ κόσμου. See on *Mark* xii. 44.—Ὁ σπλάγχνα, see on *Matt.* ix. 36.

Ver. 19. πείσουμεν τὰς καρδίας. *We shall assure our hearts*; i.e. our consciences will attest our sincerity. In the next verse γινώσκουμεν should perhaps be repeated before the second *ὅτι*. There is, however, a similar redundancy in *Cic. Epist. Att. V. 3. Tantum te oro, ut quoniam meipsum scilicet amasti, ut eodem amore sis*. Compare also *Eph.* ii. 11, 12.

Ver. 24. ὁ τηρῶν κ. τ. λ. See on *John* xiv. 23.—With the last clause, compare *Rom.* viii. 9. 16.

τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. Καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος, οὗ ἡμῖν ἔδωκεν.

4. ἈΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλυθασιν εἰς τὸν κόσμον. Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ·² πᾶν πνεῦμα, ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστί· καὶ πᾶν πνεῦμα, ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν³ σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἐστί· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡδῆ. Ὑμεῖς⁴ ἐκ τοῦ Θεοῦ ἐστέ, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ κόσμῳ. Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο⁵ ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει· ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὃ γινώσκων τὸν Θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστὶν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας, καὶ τὸ πνεῦμα τῆς πλάνης. Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους·⁷ ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγεννηται, καὶ γινώσκει τὸν Θεόν· ὃ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν, ὅτι⁸ ὁ Θεὸς ἀγάπη ἐστίν. Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν,⁹ ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπή¹⁰σαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς¹¹ ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. Θεὸν οὐδεὶς¹² πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. Ἐν τούτῳ γινώσκομεν, ὅτι ἐν¹³ αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Καὶ ἡμεῖς τεθέαμεθα καὶ μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε¹⁴ τὸν υἱὸν σωτῆρα τοῦ κόσμου. Ὃς ἂν ὁμολογήσῃ, ὅτι Ἰησοῦς ἐστὶν ὁ¹⁵ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. Καὶ ἡμεῖς¹⁶ ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ

Ver. 3. Χριστὸν ἐν σαρκὶ ἰλ. S. omits Χρ., and G. the whole expression, which K. also encloses within brackets.

CHAP. IV. Ver. 1. μὴ παντὶ πν. πιστεύετε. Having spoken of the witness of the Spirit, the Apostle proceeds to guard against false pretensions to the Spirit, and mentions the incarnation and the atonement, as criteria by which they may be tried. As, on the one hand, the *Cerinthians* maintained that Christ was a mere man, the *Docetae*, on the other, contended that he was a phantom, and was neither born nor died.

Ver. 3. τὸ τοῦ ἀντιχρίστου. Supply πνεῦμα, or σημείον.

Ver. 4. αὐτοῦς. The false teachers. Compare John iii. 31. xv. 19.

Ver. 12. Θεὸν οὐδεὶς κ. τ. λ. So John i. 18. The meaning is, that although God's dwelling in us is not visible and sensible, its reality is established by the love which we feel for the brethren, and by the spiritual consolation which it imparts.

17 Θεὸς ἐν αὐτῷ. Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρ-
 18 ῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ
 19 ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ τούτῳ. Φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ'
 20 ἡ τελεία ἀγάπη ἐξωβάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ
 21 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ. Ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι
 22 αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεόν,
 23 καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν
 24 ἀδελφὸν αὐτοῦ, ὃν ἑώρακε, τὸν Θεόν, ὃν οὐχ ἑώρακε, πῶς δύναται
 25 ἀγαπᾶν; Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν
 26 τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

1 5. ΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γε-
 2 γέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννη-
 3 μένον ἐξ αὐτοῦ. Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ
 4 Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. Αὕτη
 5 γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ
 6 ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ
 7 Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικῆσασα τὸν κόσμον,
 8 ἡ πίστις ἡμῶν. Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι
 9 Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστὸς· οὐκ
 7 ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστι
 8 τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. Ὅτι τρεῖς εἰσιν οἱ μαρ-
 9 τυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ
 10 οὗτοι οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ
 11 πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Εἰ τὴν

Ver. 7. The portion of this verse and the next, included within asterisks, is the cele-
 brated text of the *heavenly witnesses*. It is wanting in a very great majority of MSS.
 Bp. Middleton, however, thought that it should never be given up, and perhaps he was
 right, though the authorities are confessedly against it.

Ver. 17. ἐν τούτῳ κ. τ. λ. The connex-
 ion is somewhat obscure, but the sense seems
 to be this:—If our love is made perfect, so
 that we follow the example of Christ while
 on earth, we shall have no fear of appearing
 before God at the day of judgment.

CHAP. V. *Ver. 1.* τὸν γεγεννημένον.
Every Christian; as indicated by the context.
 As a lively faith in Christ is the only crite-
 rion by which to judge of a true Christian,
 so that love alone is sincere, which proceeds
 from a principle of love to God, and obedi-
 ence to his commandments.

Ver. 3. βαρεῖαι οὐκ εἰσίν. Compare *Matt.*
xi. 29, 30. God's commandments are not
 grievous to the Christian, because his faith
 enables him to overcome the temptations of
 the world.

Ver. 6. δι' ὕδατος καὶ αἵματος. St. John
 here insists upon the evidence afforded by the
 baptism and death of Christ, that he was, as
 just stated, the Son of God. It has been
 thought that the allusion is to the blood and
 water which issued from his side upon the
 cross (*John xix. 34*), or to the two sacra-
 ments; but the context clearly points to the
 testimony afforded by the Spirit to Christ's
 divinity. It will here be sufficient to re-
 mark, that the rejection of this passage, if
 spurious, does not in the remotest degree affect
 the stability of the doctrine of the Trinity in
 Unity.

Ver. 9. τὴν μαρτυρίαν τῶν ἀνθρώπων.
 This alludes to the legal sufficiency of two or
 three human witnesses. Compare *John viii.*
17, 18.

μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ· Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποιήκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

ΤΑΥΤΑ ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. Καὶ αὕτη ἐστὶν ἡ παρῤῥησία, ἣν ἔχομεν πρὸς αὐτὸν, ὅτι, εἰάν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· καὶ εἰάν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὁ ἂν αἰτῶμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα, ἃ ᾔτηκαμεν παρ' αὐτοῦ. Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσῃ αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω, ἵνα ἰρωτήσῃ. Πᾶσα ἀδικία ἁμαρτία ἐστὶ· καὶ ἐστὶν ἁμαρτία οὐ πρὸς θάνατον. Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. Οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δίδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.

Ver. 13. G. K. S. ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε, οἱ πιστ. εἰς τὸ ὄνομα τοῦ υἱοῦ τ. θ.—20. οἶδαμεν δὲ. G. K. S. καὶ σὺδ.—21. Ἀμήν. Omitted by G. S.; and by K. placed within brackets.

Ver. 14. εἰάν τι αἰτῶμεθα κ. τ. λ. Compare Matt. vii. 8. xxi. 22. John xiv. 13. xv. 7. xvi. 24.

Ver. 16. ἁμαρτίαν μὴ πρὸς θάνατον. See on John xi. 4.

Ver. 18. τηρεῖ ἑαυτὸν. James i. 27. τηρεῖ ἑαυτὸν ἀσπιλον.—The verb ἄπτεσθαι signifies to injure, as in 1 Chron. xvi. 22. LXX.

Ver. 19. ἐν τῷ πονηρῷ κεῖται. Lies under the power of the Devil. By κόσμος is meant the unchristianized world.

Ver. 20. τὸν ἀληθινόν. Scil. Θεόν. The allusion is plainly to the Gnostics. In the last clause, οὗτος seems to refer to Christ.

Ver. 21. εἰδώλων. According to Eusebius the Gnostic system was grossly idolatrous.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ

ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

[Both the second and third Epistles of St. John are private letters addressed to individuals, and from this cause perhaps it arose that their genuineness was called in question in early times. They may have remained in the possession of the persons to whom they were addressed for some time after the Apostle's death, so that, when first discovered, there would naturally have been some hesitation in admitting them into the canon. There is, however, sufficient evidence, both external and internal, to prove them the genuine productions of St. John. The sentiments of the second Epistle are closely allied to those of the first; and it was probably written about the same time. Some have supposed that it was written to a lady named either *Electa*, or *Cyria*; but it was more probably addressed to some *Christian lady*, whose name is not mentioned, and who is exhorted, after due commendation for the attention bestowed upon the religious instruction of her children, to persevere in the true faith of the Gospel, to guard against the delusion of false teachers, and to live in the exercise of Christian love. This Epistle, as well as the next, concludes with a wish to visit the person addressed shortly.]

- 1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς
 ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, (καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνω-
 2 κότες τὴν ἀλήθειαν,) διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ'
 3 ἡμῶν ἔσται εἰς τὸν αἰῶνα· ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη, παρὰ
 Θεοῦ πατρὸς, καὶ παρὰ κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς,
 ἐν ἀληθείᾳ καὶ ἀγάπῃ.
 4 Ἐχάρην λίαν, ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀλη-
 5 θείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς. Καὶ νῦν ἐρωτῶ σε,
 κυρία, οὐχ ὥς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρ-
 6 χῆς, ἵνα ἀγαπῶμεν ἀλλήλους. Καὶ αὕτη ἐστὶν ἀγάπη, ἵνα περιπατῶ-
 7 μεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἠκούσατε
 ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῇτε· ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς
 τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν

Ver. 1. G. K. ἐκλεκτῇ Κυρίᾳ. See note.

Ver. 1. ὁ πρεσβύτερος. St. John probably assumed this title with reference to his great age. That ἐκλεκτῇ is an *epithet*, not a *name*, is nearly certain from ver. 13; where it is applied to the sister of the person to whom the Epistle was addressed: nor would the title εἰς be placed after a proper name.—The relative οὓς refers both to κυρίᾳ and τέκνοις. So in ver. 4, περιπατοῦντας agrees with

τίκνα in sense, rather than gender. Compare *Philom.* 10; and see Gr. Gr. § 26. Obs. 1.

Ver. 2. ἔσται. For ἰσομίνην. The change in the construction requires the relative ἥ to be supplied. In the next verse, the future is for the optative, *Hebraïce*.

Ver. 4. ἐκ τῶν τέκνων σου. Supply τινος. With what follows, compare 1 John ii. 7, 8. 18. 23.

σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. Βλέπετε ἑαυτοὺς,⁸
 ἵνα μὴ ἀπολέσωμεν ἃ ἐργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.
 Πᾶς ὁ παραβαίνων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸς⁹
 οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν πατέρα
 καὶ τὸν υἱὸν ἔχει. Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν¹⁰
 οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ Χαίρειν αὐτῷ μὴ λέγετε·
 ὁ γὰρ λέγων αὐτῷ Χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.¹¹
 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτον καὶ μέλανος¹²
 ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ
 χαρὸς ἡμῶν ᾖ πεπληρωμένη. Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου¹³
 τῆς ἐκλεκτῆς. Ἀμήν.

Ver. 8. AL ἀπολίσητε ἃ ἐργάσαθε, and ἀπολάβητε.—12. ἀλλὰ ἐλπίζω. IJ θεῖν.
 K. ἐλπ. γὰρ γενέσθαι. G. S. γὰρ σοι δεί.—13. ἀμήν, as in 1 John v. 21.

Ver. 8. ἵνα μὴ ἀπολέσωμεν. The con- Jews might not salute an excommunicated
 stancy of the disciple is a proof of the teacher's person: and the Apostle would guard against
 fidelity, and an earnest of his reward. Com- that apparent sanction, which familiar inter-
 pare 1 Cor. iii. 14, 15. course would give to the heretical teacher.

Ver. 10. Χαίρειν αὐτῷ μὴ λέγετε. The

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ

ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

[GAIUS, or CAIUS, to whom this Epistle is addressed, has been identified, on the score of his hospitality, with St. Paul's friend at Corinth (*Rom.* xvi. 23. *1 Cor.* i. 14). There are, however, two other individuals of the same name mentioned in the N. T. (*Acts* xix. 29. xx. 4). The object of the Epistle is to commend the steadfast faith and Christian liberality of Gaius, to caution him against the evil practices of Diotrephes, and to interest him in favour of Demetrius. Nothing is known respecting either of these individuals. The date of the Epistle is generally supposed to be the same as that of the preceding.]

1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀλη-
 2 θείᾳ. Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, κα-
 3 θὼς εὐδοῦταί σου ἡ ψυχὴ. Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν
 4 καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
 5 Μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ
 6 περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς, ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς
 7 καὶ εἰς τοὺς ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας·
 8 οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. Ὑπὲρ γὰρ τοῦ ὀνόμα-
 9 τος ἐξηλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. Ἡμεῖς οὖν ὀφείλου-
 10 μεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.
 9 Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ
 10 ἐπιδέχεται ἡμᾶς. Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα,
 α ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ
 τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλο-

Ver. 5. εἰς τ. ξ. AL. καὶ τοῦτο ξένους.—7. ὀνόματος. R. adds αὐτοῦ.—ἐθνῶν.
 AL. ἰσχυρῶν. Bentley would read ἐκκλησιῶν.—9. AL. Ἐγραψα αὐν.

Ver. 2. περὶ πάντων. In all respects.—
 The verb εὐδοῦσθαι signifies properly to have
 a prosperous journey (*Rom.* i. 10); and hence
 generally to be happy, as in *Judg.* xv. 18.
Prov. xvii. 8. LXX. *Herod.* VI. 73.

Ver. 4. μειζότεραν. See on *Eph.* iii. 8.

Ver. 5. πιστὸν ποιεῖς. You act as a faith-
 ful man; i. e. a Christian. The brethren
 and strangers here mentioned were probably
 Christian teachers, whom, though unknown to
 Gaius, he had entertained during their
 stay in his neighbourhood.

Ver. 9. Ἐγραψα. I had written; i. e. I
 would have written.—The verb φιλοπρωτεύειν
 signifies to domineer over; as in *Artem.* II.
 33. *Polyb.* fr. 115.

Ver. 10. ὑπομνήσω. I will so remember,
 as to make him sensible of my apostolical
 authority, which he affects to despise.—The
 construction of φλυαρῶν, to prate, with an
 accusative, is irregular. Compare *Xen. Cyr.*
 I. 4. 11. *Anab.* III. I. 26. *Henych.* φλυάρει·
 ἰλῆρει, ἱμωρολόγει. Hence φλύαρος, a
 tattler, in *1 Tim.* v. 13.

μένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. Ἀγαπητέ, μὴ μ-¹¹
μοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστίν·
ὁ δὲ κακοποιῶν οὐχ ἑώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύρηται¹²
ὑπὸ πάντων καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν,
καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι.

Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου¹³
σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλή-¹⁴
σομεν. Εἰρήνη σοι. Ἀσπάζονται σε οἱ φίλοι. Ἀσπάζου τοὺς φίλους¹⁵
κατ' ὄνομα.

Ver. 11. ὁ δὲ κακοποιῶν. G. K. S. omit δι.

Ver. 15. κατ' ὄνομα. *By their respective names; i. e. individually.*

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

[JUDE, otherwise called Lebbaeus and Thaddæus, was the brother of James the Less, and one of our Lord's kinsmen (*Matt. x. 3. xiii. 55. Luke vi. 16*). The only incident related in the Gospels concerning him is found in *John xiv. 22*. After preaching in Arabia, Syria, Mesopotamia, and Persia, he is said to have suffered martyrdom in the latter country. Eusebius (*Ecl. Hist. III. 19*) relates, after Hegesippus, that his descendants were examined before Domitian respecting the nature of Christ's kingdom; so that he appears to have been a married man. The genuineness of his Epistle was not universally allowed; but it is found in all the ancient catalogues, and is quoted, as the production of St. Jude, by Clemens Alexandrinus, Tertullian, Origen, and other writers. Its object is to condemn and characterize the false teachers, who were endeavouring to disseminate corrupt notions of the doctrines and morality of the Gospel; and it is addressed to believers generally, without exception or distinction. After observing that his desire to write to the brethren respecting that salvation, to which all nations were called in common by the Gospel, was quickened by the necessity of guarding them against the prevailing corruptions, the Apostle proceeds, in the manner of St. Peter's Second Epistle, and almost in the same terms, to enforce, by example, the certainty of the punishment to be inflicted on heretics, and to describe their tenets and abominations. From the striking similarity of sentiment and subject, which renders this Epistle and the Second of St. Peter mutually explanatory of each other, it is fairly inferred that they were written nearly at the same time. That of Jude, which was probably the later of the two, may bear date in the year A. D. 66.]

- 1 ΙΟΥΔΑΣ, Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς
ἐν Θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις, κλητοῖς·
- 2 ἑλεος ὑμῖν, καὶ εἰρήνη, καὶ ἀγάπη πληθυνθείη.
- 3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς
σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ
- 4 ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει· παρσιέδυσαν γάρ τινες ἄνθρω-
ποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ
Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην
- 5 Θεὸν καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. Ὑπομῆσαι δὲ
ὑμᾶς βούλομαι, εἰδότες ὑμᾶς ἀπαξ τοῦτο, ὅτι ὁ Κύριος, λαὸν ἐκ γῆς

Ver. 1. ἀδελφὸς δὲ Ἰ. Rejected by Grotius.—4. τὸν μ. δ. Θεόν. G. K. S. omit Θεόν.
—5. εἰδ. ὑμᾶς κ. τ. λ. G. suggests εἰδότες ἀπαξ ὅτι ὁ Κ.

Ver. 1. τοῖς ἐν Θεῷ κ. τ. λ. To the Christians (κλητοῖς), sanctified by God, and kept steadfast in their calling by Jesus Christ. There is perhaps an allusion, in the word προγεγραμμένοι, to the custom of posting up the names of condemned criminals. The
Ver. 4. παρσιέδυσαν. Have insidiously introduced themselves. Compare Gal. ii. 4. Gnostics are probably intended.

Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν· ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν· ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθούσαι ὅτιςω σαρκὸς ἐτέρας, πρόκεινται, δεῖγμα πυρὸς αἰωνίου, δίκην ὑπέχουσαι. Ὅμοιως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαίνουσι, κυριότητα δὲ αθετοῦσι, δόξας δὲ βλασφημοῦσιν. Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῇ διαβόλῃ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, "Ἐπιτιμῆσαι σοι Κύριος." Οὗτοι δὲ, ὅσα μὲν οὐκ οἶδαςι, βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνενυχούμενοι ἀφύβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνδρoι, ὑπὸ ἀνέμων περιφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα· κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνas· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται. Προεφῆτευσεν δὲ καὶ τούτοις ἔβδος ἀπὸ Ἀδὰμ Ἐνώχ, λέγων "Ἴδου, ἦλθε Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ, ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξει

Ver. 12. ἀγάπαις. Codd. A. C. ἀπάταις. G. K. S. παραφερόμεναι.—13. εἰς τὸν αἰῶνα. G. K. S. omit the article.—14. G. K. S. ἁγίας μνρ.

Ver. 5. τὸ δεύτερον. Afterwards. That the rebellions of the Israelites originated invariably in unbelief, see Num. xiv. 22, seq. xxi. 64, 65. Ps. cvi. 26. Heb. iii. 19.

Ver. 6. ἀρχήν. Their original pre-eminence.—οἰκητήριον. Their original abode; i. e. heaven.

Ver. 7. τούτοις. This refers to Sodom and Gomorrah.—It is plain that δεῖγμα πυρὸς αἰωνίου is in apposition with δίκην, so that the destruction of Sodom and Gomorrah is represented as a type of everlasting punishment. The phrase δίκην ὑπέχουσιν, to suffer punishment, is pure Greek. So Xen. Mem. II. 1. 8. ὑπέχουσιν δίκας τῆς κακοεξίας.

Ver. 8. ἐνυπνιαζόμενοι. Led astray by visionary fancies. Cic. Div. II. 71. *Nihil tam praeposterum cogitari potest, quod non possumus somnare.*

Ver. 9. ὁ ἱ Μιχαὴλ κ. τ. λ. This is a Jewish tradition, of which nothing is known. Compare 2 Pet. ii. 10, 11.

Ver. 11. ἐξεχύθησαν. In the passive, this verb signifies to rush headlong, involving the idea of inordinate desire. Diod. Sic. II. p. 508. πρὸς τὰς αἰσχίας ἡδονὰς ἐκκεχυμί-

νον. So in Latin, Tacit. Ann. I. 64. *Effuso in amorem.*—With μισθοῦ supply ἰνεια. The noun ἀντιλογία signifies properly contradiction (Heb. vi. 16. vii. 7), or opposition, (Heb. xii. 3), and thence, in a stronger sense, rebellion.

Ver. 12. σπιλάδες. This noun properly signifies a rock in the sea (Hom. Od. I. 286); but it is here manifestly synonymous with σπιλοι, spots, in 2 Pet. ii. 13. Hesychius explains it by *μειμασμέναι*.—Phavorinus mentions a *disease*, νόσος φθινοῦσα δυνάεις, from which the adjective φθινοπωρινὰ may possibly be derived.

Ver. 13. κύματα ἄγρια κ. τ. λ. Compare Isa. lvii. 10.

Ver. 14. ἔβδος. Enoch's progenitors were Adam, Seth, Enos, Cainan, Mahalalel, and Jared. The Apocryphal book of Enoch has recently been discovered; and it contains a passage analogous to that quoted by St. Jude: but the Apostle never saw the book, which was in all probability a forgery of a later date. It should seem that the prophecy was handed down by tradition.

πάντας τοὺς ἀσεβεῖς αὐτῶν, περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν, ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν, ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς."

- 16 Οὗτοί εἰσι γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα
17 ὠφελείας χάριν. Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
18 ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαίκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.
19-20 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες. Ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν
21 πνεύματι ἀγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον.
22-23 Καὶ οὗς μὲν ἐλεεῖτε, διακρινόμενοι· οὗς δέ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες· μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.
24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταιστούς, καὶ στήσαι κατενώπιον
25 τῆς δόξης αὐτοῦ ἀμώμονς ἐν ἀγαλλίασει, μόνῃ σοφῷ Θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

Ver. 19. Αἱ ἀποδιορίζ. ἑαυτούς.—22. Αἱ καὶ οὗς μὲν ἐλεεῖτε διακρινόμενους, οὗς δὲ σώζετε ἐκ π. ἀρπάζοντες, οὗς δὲ ἐλεεῖτε ἐν φόβῳ, μισοῦντες κ. τ. λ.—25. σοφῷ. Omitted by G. K. S. After σωτῆρι ἡμῶν, the same add διὰ Ἰ. Χ. τοῦ κυρίου ἡμῶν.—καὶ μεγ. Some MSS. omit the copula.—καὶ ἐξουσία. S. adds πρὸ παντός τοῦ αἵματος.

Ver. 19. ἀποδιορίζοντες. Causing divisions: or, separating themselves (subaud. ἑαυτοῦς) into distinct sects.—Of ψυχικοὶ, see on 1 Cor. ii. 14.

Ver. 22. διακρινόμενοι. Making a distinction. The weak and wavering are to be reclaimed with meekness; the perverse and obstinate to be threatened with the terrors of the

Lord.—Of the expression ἐκ τοῦ πυρὸς ἀρπάζειν, see on 1 Cor. iii. 15.

Ver. 23. μισοῦντες κ. τ. λ. Avoiding every contaminating principle, which, like an infected garment, spreads contagion and death. There is an allusion to certain prohibitions of the Jewish Law.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

[Justin Martyr, Irenæus, Athenagoras, Melito, Tertullian, Clement, and other writers of the second century, refer to the Apocalypse as the genuine production of St. John the Evangelist; and Irenæus, who had seen Polycarp, the disciple of St. John, confirms the fact, which he himself states (*Rev.* i. 9), that the vision was seen in the Isle of Patmos, whither he had been banished by the emperor Domitian. In the third century, however, the book was not received in all churches, and its authenticity has been frequently disputed in later times; but, independently of the greater weight of external evidence in its favour, the style and manner of it will scarcely admit a doubt that St. John was the author. After the death of Domitian, in the year A. D. 96, the Apostle was released, and most probably returned to Ephesus, where he obeyed the commandment which he had received, to commit to writing the visions which he had seen (*Rev.* i. 11. 19. ii. 1. 8. 12. 18. xiv. 13. xix. 9, *et alibi*). The date of the book, therefore, is fixed with tolerable certainty to the year 96 or 97. According to the announcement of our Lord (*Rev.* i. 19), the Apocalypse divides itself into two parts; of which the former, comprising the Epistles to the seven Churches (ii. iii.) relates to things which are; i. e. to the then present state of the church; and the latter to the things which shall be hereafter, or the future state of the church from the date of the Apocalyptic visions, to the final consummation of all things. It should be remarked, that the Greek text is in a state of extreme corruption, which will account perhaps for some of the numerous solecisms with which it abounds; though most of them are readily explained upon ordinary principles, and none of them throw any great difficulty in the way of the student.]

1. ἈΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, 1
 δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποσ-
 τείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύ- 2
 ρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα τε
 εἶδε Μακάριως ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς 3
 προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς
 ἐγγύς.

ἸΩΑΝΝΗΣ ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ 4
 εἰρήνη ἀπὸ τοῦ Ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ
 πνευμάτων, ἃ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ· καὶ ἀπὸ Ἰησοῦ Χρισ- 5
 τοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων

ΤΙΤ. Cod. B. τοῦ Θεοῦ καὶ εὐαγγελιστοῦ. S. omits τοῦ Θεοῦ. which K. encloses within brackets. CHAP. I. Ver. 2. ὅσα τε εἶδε. G. K. S. omit τε.—4. ἀπὸ τοῦ Ὁ ὦν. G. K. S. omit τοῦ.—5. ἐκ τῶν νεκρῶν. G. K. S. omit the preposition. The same read ἀγαπῶντι.

CHAP. I. Ver. 1. ἐν τάχει. This refers to the things, & εἰσι. See ver. 19.

Ver. 4. ἀπὸ τοῦ Ὁ ὦν κ. τ. λ. This solecism may be explained by observing that Ὁ ὦν κ. τ. λ. is an indeclinable title of God, as the I AM in Exod. iii. 14. The τὰ ἑπτὰ

πνεύματα are generally understood of the Holy Ghost, with reference to the various gifts which he communicates.

Ver. 5. ὁ μάρτυς. A solecism; for τοῦ μάρτυρος, or ὁ ἐστὶ μάρτυς.

τῶν βασιλείων τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ
 6 τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ ἐποίησεν ἡμᾶς βασιλεῖς
 καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
 7 αἰῶνας τῶν αἰώνων· Ἀμήν. Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ
 ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψον-
 8 ται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς· ναὶ, Ἀμήν. Ἐγὼ εἰμι τὸ Α
 καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ
 ἐρχόμενος, ὁ παντοκράτωρ.
 9 Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει
 καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ
 10 τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν
 11 Ἰησοῦ Χριστοῦ. Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ
 ἤκουσα ὑπίσω μου φωνὴν μεγάλην, ὡς σάλπιγγος, λεγούσης, Ἐγὼ
 εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, Ὁ βλέπεις γρά-
 ψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς
 12 Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς
 13 Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. Καὶ ἐπέστρεψα
 βλέπειν τὴν φωνήν, ἣτις ἐλάλησε μετ' ἐμοῦ· καὶ ἐπιστρέψας
 14 εἶδον ἐπτὰ λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν ἐπτὰ λυχνιῶν ὅμοιον
 νιφ' ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς
 15 ἰσχυροῖς ζώνῃν χρυσήν· ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες, λευκαὶ
 ὥσει ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ, ὡς φλόξ
 16 πυρός· καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ
 17 πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ, ὡς φωνὴ ὕδατων πολλῶν· καὶ
 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χεὶρὶ ἀστέρας ἐπτὰ· καὶ ἐκ τοῦ στόματος
 αὐτοῦ ῥομφαία δίστομος ὅξεια ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ,
 18 ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Καὶ, ὅτε εἶδον αὐτὸν,
 ἔπεσα πρὸς τοὺς πόδας αὐτοῦ, ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐ-
 19 τοῦ χεῖρα ἐπ' ἐμὲ, λέγων μοι, Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσ-
 20 χατος, καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ, ζῶν εἰμὶ εἰς τοὺς
 αἰῶνας τῶν αἰώνων. ἀμήν. καὶ ἔχω τὰς κλεῖς τοῦ ᾄδου καὶ τοῦ θα-
 νάτου. Γράψον ἃ εἶδες, καὶ ἃ εἰσὶ, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα·
 20 τὸ μυστήριον τῶν ἐπτὰ ἀστέρων, ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ

Ver. 6. R. βασ. καὶ. G. K. S. βασιλείαν.—8. ἀρχὴ καὶ τέλος. Omitted by G. S., and bracketed by K.—9. ὁ καὶ ἀδ. G. K. S. omit καὶ, and also ἐν τῇ.—11. ἐγὼ εἰμι κ. τ. λ. This clause is omitted by G. K. S. and also, ταῖς ἐν Ἀσίᾳ.—17. χεῖρα. Omitted by G. S.; and bracketed by K. So likewise μοι after λέγων, and ἀμήν after αἰώνων in the next verse.

Ver. 6. ἀ ἐποίησεν. For δε ἔκ. not unfrequent. Compare Soph. Od. T. 107.
 Ver. 7. ἐξεκέντησαν. Compare Zech. xii. Ver. 16. ῥομφαία δίστομος. The word of
 10. John xix. 37.—Of the verb κόπτειν, see God. Compare Eph. vi. 17. Heb. iv. 12.
 on Matt. xi. 17. Ver. 20. τὸ μυστήριον. The mystical
 Ver. 12. βλέπειν φωνήν. Similar figures are meaning.

τὰς ἐπὶ λυχνίας τὰς χρυσᾶς· οἱ ἐπὶ ἀστέρες, ἄγγελοι τῶν ἐπὶ ἐκκλησιῶν εἰσι· καὶ αἱ ἐπὶ λυχνίαι, ἃς εἶδες, ἐπὶ ἐκκλησίαι εἰσι.

2. Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον, Τάδε λέγει ὁ κρᾶ-¹ τῶν τοὺς ἐπὶ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἐπὶ λυχνιῶν τῶν χρυσῶν, Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους, καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδῆ· καὶ ἐβάστασας, καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας,³ καὶ οὐ κέκμηκας. Ἄλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρῶ-⁴ τὴν ἀφῆκας. Μνημόνευε οὖν πόθεν ἐπέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς. Ἀλλὰ τοῦτο ἔχεις,⁶ ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καγὼ μισῶ. Ὁ ἔχων οὖς,⁷ ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον, Τάδε λέγει ὁ 8 πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν, Οἶδά σου τὰ ἔργα⁹ καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, (πλούσιος δὲ εἶ) καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι αὐτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ, μέλ-¹⁰ λει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔξετε θλίψιν ἡμερῶν δέκα. Γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς¹¹ ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ¹² ἔχων τὴν ρομφαίαν τὴν δίστομον τὴν ὀξείαν, Οἶδα τὰ ἔργα σου, καὶ¹³ ποὺ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς. Ἄλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν¹⁴ Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν

Ver. 3. κειοπ. G. S. οὐκ ἐκοπίασας. Al. οὐ κειοπίασας.—7. τοῦ Θεοῦ. G. K. S. add μου.—10. S. βάλλειν.

CHAP. II. Ver. 1. τῷ ἀγγέλῳ. Some suppose that Timothy was still bishop, or the Angel of the Church of Ephesus; but more probably Onesimus, the bishop mentioned by Ignatius, had succeeded Timothy.

Ver. 4. ἀγάπην πρῶτην. This declension in religious fervour gradually sunk into total forgetfulness; and the once magnificent city of Ephesus has fallen amid the general ruin of the Greek empire,

Ver. 6. Νικολαϊτῶν. A branch of the Gnostics. See on Acts vi. 5.

Ver. 9. Ἰουδαίους. The *Judaizers*, whose system was a compound mixture of Judaism, Christianity, and Platonism.

Ver. 10. ἡμερῶν δέκα. That is *ten years*. Polycarp, who was bishop of Smyrna at the time when the Apocalypse was written, suffered martyrdom in the year 107, ten years afterwards. Smyrna is still celebrated for the extent of its commerce, and the wealth of its inhabitants.—With *ἐξ ὑμῶν*, supply *τινάς*.

Ver. 14. τὴν διδαχὴν Βαλαάμ. See on

15 Ἰσραὴλ, φαγεῖν εἰδωλόβυτα καὶ πορνεῦσαι. Οὕτως ἔχεις καὶ σὺ κρα-
 16 τήντας τὴν διδαχὴν τῶν Νικολαϊτῶν, ὁ μισῷ. Μετανόησον· εἰ δὲ μὴ,
 17 ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόμα-
 18 τός μου. Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις·
 Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
 δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμέ-
 νον, ὃ οὐδεὶς ἔγνω εἰ ἢ ὁ λαμβάνων.
 19 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει
 ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ
 οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάδῃ, Οἰδά σου τὰ ἔργα καὶ τὴν ἀγά-
 πην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου, καὶ τὰ
 20 ἔργα σου, καὶ τὰ ἔσχατα πλείονα τῶν πρώτων. Ἄλλ' ἔχω κατὰ σοῦ
 ὀλίγα, ὅτι ἔας τὴν γυναῖκα Ἰεζαβὴλ, τὴν λέγουσαν ἑαυτὴν προφῆτιν,
 διδάσκειν καὶ πλατῆσθαι ἐμους δούλους, πορνεῦσαι καὶ εἰδωλόβυτα φα-
 21 γεῖν. Καὶ ἔδωκα αὐτῇ χρόνιον, ἵνα μετανόησῃ ἐκ τῆς πορνείας αὐτῆς,
 22 καὶ οὐ μετενόησεν. Ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοι-
 χεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἵαν μὴ μετανόησωσιν ἐκ τῶν
 23 ἔργων αὐτῶν, καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται
 πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας·
 24 καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. Ὑμῖν δὲ λέγω καὶ λοι-
 ποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ οἵτι-
 νες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν, Οὐ βαλῶ ἐφ'
 25 ὑμᾶς ἄλλο βάρος· πλὴν, ὃ ἔχετε, κρατήσατε, ἄχρις οὗ ἂν ἤξω. Καὶ ὁ
 νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ
 26 τῶν ἐθνῶν, καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κερα-
 27 μικά συντρίβεται, ὡς καὶ γὰρ εἴληφα παρὰ τοῦ πατρός μου· καὶ δώσω
 28 αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ πνεῦμα
 λέγει ταῖς ἐκκλησίαις.

Ver. 15. τῶν. N. S. omits the article.—δ μισῷ. G. K. S. ὁ μοίως.—16. G. K. S. μετανόησον οὐκ.—17. φαγεῖν ἀπὸ. Wanting in G. K. S.—18. τοὺς ὀφθ. αὐτοῦ. G. S. omits αὐτοῦ, and K. brackets it.—19. καὶ τὰ ἔργ. G. K. S. are without the copula.—22. κλίνην. Cod. A. φυλακὴν.—24. καὶ οἵτινες. G. K. S. wants καὶ.

2 Pet. ii. 15. The church of Pergamos was enabled to withstand the attacks of heresy; and at this day the Christian church there is in a flourishing state.

Ver. 17. κεκρυμμένου. The manna was enclosed in the ark of the covenant.—A white stone (ψῆφος λευκὴ) was a pledge of acquittal. Ovid. Met. XV. 41. *Mos erat antiquis niveis atrique lapillis, His dampnare reos, illis absolvere culpa.*—In ὄνομα καινόν there is a reference to the recent establishment of Christianity in the world. Compare Rev. iii. 12. v. 9.

Ver. 20. Ἰεζαβὴλ. Tertullian:—*Hæreti-*

cam feminam, quæ, quod didicerat a Nicolaitis, in ecclesiam latenter introducebat.

Ver. 22. εἰς κλίνην. Upon a bed of sickness.

Ver. 23. ἀστέρα πρωϊνόν. That is, Christ himself, as in Rev. xii. 16. The meaning is, that he will abide with those who stand firm against persecution, and make them eventually triumph over the heathen, who will be broken in pieces like a potter's vessel. *Thyatira* is still a place of some importance. See on Acts xvi. 14. The Armenians have a church there.

3. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ, καὶ τοὺς ἑπτὰ ἀστέρας, Οἶδά σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ, ἃ μέλλει ἀποθανεῖν· οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ. Μνημόνευε οὖν πῶς ἔλαβες καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἔξω ἐπὶ σέ ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἔξω ἐπὶ σέ. Ἐχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἅγιος ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει, Οἶδά σου τὰ ἔργα· ἰδοὺ, δίδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, καὶ οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσιν, ἀλλὰ ψεύδονται. Ἰδοὺ, ποιήσω αὐτοὺς ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε· ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ ἐγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Ἰδοὺ, ἔρχομαι ταχύ· κράτει ὁ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναφὶ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Ver. 1. τὸ ὄνομα. No article in G. K. S.—2. τὰ ἔργα. Some MSS. want τὰ. G. K. S. τοῦ Θ. μου.—3. ἐπὶ σέ ὡς κλ. K. encloses ἐπὶ σέ within brackets.—4. G. K. S. ἀλλ' ἔχεις ὀλίγα ὄν. ἐν Σ.—8. G. K. S. ἢν οὐδεὶς.—11. ἰδοὺ. Omitted by G. K. S.

CHAP. III. Ver. 3. ἵαν οὖν κ. τ. λ. Not a Christian is now to be found in the neighbourhood of Sardis; and all that remains of the ancient city are a few crumbling ruins, affording a melancholy proof of the fulfilment of this denunciation.

Ver. 7. κλεῖδα τοῦ Δαβὶδ. Compare Isa. xlii. 22.

Ver. 8. θύραν ἀνεωγμένην. See on Acts xvi. 27. In the next clause there may

be an allusion to the deserted state of the city, in consequence of the ravages of a recent earthquake. At present the Philadelphian Christians have twenty-five places of public worship, with a resident bishop, and numerous clergy.

Ver. 9. δίδωμι. I deliver. Some of the heretics renounced their errors about this

14 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γράψον, Τάδε λέγει ὁ
 15 Ὁὐδὴ σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὅφελον ψυχρὸς εἶης,
 16 ἢ ζεστός· οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστός, μέλλω
 17 σε ἐμέσαι ἐκ τοῦ στόματός μου· ὅτι λέγεις, Ὅτι πλούσιός εἰμι, καὶ
 18 πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαί-
 19 πωρος καὶ ἐλεεινός, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός. Συμβουλευέω
 20 σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτή-
 21 σης· καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς
 22 γυμνότητός σου· καὶ κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου, ἵνα
 23 βλέπῃς. Ἐγὼ, ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν,
 24 καὶ μετανόησον. Ἰδοὺ, ἔστηκα ἐπὶ τὴν θύραν, καὶ κρούω· ἐάν τις
 25 ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐ-
 26 τόν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. Ὁ νικῶν, δώσω
 27 αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ γὰρ ἐνίκησα καὶ ἐκάθισα
 28 μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. Ὁ ἔχων οὖς, ἀκουσάτω τί
 29 τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

1 4. META ταῦτα εἶδον, καὶ ἰδοὺ, θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ, καὶ
 2 ἡ φωνὴ ἡ πρώτη, ἣν ἤκούσα, ὡς σάλπιγγος λαλοῦσης μετ' ἐμοῦ, λέ-
 3 γουσα, Ἀνάβα ὧδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα. Καὶ εὐ-
 4 θέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ
 5 ἐπὶ τοῦ θρόνου καθήμενος. Καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ
 6 ἰάσπιδι καὶ σαρδίνῳ· καὶ ἱρις κυκλύθεν τοῦ θρόνου ὁμοία ὁράσει σμα-
 7 ραγδίνῳ. Καὶ κυκλύθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες·
 8 καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους
 9 καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἔσχον ἐπὶ τὰς
 10 κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται
 11 ἀστραπαὶ, καὶ βρονταί, καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι
 12 ἐνώπιον τοῦ θρόνου, αἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ· καὶ ἐνώπιον

Ver. 15. εἶης G. K. S. ἔς.—20. G. S. καὶ εἰσελεύσομαι. CHAR. IV. Ver. 1. G. S.
 ἀνεωγμένη.—3. ἦν ὅμοιος. G. S. omit ἦν.—4. εἶδον τοὺς Omitted by G. K. S.;
 as also καὶ before ἔσχον.—5. ἐνώπιον τ. θρ. G. S. add αὐτοῦ.

Ver. 16. ἰμῖσαι. In allusion to the effect produced by lukewarm water. The ruin of Laodicea is perhaps the most complete of all the Apocalyptic churches. While its ruins attest its former magnificence, they are at the same time a signal proof of the sure fulfilment of God's threatened vengeance.

CHAR. IV. Ver. 1. ἃ δεῖ γενέσθαι. This is the commencement of the second portion of the prophecy, which is contained in the Book sealed with seven seals (v. 1). As each seal is opened in succession, some important change is revealed; the seventh branching off

into seven connecting particulars, announced by the sounding of as many trumpets; and the last of them again introducing another series of events, indicated by pouring out the contents of seven vials. These three septenaries comprise the entire prophecy.

Ver. 3. ἱρις. A rainbow was the token of the covenant with Noah.

Ver. 4. πρεσβύτεροις. The twenty-four elders symbolise the church of Christ, as composed of Jews and Gentiles, represented by the twelve Patriarchs and the twelve Apostles respectively. Compare Matt. xix. 28.

τοῦ θρόνου θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου, καὶ κύκλῳ τοῦ θρόνου, τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἐμπροσθεν καὶ ὀπίσθεν. Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δευτέρου ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἀνθρώπος, καὶ τὸ τέταρτον ζῶον ὅμοιον αἰετῷ πετωμένῳ. Καὶ τέσσαρα ζῶα, 8 ἐν καθ' ἑαυτὸ, ἔχον ἀνὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα, Ἅγιος, ἅγιος, ἅγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὢν καὶ ὁ ἐρχόμενος. Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαρισ- 9 τίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου 10 ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, Ἄξιός ἐστι, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύνα- 11 μιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶ, καὶ ἐκτίσθησαν.

5. ΚΑΙ εἶδον, ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου, βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν, κατεσφραγισμένον σφραγίσιν ἑπτὰ. Καὶ εἶδον ἄγγελον ἰσχυρὸν, κηρύσσοντα φωνῇ μεγάλῃ, Τίς ἰσ- 2 τιν ἄξιός ἀνοίξει τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξει τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλὰ, 3 οὐδεὶς ἄξιός εὐρέθη ἀνοίξει καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό. Καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν 4 ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοίξει τὸ βιβλίον καὶ λύσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ. Καὶ εἶδον, καὶ ἰδοὺ, ἐν μέσῳ 5 τοῦ θρόνου καὶ τῶν τεσσάρων ζῶων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἱ εἰσὶ τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα, τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθε, καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ

Ver. 6. G. S. insert ὡς, which they omit in the next verse, where R. K. have ὡς ἄνθρωπος.—8. τ. ζῶα. G. K. S. prefer τὰ. CHAP. V. Ver. 1. S. ὀπίσθεν ἔσωθεν.—2. G. K. S. ἐν φωνῇ μεγ. K. encloses ἰσθιν within brackets.—3. ἐν τῷ οὐρ. G. K. S. add ἄνω.—4. καὶ ἀναγνῶναι. Omitted by G. K. S.—5. ὁ ὢν ἐκ τ. φ. ἰ. The same omit ὢν, and also λύσαι.—7. τὸ βιβλίον. Sometimes wanting.

Ver. 6. τέσσαρα ζῶα. Some understand simply *cherubims*; but perhaps the four great divisions of mankind are signified:—the Jews, Christ being the *Lion of Judah* (Rev. v. 5); the Pagans, among whom the ox was one of the earliest objects of idolatrous worship; the Saracens, who had a *face as a man* (Rev. ix. 7); and the Romans, i. e. the Western Christians, whose standard was an *eagle*.

Their wings may indicate the power of attaining to heaven through the redemption by Christ; and their eyes to the *prospective* and *retrospective* efficacy of the atonement.

CHAP. V. Ver. 6. ἑπτὰ πνεύματα. See on Rev. i. 4. The pouring out of the Spirit upon all flesh is perhaps indicated. See Joel ii. 28. Acts ii. 17; and compare Zech. iv. 10.

16 πέτρας τῶν ὀρέων, καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρούσατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ
17 θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἁρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

1 7. Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ
2 πᾶν δένδρον. Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ
μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν
3 γῆν καὶ τὴν θάλασσαν, λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ
4 ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ρμδ' χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·
5 ἐκ φυλῆς Ἰούδα, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ιβ' χιλιάδες ἐσφραγισμένοι·
6 ἐκ φυλῆς Ἀσὴρ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλείμ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ' χιλιάδες ἐσφρα-
7 γισμένοι· ἐκ φυλῆς Συμειὼν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ιβ' χιλιάδες ἐσ-
8 φραγισμένοι· ἐκ φυλῆς Ζαβουλὼν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ιβ' χιλιάδες ἐσφραγισμένοι.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἁρνίου, περιβεβλη-
10 μένοι στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν· καὶ κρᾶζοντες φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθη-
11 μένῃ ἐπὶ τοῦ θρόνου, καὶ τῷ ἁρνίῳ. Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ
12 Θεῷ, λέγοντες, Ἀμήν· ἡ εὐλογία, καὶ ἡ δόξα, καὶ ἡ σοφία, καὶ ἡ εὐχαριστία, καὶ ἡ τιμὴ, καὶ ἡ δύναμις, καὶ ἡ ἰσχὺς, τῷ Θεῷ ἡμῶν εἰς
13 τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τί-

Ver. 1. & μετὰ τοῦτο.—3. *ἀχρις οὗ.* Some MSS. omit οὗ.—12. *Ἀμήν.* Enclosed in brackets by K.

CHAP. VII. *Ver. 1. μετὰ ταῦτα εἶδον* κ. τ. λ. The vision proceeds with the admission of believers into their portion of everlasting blessedness: the Jewish converts being sealed first. Of course the numbers are not to be considered as definite.

Ver. 9. φοίνικες. Palm-branches were emblems of triumphant joy. See *Levit. xxiii. 40. Matt. xxi. 8.*

Ver. 10. ἡ σωτηρία τῷ Θεῷ. That is, our salvation is owing to God.

καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσαρῶν ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν, Ἔρχου καὶ βλέπε. Καὶ εἶδον, καὶ ἰδοὺ, ἵππος⁸ χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος, καὶ ὁ ᾄδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτείνειν ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου⁹ τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν, ἣν εἶχον· καὶ ἔκραζον φωνῇ μεγάλῃ, λέγοντες, Ἔως¹⁰ πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; Καὶ ἐδόθησαν¹¹ τοῖς στολαὶ λευκαί, καὶ ἐρρίθη αὐτοῖς ἵνα ἀναπαύσωνται ἐπὶ χρόνον μικρὸν, ἕως οὗ πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην, καὶ ἰδοὺ, σεισμός¹² μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν,¹³ ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀνέμου σιωμῆ· καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ¹⁴ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ¹⁵ μεγιστᾶνες, καὶ οἱ πλούσιοι καὶ οἱ χιλίαρχοι καὶ οἱ δυνατοί, καὶ πᾶς δούλος καὶ πᾶς ἐλεύθερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς

Ver. 8. μετ' αὐτοῦ. G. K. S. αὐτῷ. The same omit ἀποκτείνειν.—11. ἐδόθησαν ἐκάστοις. K. ἐκάστῳ, which G. S. omit, as also μικρὸν.—R. πληρώσονται. G. S. πληρώσωσι.—12. ἰδοὺ. Omitted by G. K. S.—14. ὁ οὐρανός. The same are without the article.

plies the bondage of ignorance and superstition.

Ver. 6. δηναρίου. Subaud. ἀντί. For a *denarius*, which was a labourer's daily hire (*Matt.* xx. 2), twenty *channices* of wheat could be bought; so that a single *chanix* at that price indicates great scarcity; and a like demand for three *channices* of barley would be equally exorbitant. *Religious dearth* is, however, intended. Compare *Amos* viii. 11. The clause ἐν τῷ ἔλαιον κ. τ. λ. is directed against the impious practice of falsifying the Scriptures for the purpose of giving a colour to particular tenets, which prevailed in the period marked out. With the symbol of oil and wine, compare *Isa.* lv. 1.

Ver. 8. ἵππος χλωρὸς κ. τ. λ. This seal is referred to the propagation of the Mohammedan faith by the sword, and the cruelties practised under the tyrannous dominion of Papal Rome. Compare *Ezek.* xiv. 21.

Ver. 9. ἐσφαγμένων διὰ τὸν λόγον κ. τ. λ. Here a new subject presents itself, and the vision evidently relates to the martyrs; including all those, of every age, who have laid down, or shall lay down, their lives for the sake of Christ.

Ver. 12. ἰδοὺ, σεισμός κ. τ. λ. The most obvious interpretation of this seal is that which explains it of the day of judgment, and the final triumph of the Gospel. Compare *Matt.* xxiv. 29. *Luke* xxiii. 30.

16 πέτρας τῶν ὀρέων, καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

1 7. Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πάντων τῶν δένδρων. Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ῥηδ' χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ· 5 ἐκ φυλῆς Ἰούδα, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ἰβ' χιλιάδες ἐσφραγισμένοι· 6 ἐκ φυλῆς Ἀσὴρ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Συμεὼν, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ζαβουλὼν, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ἰβ' χιλιάδες ἐσφραγισμένοι.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι μέντοι στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσίν αὐτῶν· καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἀρνίῳ. Καὶ πάντες οἱ ἄγγελοι ἐστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, λέγοντες, Ἀμήν· ἡ εὐλογία, καὶ ἡ δόξα, καὶ ἡ σοφία, καὶ ἡ εὐχαριστία, καὶ ἡ τιμὴ, καὶ ἡ δύναμις, καὶ ἡ ἰσχύς, τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τί-

Ver. 1. S. μετὰ τοῦτο.—3. ἄχρις οὗ. Some MSS. omit οὗ.—12. Ἀμήν. Enclosed in brackets by K.

CHAP. VII. Ver. 1. μετὰ ταῦτα εἶδον &c. The vision proceeds with the admission of believers into their portion of everlasting blessedness: the Jewish converts being sealed first. Of course the numbers are not to be considered as definite.

Ver. 9. φοίνικες. Palm-branches were emblems of triumphant joy. See Levit. xxiii. 40. Matt. xxi. 8.

Ver. 10. ἡ σωτηρία τῷ Θεῷ. That is, our salvation is owing to God.

νες εἰσὶ, καὶ πόθεν ἦλθον; Καὶ εἶρηκα αὐτῶ, Κύριε, σὺ οἶδας. Καὶ εἶπε¹⁴ μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἐπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου. Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύ-¹⁵ ουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναβῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν¹⁶ ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· ὅτι τὸ ἀρνίον¹⁷ τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὀδηγήσει αὐτούς ἐπὶ ζώσας πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

8. ΚΑΙ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιγὴ ἐν τῇ¹ οὐρανῷ ὡς ἡμῶριον. Καὶ εἶδον τοὺς ἐπτὰ ἄγγέλους, οἱ ἐνώπιον τοῦ² Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἐπτὰ σάλπιγγες. Καὶ ἄλλος ἄγ-³ γελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. Καὶ⁴ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ. Καὶ εἶληφεν ὁ ἄγγελος τὸν⁵ λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναί, καὶ βρονταί, καὶ ἀστραταί, καὶ σεισμός.

Καὶ οἱ ἐπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἐπτὰ σάλπιγγας ἠτοίμασαν⁶ ἑαυτούς, ἵνα σαλπίσωσι. Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο⁷ χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. Καὶ⁸

Ver. 14. Κυρίε. G. K. S. add μου. G. K. omit στολὰς αὐτῶν. S. ἀτράς. CHAR. VIII. Ver. 6. οἱ ἔχοντες. R. does not repeat the article.—7. ὁ πρ. ἄγγ. G. S. omit ἄγγελος, and K. brackets it. G. K. S. ἐν αἵματι. They also subjoin καὶ τὸ τρίτον τῆς γῆς κατεκάη.

Ver. 17. ποιμανεῖ αὐτούς, κ. τ. λ. Compare Ps. xxiii. 1. Isa. xxv. 8.

CHAR. VIII. Ver. 3. ἵνα δώσῃ κ. τ. λ. That he might give it to the prayers, &c.; i. e. that the prayers might have the effect of incense. The acceptableness of vital religion is here opposed to the fatal consequences of heresy and schism.

Ver. 6. τὸν λιβανωτὸν. The true reading is doubtless, τὸ λιβανωτὸν καὶ αὐτό. The masculine noun signifies incense, the neuter, a censor. Fire here denotes contention; and the angel's taking it from the altar, and casting it upon the earth, shows that the troubles, represented by the voices, and the thunders, and the earthquakes, had their origin in religious discord. Compare Luke xii. 49. The import is analogous to that of

the opening of the first seal; and the announcements of the four first trumpets seems to run parallel with periods of degeneracy described under the seals.

Ver. 7. ἐγένετο χάλαζα κ. τ. λ. The trumpet, being a warlike instrument, foretells the attacks of infidels upon Christians; and the first sound is supposed to announce the storm of persecution in Judaea, represented by hail and fire mingled with blood, which caused men to apostatize. Land and sea, when thus opposed to each other, represent the Jews and Gentiles respectively. By trees and grass are meant converts to the faith, in whom the Gospel has taken root with greater or less stability. The third part means a considerable number.

- ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὕρος μέγα πυρὶ καιόμενον ἐβλήθη
 9 εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα· καὶ ἀπέ-
 θανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς,
 10 καὶ τὸ τρίτον τῶν πλοίων διεφθάρη. Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε,
 καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας, καιόμενος ὡς λαμπάς, καὶ
 ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.
 11 Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἄψινθος, καὶ γίνεται τὸ τρίτον
 τῶν ὑδάτων εἰς ἄψινθον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν
 12 ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ
 ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον
 τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ
 13 τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἀγγέλου
 πετωμένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ,
 τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος
 τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.
- 1 9. ΚΑΙ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐ-
 ρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος
 2 τῆς ἀβύσσου. Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς
 ἐκ τοῦ φρέατος. ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ
 3 ὁ ἄρ' ἐκ τοῦ καπνοῦ τοῦ φρέατος. Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες
 εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι
 4 τῆς γῆς· καὶ ἐρρίθη αὐταῖς, ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς,
 οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους,
 αἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν·
 5 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι
 μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν

Ver. 9. τῶν ἐν τῇ θ. K. brackets this second τῶν. Isa. vv. 10, 11. R. omits it.—
 11. ὁ ἄψ. R. omits the article. CHAP. IX. Ver. 4. μόνους. Omitted by G. K. S.

Ver. 8. ὕρος καιόμενον. Under this figure is represented immensity of destruction caused by Gentile persecution. By ships (ver. 9) are perhaps meant persons of eminence; as in Isa. xliii. 1.

Ver. 10. ἀστὴρ. A star denotes a teacher, and a falling star an heretical teacher; so that this trumpet intimates the corruption of the rivers and fountains of life by the poisonous doctrines of the early heretics: and the fourth trumpet (ver. 12) announces the consequent diminution of the bright light of the Gospel Revelation.

CHAP. IX. Ver. 1. ἀστέρα. Either a teacher, as in Rev. viii. 10; and generally supposed to be Mohammed; or Satan himself, who let loose the impostor upon the world. Compare ver. 11. The vision is sometimes

understood of the Gnostics; but the resemblance is not so distinct.

Ver. 2. καπνός. Smoke is emblematic of deadly and infernal doctrines, which smother the light of pure religion.

Ver. 3. ἀκρίδες. The Saracens came forth as thick as a locust swarm; and their creed was as venomous as the sting of a scorpion. So again in vv. 5, 10.

Ver. 4. χόρτον. See on Rev. viii. 7. The Seal of God marks the sincere and devoted Christians, who were proof against the wiles of the impostor.

Ver. 5. μῆνας πέντε. Five prophetic months, in which each day is to be taken for a year, will amount to a hundred and fifty years; and during the first century and a half from the rise of his religion, it was the policy

παίσῃ ἄνθρωπον. Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐχ εὕρῃσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύζεται ὁ θάνατος ἀπ' αὐτῶν. Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσοῦ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερυγῶν αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. Καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις, καὶ κέντρα ἡ
'ν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. Καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἐβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.

ΚΑΙ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὃς εἶχε τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἄγγέλους, τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι, οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμί-

Ver. 7. στ. ὅμοιοι χρ. G. K. 8. στέφανοι χρυσοῖ.—10. Al. καὶ ἔχ. οὐράς ὁμ. στ. καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἱξ. κ. τ. λ. S. places τοῦ before ἀδικῆσαι.—11. S. ἔχουσιν

of Mohammed and his successors to make an exception in favour of Jews and Christians, who were allowed to retain their faith on submitting to his arms, and paying tribute. So many Christians, however, were seduced by the insidious promises of the impostor, and the rest were so completely addicted to the same impurities, that the Gospel seemed to be in danger, humanly speaking, of being extinguished.

Ver. 7. ἵπποις ἡτοιμ. εἰς πόλεμον. Mohammed propagated his religion by the sword: and the Saracen cavalry was very superior. The crowns, of which the qualifying particle ὡς indicates the deceptive value, are the promises of Paradise, which he made to those who fell in battle; and the faces of men and hair of women indicate the effeminate indulgences, of which his followers, men in appearance only, were permitted to partake.

Ver. 8. ὀδόντες ὡς λεόντων κ. τ. λ. Conquest and dominion was the real object of Mohammed's pretended mission.

Ver. 11. Ἀβαδδὼν. The Destroyer; of which the Greek synonym is Ἀπολλύων.

Ver. 13. φωνὴν μίαν. The same voice. This trumpet proceeds with the progress of

Mohammedanism; and the corrupt state of religion, crying to heaven from the four corners of the world, causes its desolating armies to be sent forth with unqualified fury. The period of conciliation was now passed; and the Saracen empire being firmly established, indulgence was no longer shown to the Christians, who were either compelled to renounce their religion, or submit to the most cruel barbarities. In the *loosing of the four angels* are indicated four distinct periods of Mohammedan invasion, marked in history by features of characteristic severity, and terminating in the total expulsion of Christianity from the East; A. D. 1453. Nothing more seems to be intimated by the mention of the river Euphrates, than that these invasions were to come from that quarter.

Ver. 15. εἰς τὴν ὥραν κ. τ. λ. This period will consist of three hundred and ninety-one prophetic years (containing three hundred and sixty days each), and a fraction; or about three hundred and sixty-eight ordinary years. It has been supposed to foretell the duration of Mohammedan dominion, subsequent to the expulsion of Christianity from the East: but the fulfilment of the prediction, being

ραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.
 16 καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες μυριάδων· καὶ
 17 ἤκουσα τὸν ἀριθμὸν αὐτῶν. Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁρά-
 σει, καὶ τοὺς καθήμενους ἐπ' αὐτῶν ἔχοντας θώρακας πυρίνους καὶ
 ἡκινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόν-
 των, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.
 18 Ὑπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ
 πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν
 19 στομάτων αὐτῶν. Αἱ γὰρ ἔξουσίαι αὐτῶν ἐν τῇ στόματι αὐτῶν εἰσι,
 καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι
 20 κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ
 ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὕτε μετενόησαν ἐκ τῶν ἔργων
 τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ εἰδῶλα τὰ
 χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὕτε
 21 βλέπειν δύνатаι, οὕτε ἀκούειν, οὕτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ
 τῶν φόνων αὐτῶν, οὕτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὕτε ἐκ τῆς πορνείας
 αὐτῶν, οὕτε ἐκ τῶν κλεμμάτων αὐτῶν.

1 10. ΚΑΙ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐ-
 ρανοῦ, περιβεβλημένον νεφέλην, καὶ ἶρις ἐπὶ τῆς κεφαλῆς, καὶ τὸ πρό-
 2 σωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρὸς· καὶ
 εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεψωμένον, καὶ ἔθηκε τὸν πόδα
 3 αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ ἐὼνυμνον ἐπὶ τὴν γῆν, καὶ
 ἔκραξε φωνῇ μεγάλῃ, ὥσπερ λέων μυκάται. Καὶ ὅτε ἔκραξεν, ἐλάλησαν
 4 αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς· καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ
 τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐ-

Ver. 16. στρατευμάτων. G. K. S. prefix τῶν, and omit καὶ before ἤκουσα.—18. τ.
 τρ. τούτων. G. K. S. add πληγῶν, and have ὑπὸ for ἐκ thrice.—20. οὕτε μετενόησαν.
 G. K. S. οὐ μετ. Also τὰ εἰδῶλα. CHAP. X. Ver. 1. G. K. S. καὶ ἡ ἶρις ἐπὶ τ. κ.
 αὐτοῦ.—4. τὰς φωνὰς ἑαυτῶν. Omitted by G. S.; and bracketed by K.—λέγ. μοι.
 G. K. S. omit the pronoun. K. also omits ταῦτα.

still in the bosom of fatuity, is not to be determined by the idle curiosity of man.

Ver. 17. πῦρ ἢ καπνὸς ἢ θεῖον. Fire, smoke, and brimstone: being symbols of the deadly doctrines which they propagated by the sword. The power in the tails is the seductive allurements of sensual pleasure.

CHAP. X. Ver. 1. εἶδον ἄλλον ἄγγελον κ. τ. λ. In the interval between the sixth and seventh trumpets, and before the end of the second woe, a new scene presents itself. As Christianity receded in the East, it spread in the West; and, contemporary with the progress of Mohammedanism, a new Antichristian usurpation was extending itself among the western nations, which is described in the prophecy of the *Little Book*. The duration

of this prophecy is the famous period of 42 months, or 1260 years (*Rev.* xi. 2, 3). Since the land and sea denote the Eastern and Western nations respectively, the Angel, by placing his right, or principal foot on the sea, seems to imply that the latter are the chief objects of the remainder of the prophecy. A change of subject is also announced in ver. 11.

Ver. 4. ἑπτὰ βρονταὶ. The seven thunders have been supposed to refer to the seven crusades, which accord with the chronology. If the conjecture, which is extremely uncertain, be correct, it should seem that the prediction was sealed, as the crusades effected no change, either good or bad, in the prospects of Christianity.

ρανοῦ, λέγουσάν μοι, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ ταῦτα γράψῃς. Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης· καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανὸν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς ἐκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκ ἔσται ἔτι, ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

Καὶ ἡ φωνή, ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα, Ὑπαγε, λάβε τὸ βιβλαρίδιον τὸ ἡμεψυγμένον ἐν τῇ χειρὶ ἀγγέλου, τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. Καὶ ἀπᾶλλον⁹ πρὸς τὸν ἄγγελον, λέγων αὐτῷ, Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει μοι, Λάβε, καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ, ὡς μέλι. Καὶ ἔλαβον τὸ βιβλαρίδιον¹⁰ ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου, ὡς μέλι, γλυκὺ· καὶ, ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. Καὶ λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς, καὶ ἔθνεσι, καὶ¹¹ γλώσσαις, καὶ βασιλεῦσι πολλοῖς.

11. Καὶ ἐδόθη μοι κάλαμος ὁμοιος ῥάβδῳ, λέγων, Ἐγγραφεῖ, καὶ¹ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνή-
τας ἐν αὐτῷ· καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξω, καὶ μὴ²
αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πε-
σοῦσι μῆνας τεσσαράκοντα δύο. Καὶ δώσω τοῖς δυοῖ μάρτυσί μου,³

Ver. 5. τὴν χεῖρα. G. K. S. add τὴν δεξιαν.—8. ἀγγέλου. G. K. S. prefix τοῦ
CHAP. XI. Ver. 1. ῥάβδῳ. R. adds καὶ ὁ ἄγγελος ἐστῆκε.

Ver. 6. χρόνος οὐκ ἔσται ἔτι. This expression is explained by the next verse to mean, that when the seventh trumpet shall be about to sound, no further time should elapse, until the mystery of God be finished. If the commencement of the seventh trumpet announces, as many suppose, the Reformation, that event certainly disclosed the mystery of the Gospel, and purged it from those corruptions, by which its real excellence had been obscured.

Ver. 9. κατάφαγε αὐτό. Compare Ezek. iii. 3. Eating the book is emblematic of acquiring a thorough knowledge of its contents. The sweetness may indicate the natural desire of man to search into futurity; while the bitterness results from calamitous events, which it may be the prophet's office to foretell.

CHAP. XI. Ver. 1. μέτρησον τὸν ναὸν κ. τ. λ. The command to measure the Temple, without including the outer court, implies that, although many true believers preserved

the pure form of Christian worship, the church was nevertheless essentially corrupt, and then assigns a stated period for its continuance in this corrupt state. This period of forty-two months, or 1260 days, coincides with a time, and times, and half a time, mentioned in Rev. xii. 14. Dan. vii. 25. Now 1260 prophetic years are equal to about 1243 ordinary years; so that, dating from the establishment of Christianity in the West, A. D. 312, this period will come down to A. D. 1555, the era of the Reformation.

Ver. 3. δυοὶ μάρτυρες. Since the terms *ἰλαῖαι* and *λυχνῖαι* are figurative expressions for God's ministers, it should seem that these two witnesses are the representatives of those faithful followers of Christ, by whose means the purity of the true faith was preserved from total destruction during the middle ages. The mournful prophesying of these witnesses may have reference to the persecution of Protestants by the Romish church; but it is difficult, if not impossible, to apply all the par-

καὶ προφητεύουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα, περιβεβλημέ-
 4 νοι σάκκους. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ αἱ δύο λυχνίαι, αἱ ἐνώ-
 5 πιον τοῦ Θεοῦ τῆς γῆς ἐστῶσαι. Καὶ, εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι,
 πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς
 αὐτῶν· καὶ, εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.
 6 Οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέ-
 ραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων
 στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ, ὅσας ἐὰν
 7 θελήσωσι. Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀνα-
 βαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσῃ αὐτοὺς,
 8 καὶ ἀποκτενεῖ αὐτούς. Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας τῆς πό-
 λεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος,
 9 ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη. Καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ
 φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ,
 10 καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα. Καὶ οἱ κα-
 τοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς καὶ εὐφρανθήσονται, καὶ
 δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς
 11 κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ,
 πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐπ' αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς
 πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.
 12 Καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς, Ἀνά-
 βητε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν
 13 αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας,
 καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνό-
 ματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ
 14 ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν·
 ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
 15 ΚΑΙ ὁ ἑβδόμος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν
 τῷ οὐρανῷ, λέγουσαι, Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου τοῦ Κυρίου
 ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώ-
 16 νων. Καὶ οἱ ἑκοσι καὶ τέσσαρες πρεσβύτεροι, οἱ ἐνώπιον τοῦ Θεοῦ

Ver. 4. R. omits αἱ before ἐνώπιον.—G. S. τὸν οὐρανὸν ἐξουσίαν ελ. G. S.
 transpose ἐν πάσῃ πληγῇ to the end. R. omits ἐν.

ticalars relating to them with any degree of certainty.

Ver. 6. ἵνα μὴ βρέχῃ κ. τ. λ. This can only mean, that, in consequence of the perverse rejection of the testimony of the two witnesses, the refreshing influence of the Scriptures will be withheld, and the corruption allowed to extend itself.

Ver. 10. ἐβασάνισαν. Their enemies said this of them.

Ver. 11. τρεῖς ἡμέρας ἔ ημισυ. This has been referred to the three years and a half, during which Luther was employed in translating the Gospels.

Ver. 15. ὁ ἑβδόμος ἄγγελος κ. τ. λ. Under this trumpet the restoration of the Gospel in its primitive purity seems to be more immediately signified; but a reference may be included to a future, more extensive, and final extension of Christianity.

καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπесαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, λέγοντες, Εὐχαριστοῦμέν σοι, Κύριε, ὁ 17 Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας. Καὶ τὰ ἔθνη ὠργίσθησαν, 18 καὶ ἤλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

ΚΑΙ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς 19 τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαί, καὶ φωναί, καὶ βρονταί, καὶ σεισμός, καὶ χάλαζα μεγάλη. Καὶ σημείων 15 μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα· καὶ ἐν γαστρὶ ἔχουσα κρύζει ὠδίνουσα καὶ βασανι- 2 ζομένη τεκεῖν. Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δρά- 3 κων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ· καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον 4 τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δρά- κων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα, ὅταν 5 τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. Καὶ ἔτεκεν υἱὸν ἄρρῆνα, ὡς μέλλει 6 ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐ- τῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ. Καὶ ἡ γυνὴ ἔφυγεν 7 ἐς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτομασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἱκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

Ver. 17. καὶ ὁ ἐρχόμενος. Omitted by G. K. S.—19. τῆς διαθήκης αὐτοῦ. G. S. τ. δ. τοῦ Κυρίου. CHAP. XII. Ver. 2. S. ἔκραζεν.—5. τὸν θρ. αὐτοῦ. G. K. S. repeat πρὸς.—6. G. K. S. ἡτοιμ. ἱκεῖ.

Ver. 18. καιρὸς τῶν νεκρῶν κριθῆναι. Literally this expression applies to the day of judgment; but figuratively to the time, when pure religion shall revive from the death of error and superstition.

CHAP. XII. Ver. 1. γυνὴ περιβεβλημένη κ. τ. λ. The woman is the church of Christ; the male child, the Messiah; and the rest of her seed (ver. 17), the persecuted Christians. It is distinctly explained in ver. 9, that the Dragon is the Devil.

Ver. 2. ὠδίνουσα εἰς β. τ. Under this figure is represented a period of gestation, from the first promise of a Redeemer till the birth of Christ.—Of the phrase ἐν γαστρὶ ἔχειν, see on Matt. i. 18.

Ver. 3. ἔχων κεφαλὰς κ. τ. λ. In symbolic language these heads, horns, and diadems, represent kingdoms; and the nations of the world were leagued with the powers of dark-

ness for the purpose of opposing the kingdom of Christ.

Ver. 4. τῶν ἀστέρων. Probably, αἱ ἀστέρες.

Ver. 5. ἐν ῥάβδῳ σιδηρᾷ. Though Christ's yoke is easy, yet his vengeance will be severe against those who oppose the spread of the Gospel. Compare Ps. ii. 9. The next clause points to that divine protection afforded to Christianity, which will not allow the gates of hell to prevail against it.

Ver. 6. ἡμέρας χ. δ. ἑξ. This period coincides with that of the prophesying of the two witnesses; so that the sojourn of the woman in the wilderness corresponds with the state of the church during the middle ages. After revealing the origin of Satan's enmity against Christ and his church, the vision returns to the same point again in ver. 14; the intermediate verses being parenthetical.

- 7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ
8 ἄγγελοι αὐτοῦ, καὶ οὐκ ἴσχυσαν, οὔτε τόπος εὐρέθη αὐτῶν ἐν τῷ
9 οὐρανῷ. Καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλού-
10 μενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην· ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. Καὶ
ἤκουσα φωνὴν μεγάλην, λέγονσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτη-
ρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ
Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κα-
11 τηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. Καὶ αὐ-
τοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρ-
τυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.
12 Διὰ τοῦτο εὐφραίνεσθε οἱ οὐανοὶ, καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ
τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος
13 πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. Καὶ
ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα, ἥτις
14 ἔτεκε τὸν ἄρρῆνα. Καὶ ἰδοῦθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ αἵτου
τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
15 ὄφειος. Καὶ ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ
16 ὕδωρ, ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ. Καὶ ἐβοήθη-
σεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε
17 τὸν ποταμὸν, ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. Καὶ ὠρ-
γίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν
λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ,
καὶ ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.
- 18 13. Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θάλασσης· καὶ εἶδον ἐκ τῆς
θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα,

Ver 7. ἐπολέμησαν. G. K. S. τοῦ πολεμῆσαι.—8. G. K. S. οὐκ ἴσχυσαν, οὐδὲ κ. τ. λ. αὐτῶν. K. αὐτῷ.—10. K. ἐβλήθη. G. K. S. ὁ κατήγορ.—17. τοῦ Ἰ. X. G. K. S. omit τοῦ and Χριστοῦ.—18. Codd. A. C. ἐστάθη. CHAP. XIII. Ver. 1. G. K. S. ὀνόματα βλ.

Ver. 11. οὐκ ἠγάπησαν. That is, ἡμί-
λησαν. It should seem, that with the ac-
count of Satan's expulsion from heaven is in-
corporated a prediction of the faith and con-
stancy of the martyrs, by which a further
victory was obtained against him. See on
Luke x. 18.

Ver. 14. δύο πτέρυγες. Wings are emble-
matic of divine protection. The time, times,
and half a time, i. e. three years and a half,
are the same as the forty-two months, or 1260
years, before mentioned.

Ver. 15. ποταμόν. A river of persecution;

which was at length dried up by the land:
or, in other words, the earthly authorities in-
terfered in favour of the suffering Christians.

CHAP. XIII. Ver. 1. ἐκ τῆς θαλάσσης
θηρίον κ. τ. λ. The sea, as before, repre-
sents the Western empire; and the two beasts
(vv. 1. 11) are most probably the imperial
and ecclesiastical powers of Rome respectively.
Compare Dan. vii. 7, sqq. Idolatry is the
ὄνομα βλασφημίας. The leopard, bear, and
lion (ver. 2) denote cunning, power, and im-
perial rule.

καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα Βλασφημίας. Καὶ τὸ θηρίον, ὃ εἶδον, ἦν ὅμοιον παρδάλει·² καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. Καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. Καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἰσφαγ-³ μένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη. Καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, καὶ προσεκύνησαν τὸν δρᾶ-⁴ κοντα, ὃς ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι μετ' αὐτοῦ; Καὶ⁵ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δύο. Καὶ ἤνοιξε τὸ στό-⁶ μα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. Καὶ⁷ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν, καὶ γλῶσσαν, καὶ ἔθνος. Καὶ⁸ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γεγραπται τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. Εἴ τις ἔχει οὖς, ἀκουσάτω. Εἴ τις αἰχ-⁹⁻¹ μαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. Ὡδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα ὡς¹¹ ὄνομα ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. Καὶ τὴν ἐξουσίαν τοῦ πρώτου¹² θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ, ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ¹³ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα,¹⁴ ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ

Ver. 3. καὶ εἶδον κ. τ. λ. G. K. S. omit the copula, and read ἐκ τῶν κ.—4. ἱερωσίαν. The same prefer τὴν, and add καὶ after λέγ.—5. πόλεμον. Omitted in G. K. S.—7. The same insert καὶ λαόν.—13. G. S. μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίη τις.

Ver. 3. ἰσφαγμένην. The suppression of idolatry by Constantine appeared to destroy one head, by checking persecution; but the head revived when Christians themselves became idolatrous and persecutors.

Ver. 10. εἴ τις αἰχμαλωσίαν κ. τ. λ. This clearly implies that persecution and bigotry are inconsistent with the true spirit of the Gospel; and that those, who endeavour to make proselytes by the sword and the stake, must expect the same violence in return.

Ver. 11. ἐκ τῆς γῆς. As the sea implies Heathenism, so the land will imply Christianity under whatever form; and the beast being the Romish Church, his two horns will be the two orders of Clergy, regular and secular, or priests and monks. It has been thought, however, that the horns are Mohammedanism and the Papacy. What he utters as a dragon are bulls and anathemas.

Ver. 13. σημεῖα μεγάλα. The pretended miracles of the Romish church.

τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃ ἔχει την πληγὴν τῆς μαχαίρας
 15 καὶ ἔζησε. Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῷ εἰκόνι τοῦ θηρίου, ἵνα
 καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι
 16 τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι. Καὶ ποιῇ πάντα, τοὺς μι-
 κροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ
 τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς
 17 χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων αὐτῶν· καὶ ἵνα μή τις
 δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα
 18 τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. Ὡδε ἡ σοφία ἐστίν.
 Ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ
 ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξς'.

1 14. ΚΑΙ εἶδον, καὶ ἰδοῦ, ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ
 μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα
 2 τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἤκουσα
 φωνὴν ἐκ τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν
 βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα κιθαρῳδῶν κιθαριζόντων ἐν ταῖς
 3 κιθάραις αὐτῶν. Καὶ ᾄδουσιν ὡς ψδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ
 ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο
 4 ἡγορασμένοι ἀπὸ τῆς γῆς. Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύν-
 θησαν· παρθένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ,
 ὅπου ἂν ὑπάγῃ· οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ
 5 Θεῷ καὶ τῷ ἀρνίῳ. Καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος·
 ἄμωμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι, ἔχοντα

Ver. 15. προσκ. τὴν εἰκ. G. K. S. τῇ εἰκόνι.—17. καὶ ἰνα. K. encloses καὶ within
 brackets—ἡ τὸ ὄνομα. G. K. S. omit ἡ.—18. χξς'. Cod. Ephr. S. ἑξακοσῖαι δέκα ἑξ
 (= χις'.) CHAP. XIV. Ver. 1. ἀρνίον. G. K. S. prefix τῷ. They also read τὸ ἐν.
 αὐτοῦ καὶ τὸ ὄνομα τ. π. αὐτοῦ.—2. καὶ φωνὴν κ. τ. λ. The same have καὶ ἡ φωνή,
 ἣν ἤκουσα, ὡς κιθαρῳδῶν κ. τ. λ.—3. ὡς ψδὴν. G. K. S. omit ὡς.

Ver. 14. εἰκόνα. The Pope.

Ver. 16. χάραγμα ἐπὶ τῆς χειρὸς κ. τ. λ. This may allude to the practice, current among the Romanists, of crossing themselves; and a particular mode of making this cross was long used as a test of heresy.

Ver. 17. ἀγοράσαι ἢ πωλῆσαι. The privileges of traffic were very commonly denied to those without the pale of the Papal see.

Ver. 18. ἀριθμὸς αὐτοῦ χξς'. Many solutions of the mystic number 666 have been proposed; but that of Irenæus is both the first and best. The Papists have been always distinguished as Roman Catholics; and the Greek synonym of this distinctive epithet

Greek being the language in which St. John wrote, is the word Λατρίνος. Now the arithmetic value of the letters composing this word amounts precisely to 666, thus:

Λ Α Τ Ρ Ε Ι Ν Ο Σ.
 50 — 50 = 50 50 50 50 50

CHAP. XIV. Ver. 1. ἰδοῦ, ἀρνίον κ. τ. λ. The vision now turns to the true church of Christ, by which the beasts are to be vanquished.

Ver. 2. κιθαρῳδῶν. Harps are symbolical of pure worship.

Ver. 4. οὐκ ἐμολύνθησαν. Idolatry and apostasy are spiritual fornication. Compare ver. 8.

εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαὸν, λέγοντα ἐν φωνῇ μεγάλῃ, 7 Φοβήθητε τὸν Θεὸν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ θάλασσαν, καὶ πηγὰς ὑδάτων. Καὶ ἄλλος ἄγγελος ἠκολούθησε, 8 λέγων, Ἐπεσεν, ἔπεσε Βαβυλὼν, ἡ πόλις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη. Καὶ τρίτος ἄγ- 9 γελος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου 10 τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ ἀρνίου. Καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐ- 11 τῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. Ὡδε ὑπομονὴ τῶν ἁγίων 12 ἐστίν· ὥδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Καὶ ἤκουσες φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι, Γράψον, Μακάριοι 13 οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι· Ναί, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

Καὶ εἶδον, καὶ ἰδοὺ, νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος 14 ὁμοιος υἱὲ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ 15 τοῦ ναοῦ, κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου, καὶ θερίσον, ὅτι ἦλθέ σοι ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέ- 16 λην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. Καὶ ἄλλος 17 ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων 18 ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ

Ver. 6. G. K. S. ἐπὶ π. ἔθνος.—9. K. inserts δεύτερον.—13. λεγ. μοι. G. K. S. omits μοι.—15. τοῦ θερίσαι. K. is without the article.

Ver. 6. εὐαγγέλιον αἰώνιον. At the Reformation the Gospel was revived in its original purity.

Ver. 8. Βαβυλὼν. A symbolic appellation of Papal Rome, of which the usurped dominion was shaken at the Reformation, and has since been rapidly approaching its total extinction.

Ver. 10. κεκρασμένου ἀκράτου. Pure

wine, mixed with yet more intoxicating ingredients. Compare Ps. lxxv. 8.

Ver. 15. ὁ θερισμός. Compare Matt. xiii. 39. The act of vengeance, represented in the vision of the harvest and the vintage, may include a reference to the day of judgment; but it seems to have a primary connexion with some signal visitation of the enemies of pure Christianity before the day of final retribution.

τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ στα-
 19 φυλαὶ αὐτῆς. Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν,
 καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ
 20 θυμοῦ τοῦ Θεοῦ τὴν μεγάλην. Καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως,
 καὶ ἐξῆλθε αἷμα ἐκ ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων
 χιλίων ἑξακοσίων.

1 15. ΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγ-
 γέλους ἐπτά ἔχοντας πληγὰς ἐπτά τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη
 2 ὁ θυμὸς τοῦ Θεοῦ. Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ,
 καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου, καὶ ἐκ τῆς εἰκόνης αὐτοῦ, καὶ ἐκ τοῦ
 χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ
 3 τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ. Καὶ ᾄδουσι τὴν
 ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες,
 Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε, ὁ Θεὸς ὁ παντοκράτωρ·
 4 δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων· τίς οὐ μὴ φο-
 βηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁσος· ὅτι πάντα
 τὰ ἔθνη ἤξουσι, καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά
 5 σου ἐφανέρωθσαν. Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ἡνοίγη ὁ ναὸς
 6 τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· καὶ ἐξῆλθον οἱ ἐπτά ἄγγε-
 λοι ἔχοντες τὰς ἐπτά πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν
 7 καὶ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς. Καὶ ἐν
 ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἐπτά ἁγγέλοις ἐπτά φιάλας χρυ-
 σαῖς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν
 8 αἰώνων. Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ
 τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι
 τελεσθῶσιν αἱ ἐπτά πληγαὶ τῶν ἐπτά ἁγγέλων.

1 16. ΚΑΙ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἐπτά
 ἁγγέλοις, Ὑπάγετε, καὶ ἐκχέετε τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς

Ver. 19. τὴν μεγάλην. Omitted in G. K. S. CHAR. XV. Ver. 2. καὶ ἐκ τοῦ χ. αὐτοῦ. Omitted by the same.—3. K. τοῦ δούλου τ. θ. ὁ β. τῶν ἁγίων. R. K. S. τῶν ἰσθύν. Cod. Eph. τῶν αἰώνων.—4. φοβ. σε. Some MSS. omit the pronoun.—5. ἰδοὺ. Omitted in G. K. S. CHAR. XVI. Ver. 1. G. K. S. τὰς ἐπτά φ.

Ver. 20. αἷμα. That is, perhaps, αἷμα σταφυλῆς, as in Gen. xlix. 11. Dent. xxxii. 14. LXX.

CHAR. XV. Ver. 1. πληγὰς ἐπτά τὰς ἐσχάτας. With the emptying of the seven vials of the wrath of God, the evils arising from the enemies of Christianity will cease; but it will be only at the end of this period (ver. 8) that the reformation, already begun, will be complete.

Ver. 3. ᾠδὴν Μωσέως. The song of Moses

combined with the song of the Lamb, indicates the union of Jew and Gentile in one fold under one Shepherd.

Ver. 4. μόνος ὁσος. Scil. εἰ σὺ.

Ver. 5. σκηνῆς τοῦ μαρτυρίου. See on Acts vii. 44.

Ver. 6. λίνον καθαρὸν. An emblem of righteousness. Compare Rev. xix. 8.

Ver. 7. φιάλας. Vials or cups are symbols of the divine wrath. See Isa. li. 17. Ps. lxxv. 8; et alibi.

τὴν γῆν. Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνούντας. Καὶ ὁ δευτερός ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν³ θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπένανεν ἐν τῇ θαλάσσῃ. Καὶ ὁ τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ⁴ εἰς τοὺς ποταμοὺς, καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα. Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος, Κύριε, εἰ, ὁ⁵ ὢν καὶ ὁ ἦν καὶ ὁ ὄσιος, ὅτι ταῦτα ἔκρινας· ὅτι αἷμα ἁγίων καὶ προ-⁶φητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν· ἅξιοι γὰρ εἰσι. Καὶ⁷ ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου λέγοντος, Ναὶ, Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου. Καὶ ὁ τέταρτος⁸ ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ κανματίσαι τοὺς ἀνθρώπους ἐν πυρί· καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι⁹ καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν, δοῦναι αὐτῷ δόξαν. Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ¹⁰ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ¹¹ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν, καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν¹² φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐταῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλιού. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τῶν¹³ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα ὅμοια βατράχοις· εἰσὶ γὰρ πνεύματα δαιμόνων¹⁴ ποιοῦντα σημεῖα, ἐκπορεύεσθαι ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὕλης, συναγαγεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. (Ἰδοὺ, ἔρχομαι ὡς κλέπτης)¹⁵ μακάριος ὁ γρηγορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμὸς πε-

Ver. 2. 8. εἰς τὴν γῆν... ἐπὶ τ. ἀνθρ.—8. ἄγγελος. Enclosed by K. within brackets. G. K. 8. omit ζῶσα.—δ. Κύριε. Omitted in G. K. 8. So καὶ after ἦν.—ε. ἅξιοι γὰρ εἰσι. G. K. 8. omit γὰρ.—9. ἐβλασφήμησαν. G. 8. repeat αἱ ἀνθρώποι.—12. τὸν Εὐφρ. G. K. 8. omit the article.

CHAP. XVI. Ver. 2. ἔλκος κακόν. This has been referred to the wound, which the Church of Rome received at the Reformation; and interpretations, more or less plausible, have been attempted for each of the first six vials. Perhaps the entire vision is yet unaccomplished.

Ver. 12. τὸν Εὐφράτην. The drying up of the Euphrates may indicate the gradual de-

cay of Mahommedanism. In the next verse there seems to be an intimation of a league between the dragon, the beast, and the false prophet; that is, the Devil, the Papacy, and Mahommedanism, in a final struggle against Christianity.

Ver. 15. τηρῶν τὰ ἱμάτια. As a watchman, who does not put off his clothes.

16 ριπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.) Καὶ συνήγαγεν αὐτοὺς
 17 εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ, Ἀρμαγεδδών. Καὶ ὁ ἔβδο-
 18 μος ἄγγελος ἔξεχε τὴν φιάλην αὐτοῦ εἰς τὸν αέρα· καὶ ἐξῆλθε φωνὴ με-
 19 γάλῃ ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε. καὶ
 ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, καὶ σεισμοὶ ἐγένετο μέγας,
 οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος
 20 σεισμοὶς οὕτω μέγας. Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ
 αἱ πόλεις τῶν ἐθνῶν ἔπεσον. Καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώ-
 0-21 πιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀρ-
 γῆς αὐτοῦ. Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὐρέθησαν· καὶ χάλαζα
 μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους·
 καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης,
 ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
 1 17. ΚΑΙ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ
 φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων μοι, Δεῦρο, δείξω σοι τὸ κρίμα
 τῆς πόρνῆς τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν·
 2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου
 3 τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. Καὶ ἀπήνεγκέ με εἰς ἔρη-
 4 μον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέ-
 μον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. Καὶ
 ἡ γυνὴ ἡ περιβεβλημένη πορφύρα καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσοῦ
 καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ
 5 αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς, καὶ ἐπὶ τὸ
 μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον. Βαβυλὼν ἡ μεγάλη,
 6 ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. Καὶ εἶδον τὴν
 γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν
 7 μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα, ἰδὼν αὐτὴν, θαῦμα μέγα. Καὶ
 εἶπέ μοι ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς
 γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ

Ver. 17. τοῦ οὐρανοῦ. Enclined by K. within brackets. CHAP. XVII. Ver. 1.
 λέγων μοι. G. K. S. are without the pronoun.

Ver. 16. Ἀρμαγεδδών. This has been interpreted the mountain of Megiddo, i. e. the mountain of destruction. The verb συνήγαγεν, in the singular, agrees with the neuter plural πνεύματα.

Ver. 17. εἰς τὸν αέρα. See on John xii. 31. The final overthrow of Antichrist is here predicted.

Ver. 18. ἡ πόλις ἡ μεγάλη κ. τ. λ. The powers, which will unite with the mystic Babylon, in one common struggle for the support of their falling empire of tyranny and superstition.

Ver. 21. ταλαντιαία. Heavy as a talent.

CHAP. XVII. Ver. 1. πόρνῆς. In Rev. xii. 1, the woman represented the true church. She had now become corrupt and idolatrous. Compare Isa. i. 21. Jer. ii. 10. The waters are explained below (ver. 15) of the nations, over which her dominion was to extend. It is manifest from the Angel's interpretation throughout, that the Church of Rome is designated.

Ver. 4. περιβεβλημένη πορφύρα κ. τ. λ. In this change of attire, from the emblems of light and truth to meretricious display, the altered character of the woman is signified.

κεφαλὰς καὶ τὰ δέκα κέρατα. Θηρίον, ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ ὁ
 μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θανα-
 μάσσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα
 ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον,
 ὅτι ἦν, καὶ οὐκ ἔστι, καίπερ ἔστιν. Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ 9
 ἑπτὰ κεφαλὰ ὅρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν, καὶ βασι- 10
 λεῖς ἑπτὰ εἰσιν. Οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθε·
 καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι. Καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ 11
 ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, καὶ εἰς ἀπώλειαν
 ὑπάγει. Καὶ τὰ δέκα κέρατα, ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες 12
 βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβά-
 νουσι μετὰ τοῦ θηρίου. Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν 13
 καὶ τὴν ἐξουσίαν ἐαυτῶν τῷ θηρίῳ διαδώσουσιν. Οὗτοι μετὰ τοῦ ἁρ- 14
 νίου πολεμήσουσι, καὶ τὸ ἄρνιον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶ
 καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πισ-
 τοί. Καὶ λέγει μοι, Τὰ ὕδατα, ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ 15
 ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι. Καὶ τὰ δέκα κέρατα, ἃ εἶδες ἐπὶ τὸ 16
 θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρμηωμένην ποιήσουσιν αὐτὴν
 καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν
 ἐν πυρί. Ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν 17
 γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν
 αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ τὰ ῥήματα τοῦ Θεοῦ. Καὶ ἡ γυνή, 18
 ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασι-
 λέων τῆς γῆς,

18. ΚΑΙ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ
 οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης
 αὐτοῦ· καὶ ἔκραζεν ἐν ἰσχύϊ φωνῇ, μέγालη, λέγων, Ἐπεσεν, ἔπει?

Ver. 8. G. K. S. τὸ θηρίον.—τὰ ὀνόματα. S. τὸ ὄνομα.—10. καὶ ὁ εἷς. G. K. S.
 want καί.—13. τὴν ἐξουσίαν ἐαυτῶν. K. ἐξ αὐτῶν. CHAP. XVIII. Ver. 1. ἄλλον
 ἄγγ. R. omits ἄλλον.

Ver. 8. ἦν, ἃ οὐκ ἔστι, καίπερ ἔστιν. Various solutions of this paradox have been given, but they are uncertain and unsatisfactory.

Ver. 9. ὅρη ἑπτὰ. These are evidently the seven hills upon which Rome was built. The heads are also declared to be seven kings, or forms of government, of which five had ceased; viz. Kings, Consuls, Decemvirs, Dictators, and Military Tribunes. To these succeeded the Imperial government, which was in existence when St. John wrote. The Exarchate followed (A. D. 475), which merged in the Papacy; so that the eighth and seventh head were one (ver. 11).

Ver. 12. δέκα βασιλεῖς. In the fifth cen-

tury the Western Empire was divided into ten kingdoms, acknowledging the Papal supremacy; Ostrogoths; Visigoths; Swes and Alans; Vandals; Franks; Burgundians; Heruli and Thuringi; Saxons and Angles; Huns; and Lombards.

Ver. 16. μισήσουσι τὴν πόρνην, κ. τ. λ. Those nations, who have thrown off the Papal yoke, hold its tyranny and idolatry in detestation.

Ver. 18. ἔχουσα βασιλείαν κ. τ. λ. This could only be Rome.

CHAP. XVIII. Ver. 2. ἔπεισεν, ἔπεισεν κ. τ. λ. With the prophecy of the fall of the mystic Babylon, in this chapter, com-

Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένον· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέτωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

- 4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, Ἐξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσῃτε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβῃτε ἐκ τῶν πληγῶν αὐτῆς· ὅτι ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς. Ἐν τῷ ποτηρίῳ, ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν· ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω. Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνων αὐτήν. 9 Καὶ κλαύσονται αὐτήν, καὶ κοψονται ἐπ' αὐτῇ, οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς, ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασιτισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου. Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαρίτου, καὶ βύσσου καὶ πορφύρας, καὶ σπηρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου, καὶ κινάμωμον καὶ θυμιάματα, καὶ μύρον καὶ λίβανον, καὶ οἶνον καὶ ἔλαιον, καὶ σεμίδαλιν καὶ σίτον, καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ρεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ εὐρήσῃς αὐτά. Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασιτισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, καὶ λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ

Ver. 6. ὑμῖν. Omitted by G. K. S.—9. K. S. κλαύσονται. G. K. S. omit αὐτήν.—10. ἐν μιᾷ ὥρᾳ. The same omit the preposition.—13. G. K. S. καὶ κινάμωμον καὶ ἄμωμον καὶ θυμ.—14. ἀπῆλθεν. G. K. S. ἀπώλετο.—16. καὶ λέγοντες. S. omits, and K. brackets the copula.

pare Isa. xlii. 21, sqq. xxi. 9. xxi. 10, sqq. Ver. 13. σωμάτων. Slaves. With the genitives ἵππων ἢ ρεδῶν ἢ σωμάτων, supply γόμον.

Ver. 12. ξύλον θύϊνον. Citron-wood.

μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μίᾳ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης, καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὁμιλος, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἕστησαν, καὶ ἔκραζον, ὀρῶντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μίᾳ ὥρᾳ ἡρημώθη. Εὐφραίνου ἐπ' αὐτήν, οὐρανέ, καὶ οἱ ἄγιοι ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον, ὡς μύλον μέγαν, καὶ ἔβαλεν αὐτὸν ἐν τῇ θαλάσσῃ, λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι. Καὶ φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίως καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη. Καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

19. ΚΑΙ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλῃν ἐν τῷ οὐρανῷ, λέγοντος, Ἀλληλοῦῖα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν· ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξέδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς. Καὶ δεύτερον εἶρηκαν, Ἀλληλοῦῖα· καὶ ὁ καπνὸς αὐτῆς ἀνέβαινε εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ ἔπισσον οἱ πρεσβύτεροι οἱ ἕκκοσι καὶ τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν· Ἀλληλοῦῖα. Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα, Αἰνεῖτε τὸν Θεὸν ἡμῶν, πάντες οἱ δούλοι αὐτοῦ καὶ οἱ φοβούμενοι αὐτὸν, καὶ οἱ μικροὶ καὶ οἱ μεγάλοι. Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντας, Ἀλληλοῦῖα· ὅτι ἐβασίλευσε

Ver. 19. G. K. S. τὰ πλοῖα.—20. G. K. S. ἐπ' αὐτῇ. R. omits καὶ οἱ before ἀπόστολοι. CHAP. XIX. Ver. 1. καὶ ἡ τιμή. Omitted by G. S.; and bracketed by E.—2. K. διέφθειρε.—5. ἐκ τοῦ θρόνου. K. omits the preposition.

Ver. 20. εὐφραίνου κ. τ. λ. Compare Isa. xlii. 23. xlix. 13. Jer. li. 48.

Ver. 22. φωνὴ κιθαρωδῶν κ. τ. λ. Compare Isa. xxiii. 8. xxiv. 8. Jer. vii. 34. xvi. 8. xxi. 10. Ezek. xxvi. 13.

CHAP. XIX. Ver. 1. Ἀλληλοῦῖα. An Hebrew word signifying Praise ye Jehovah. In ver. 5, it is expressed in Greek, αἰνεῖτε τὸν Θεόν.

- 7 Κύριος ὁ Θεὸς ὁ παντοκράτωρ. Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δώ-
 8 μεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ
 8 ἡτοίμασεν ἑαυτήν. Καὶ ἐδόθη αὐτῇ, ἵνα περιβάληται βύσσινον καθα-
 ρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστι τῶν ἁγίων.
 9 Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ
 9 ἀρνίου κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι
 10 τοῦ Θεοῦ. Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι
 αὐτῷ. καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελ-
 10 φῶν σου τῶν ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσ-
 κύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφη-
 11 τίας.
 11 Καὶ εἶδον τὸν οὐρανὸν ἀνεφγμένον, καὶ ἰδοὺ, ἵππος λευκός, καὶ
 ὁ καθήμενος ἐπ' αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν
 12 δικαιᾶσύνῃ κρίνει καὶ πολεμεῖ· οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυ-
 ρρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ· ἔχων ὄνομα γε-
 13 γραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός. καὶ περιβεβλημένος ἱμάτιον
 13 βεβαμμένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ ΛΟΓΟΣ ΤΟΥ
 14 ΘΕΟΥ. Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ
 15 ἑξ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρὸν. Καὶ
 15 ἔκ τοῦ στόματος αὐτοῦ ἔκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πα-
 τάσῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ
 αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ
 16 τοῦ παντοκράτορος. Καὶ ἔχει ἐπὶ τὸ ἱμάτιον, καὶ ἐπὶ τὸν μηρὸν αὐτοῦ,
 τὸ ὄνομα γεγραμμένον, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ
 17 ΚΥΡΙΩΝ. Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε
 17 φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσου-
 18 ρανήματι, Δεῦτε, καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου Θεοῦ, ἵνα
 18 φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσ-
 χυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας
 19 πάντων ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ μεγάλων. Καὶ
 19 εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐ-
 τῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου,
 20 καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. Καὶ ἐπιάσθη τὸ θηρίον, καὶ μετὰ
 τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς

Ver. 6. G. K. S. Θεὸς ἡμῶν δ. π.—8. καὶ ἰδόθῃ. K. is without the copula.—14.
 καὶ τὰ στρ. G. K. S. omit καί.—15. G. S. διστομος ὀξεῖα.—16. τὸ ὄνομα. G. K.
 omit the article.—18. G. S. καὶ μικρῶν τε.

Ver. 10. ἡ γὰρ μαρτυρία κ. τ. λ. That is
 the prophecy, which has been revealed to you by
 the Spirit, is a testimony to Jesus, and in-
 tended to attest the truth of his religion.

Ver. 11. ἵππος λευκός. Compare Rev. vi. 2.
 Ver. 13. Ὁ ΛΟΓΟΣ. See on John i. 1.
 Ver. 15. ῥομφαία ὀξεῖα. So Rev. ii. 16.
 See also on Rev. xii. 5.

ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ. Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθήμενου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὕρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

20. ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. Καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβύσσον, καὶ ἐκλείσεν αὐτὸν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον. Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσέκυνησαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν, ἕως τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη. Μα-6 κάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ. ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἐσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαλῖν αὐτοὺς εἰς πόλεμον, ὃν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης. Καὶ ἀνέβησαν ἐπὶ τὸ πλῆθος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς· καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' αὐτοῦ, ὃς ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὗρέθη αὐ-

Ver. 1. διάβολος. Some MSS. prefix the article.—3. πλανήσῃ. G. K. S. πλανῶ—καὶ μετὰ τ. K. brackets the copula.—4. τῷ θηρίῳ. G. S. τὸ θηρίον—τῇ εἰκ. αὐτοῦ. G. S. omit, and Kn. brackets the pronoun.—8. εἰς πόλεμον. G. S. insert τόν.—10. G. K. S. ὅπου καὶ τὸ θ.—11. G. S. ἐπ' αὐτόν.

CHAP. XX. Ver. 2. χίλια ἔτη. Upon to refer to *Hilaby's* treatise upon the subject this passage is founded the doctrine of the Ver. 8. τὸν Γῶγ ἢ τὸν Μ. Compare *Millenium*: respecting which it must suffice *Ezek. xxxviii. 1, xxxix. 1, xxx.*

- 12 τοῖς. Καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους, ἐστῶτας ἐνώπιον
τοῦ Θεοῦ, καὶ βιβλία ἠνεψύχθησαν· καὶ βιβλίον ἄλλο ἠνεψύχθη, ὃ ἐστὶ
τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλί-
13 οῖς κατὰ τὰ ἔργα αὐτῶν. Καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νε-
κροὺς, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκροὺς· καὶ ἐκρί-
14 θησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. Καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλή-
15 θησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός ἐστιν ὁ δεύτερος θάνατος. Καὶ
εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν
λίμνην τοῦ πυρός.
- 1 21. ΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐ-
2 ρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θάλασσα οὐκ ἐστὶν ἔτι. Καὶ
ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, κατα-
βαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμφην κε-
3 κοσμημένην τῷ ἀνδρὶ αὐτῆς. Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐ-
ρανοῦ, λεγούσης, Ἴδου, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ
σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς
4 ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν. Καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον
ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος
5 οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον. Καὶ
εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου, Ἴδου, καινὰ πάντα ποιῶ. Καὶ λέγει
6 μοι, Γράψον, ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοὶ εἰσι. Καὶ εἶπέ
μοι, Γέγυνε. ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ
7 διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· ὁ νικῶν
κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι ὁ υἱός·
8 δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἰβδελυγμένοις καὶ φονεῦσι, καὶ πόρνοις καὶ
φαρμακεῦσι, καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι τὸ μέρος αὐτῶν
ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶ δεύτερος θάνατος.
- 9 Καὶ ἦλθε πρὸς με εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ
φιάλας, τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε
μετ' ἐμοῦ, λέγων, Δεῦρο, δεῖξω σοὶ τὴν νύμφην τοῦ ἀρνίου τὴν γυ-
10 ναῖκα. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ
ἔδειξέ μοι τὴν πόλιν τὴν μεγάλην, τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνου-
11 σαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· (καὶ
ὁ φωστὴρ αὐτῆς ὁμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλί-

Ver. 14. G. K. S. add ἡ λίμνη τοῦ πυρός. CHAP. XXI. Ver. 1. παρῆλθε. G. S. ἀπῆλθον.—A1. ἀπῆλθαν.—2. S. κεκοσμήνην.—3. G. K. S. λαός.—4. ὁ Θεός. Omitted by G. S.; and bracketed by K.—6. δώσω. G. S. add αὐτῷ.—7. ὁ υἱός. K. omits the article.—8. G. S. ἀπίστοις καὶ ἀμαρτωλοῖς καὶ ἰβδ.—9. νύμφην. K. γυναῖκα.—10. τὴν μεγάλην. Omitted by G. K. S.—11. καὶ ὁ φ. The same omit καὶ.

CHAP. XXI. Ver. 6. τῷ διψῶντι κ. τ. λ. S. compare 1 Cor. vi. 9. Gal. v. 21. Eph. v. 5. Compare John iv. 10. 14. vii. 37. With ver. 1 Tim. i. 9.

τοῦ βιβλίου τούτου, εἰάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ· καὶ εἰάν τις¹⁹ ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ. Λέγει ὁ μαρτυρῶν²⁰ ταῦτα, Ναὶ, ἔρχομαι ταχύ· ἀμήν, Ναὶ, ἔρχου, Κύριε Ἰησοῦ.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.²¹ Ἀμήν.

Ver. 20. ναὶ, ἔρχου. G. K. S. omit ναὶ, and also ἡμῶν in the last verse.

A
CHRONOLOGICAL HARMONY
OF THE
NEW TESTAMENT.



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[NOTE.—When a verse is twice cited, the event in the former case terminates with the first part, and the last part relates to a subsequent transaction.]

	EVENTS.	WHERE RECORDED.	PLACE.
	<i>Saint Luke's Preface</i>	Luke i. 1—4	
3.	Birth of John the Baptist announced	5—23	The Temple.
	Conception of the Baptist	24, 25	Hebron.
5.	The Annunciation	26—38	Nazareth
	Mary's Visit to Elizabeth	39—56	Hebron.
	Joseph warned in a Dream to take his Wife	Matt. i. 18—25	Nazareth.
	Birth, Circumcision, and Naming of the Baptist	Luke i. 57—79	Hebron.
	His early life and Education	80	Wild. of Judæa.
	Birth of Christ	ii. 1—7	Bethlehem.
	The Visit of the Shepherds	8—20	—
	The Circumcision and Naming of Christ	21	—
	Genealogies of Christ	{ Matt. i. 1—17 Luke iii. 23—28 }	
	The Purification and Presentation in the Temple, with the Prophecies of Symeon and Anna	{ Luke ii. 22—38 }	{ The Temple at Jerusalem.
	The Star in the East, and the visit of the Magi	Matt. ii. 1—12	Bethlehem.
	The Flight into Egypt	13—15	
	The Murder of the Innocents	16—18	Bethlehem.
D.	The Return from Egypt, and Settlement in Nazareth	{ Luke ii. 19—23 39—40 }	
	Christ in the Temple at twelve years old	41—50	Jerusalem.
	His subsequent Abode with his Parents	51, 52	Nazareth.
	<i>St. John's Preface, relative to the Divinity, Incarnation, and Office of Christ</i>	{ John i. 1—18 Matt. iii. 1—10 Mark i. 1—6 Luke iii. 1—14 }	
5	Commencement of the Baptist's Ministry	{ Matt. iii. 11, 12 Mark i. 7, 8 Luke iii. 15—18 }	Wild. of Judæa.
	John's first Testimony to Christ	19, 20	—
	Anticipatory Notice of John's Imprisonment		

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
26.	The Baptism of Christ	{ Matt. iii. 13—17 } { Mark i. 9—11 } { Luke iii. 21—23 }	Bethabara.
	The Temptation of Christ	{ Matt. iv. 1—11 } { Mark i. 12, 13 } { Luke iv. 1—13 }	Wilderness.
	John's second Testimony to Christ	John i. 19—28	Bethabara.
	Further Testimony of the Baptist, and the Interview of Christ with some of his Disciples	29—43	—
	Christ returns to Galilee. Call of Philip and Nathanael	44—52	—
27.	The Marriage at Cana. Christ's first Miracle — <i>Water made Wine</i>	ii. 1—11	
	Jesus goes down to Capernaum, and thence to Jerusalem	12	
	At the first Passover in our Lord's Ministry he drives the Traders from the Temple	13—22	Jerusalem.
	His Miracles gain many followers	23—25	
	His Conversation with Nicodemus	iii. 1—21	Judaea.
	John's final Testimony to Christ	22—36	
	Jesus arrives at Sychar, a city in Samaria, on his way to Galilee	iv. 1—6	
	His Conversation with the Woman of Samaria	7—42	Sychar.
	Second Miracle in Cana : <i>Nobleman's Son cured</i>	43—54	Galilee.
	Christ preaches in the Synagogue at Nazareth	Luke iv. 14—30	—
	He settles at Capernaum, and enters publicly upon his Ministry	{ Matt. iv. 12—17 } { Mark i. 14, 15 } { Luke iv. 31 }	Capernaum.
	The Call of Andrew, Peter, James, and John	{ Matt. iv. 18—22 } { Mark i. 16—20 }	Sea of Galilee.
	Christ preaches in the Synagogue—the Dæmoniac healed	{ Mark i. 21—28 } { Luke iv. 31—37 }	Capernaum.
	Peter's Mother-in-law and divers others cured	{ Matt. viii. 14—17 } { Mark i. 29—34 } { Luke iv. 38—41 }	—
	Christ in prayer	{ Mark i. 35 } { Luke iv. 42 }	—
	The first Circuit of Galilee	{ Matt. iv. 23—25 } { Mark i. 36—39 } { Luke iv. 42—44 }	Galilee.
	The Sermon on the Mount	Matt. v. 1.—viii. 1	—
	The Miraculous Draught of Fishes	Luke v. 1—11	—
	A Leper cured	{ Matt. viii. 2—4 } { Mark i. 40—44 } { Luke v. 12—14 }	—
	Christ retires into a Desert	{ Mark i. 45 } { Luke v. 15, 16 }	—
	The Paralytic cured	{ Matt. ix. 2—8 } { Mark ii. 1—12 } { Luke v. 17—26 }	Capernaum.
	The Calling of Matthew	{ Matt. ix. 9. } { Mark ii. 13, 14 } { Luke v. 27, 28 }	—
	Christ dines with Matthew	{ Matt. ix. 10—17 } { Mark ii. 15—22 } { Luke v. 29—39 }	—

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
27.	The infirm Man healed at the Pool of Bethesda. Jesus vindicates the Miracle, and asserts his Divine Pretensions	John v. 1—15 16—47	Jerusalem.
	He defends his Disciples for plucking the Ears of Corn on the Sabbath-day	{ Matt. xii. 1—8 Mark ii. 23—28 Luke vi. 1—5 }	On a Tour.
	The withered Hand healed	{ Matt. xii. 9—14 Mark iii. 1—6 Luke vi. 6—11 }	—
	Retiring from the fury of the Jews, Christ is followed by great multitudes, to whom he preaches, and heals their Sick	{ Matt. xii. 15—21 Mark iii. 7—12 }	By the Sea-side.
	The Election of the Twelve Apostles	{ Matt. x. 2—4 Mark iii. 13—19 Luke vi. 12—16 }	Galilee.
	In an Address to the Disciples, after healing the diseases of the multitude, Christ repeats many of the Precepts of the <i>Sermon on the Mount</i>	{ Luke vi. 17—49 }	—
	The Centurion's Servant healed	{ Matt. viii. 5—13 Luke vii. 1—10 }	Capernaum.
	The Widow's Son raised to Life	11—17	Nain.
	The Baptist's Message to Christ	{ Matt. xi. 2—6 Luke vii. 18—23 }	On a Tour.
	Christ's Testimony concerning John	{ Matt. xi. 7—15 Luke vii. 24—30 }	—
	Christ upbraids the Jews with their Unbelief and Impenitence, and invites all to come to Him	{ Matt. xi. 16—30 Luke vii. 31—35 }	—
	A Female Penitent forgiven in the House of a Pharisee	36—50	—
	Christ's second Circuit of Galilee	viii. 1—3	—
	A <i>Dæmoniac</i> cured, and the Blasphemy of the Scribes and Pharisees	{ Matt. xii. 22—37 Mark iii. 19—30 }	Capernaum.
	The Pharisees demand a Sign from Heaven	Matt. xii. 38—45 46—50	—
	Christ's Kindred	{ Mark iii. 31—35 Luke viii. 19—21 }	—
	Parable of the Sower	{ Matt. xiii. 1—9 Mark iv. 1—9 Luke viii. 4—8 }	Sea of Galilee.
	Reasons for teaching in Parables	{ Matt. xiii. 10—17 Mark iv. 10—12 Luke viii. 10 }	—
	Explanation of the Parable of the Sower	{ Matt. xiii. 18—23 Mark iv. 13—20 Luke viii. 9. 11—15 }	—
	Christ enjoins his Disciples to take heed how they hear	{ Mark iv. 21—25 Luke viii. 16—18 }	—
	Parable of the Tares	Matt. xiii. 24—30	—
	Parable of Seed growing	Mark iv. 26—29	—
	Parable of the Grain of Mustard Seed	{ Matt. xiii. 31—32 Mark iv. 30—32 }	—
	Parable of the Leaven	Matt. xiii. 33.	—
	Christ's frequent use of Parables, which he explains privately to the Disciples	{ Matt. xiii. 34, 35 Mark iv. 33, 34 }	—
	Explanation of the Parable of the Tares	Matt. xiii. 36—43	—

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
27.	Parables of the <i>Hidden-Treasure</i> , the <i>Pearl</i> , the <i>Net</i> , and the <i>Householder</i>	Matt. xiii. 44—53	Sea of Galilee.
	Christ crosses the Sea of Galilee, and stills the Tempest	{ Matt. viii. 18—27 Matt. iv. 35—41 Luke viii. 22—25 }	
	The Gardarene Dæmoniac healed	{ Matt. viii. 28—34 Mark v. 1—20 Luke viii. 26—39 }	Gadara.
	The Daughter of Jairus raised, and the Issue of Blood stanchèd	{ Matt. ix. 1. 18—26 Mark v. 21—43 Luke viii. 40—56 }	Capernaum.
	Two Blind Men restored to sight	Matt. ix. 27—31	On a Tour.
	A Dumb Spirit cast out	32—34	—
	Christ returns to Nazareth, where he is still received with unbelief	{ Matt. xiii. 54—58 Mark vi. 1—6 }	Nazareth.
28.	His third Progress through Galilee	{ Matt. ix. 35—38 Mark vi. 6 }	Galilee.
	Christ's Commission to the Twelve Apostles	{ Matt. x. 1. 5. xi. 1 Mark vi. 7—13 Luke ix. 1—6 }	—
	The fame of Christ reaching Herod, he wishes to see Him. Digressive account of the Death of John the Baptist	{ Matt. xiv. 1—12 Mark vi. 14—29 Luke ix. 7—9 }	—
	Return of the Twelve. Five thousand fed miraculously	{ Matt. xiv. 13—21 Mark vi. 30—44 Luke ix. 10—17 John vi. 1—13 }	Desert of Bethesda.
	Jesus prays alone, and walks upon the Sea	{ Matt. xiv. 22—33 Mark vi. 45—52 John vi. 14—21 }	Galilee.
	Divers Diseases healed by Christ	{ Matt. xiv. 34—36 Mark vi. 53—56 }	—
	Christ preaches in the Synagogue	John vi. 22—71	Capernaum.
	Christ's Discourse on the Jewish Traditions	{ Matt. xv. 1—20 Mark vii. 1—23 }	—
	The Daughter of the Syro-Phœnician Woman healed	{ Matt. xv. 21—28 Mark vii. 24—30 }	Tyre.
	Christ passes through Decapolis	{ Matt. xv. 29 Mark vii. 31 }	
	The Stammerer healed	32—37	Decapolis.
	Various Miracles of healing performed	Matt. xv. 29—31	—
	The Feeding of the Four Thousand	{ 32—38 Mark viii. 1—9 }	Galilee.
	The Hypocritical Leaven of the Pharisees and Sadducees	{ Matt. xv. 39. xvi. 12 Mark viii. 10—21 }	Magdala.
	A Blind Man restored	22—26	Bethsaida.
	Peter's Profession of Faith	{ Matt. xvi. 13—30 Mark viii. 27—30 Luke ix. 18—21 }	Cæsarea Philippi
	Christ begins to direct the attention of his Disciples to his approaching Passion	{ Matt. xvi. 21—28 Mark viii. 31. ix. 1 Luke ix. 22—27 }	Galilee.
	The Transfiguration	{ Matt. xvii. 1—13 Mark ix. 2—13 Luke ix. 28—36 }	—
	The Deaf and Dumb Spirit cast out	{ Matt. xvii. 14—21 Mark ix. 14—29 Luke ix. 37—42 }	—

A. D.	EVENTS.	WHERE RECORDED.	PLACES.
28.	Christ again foretells his Passion . . .	{ Matt. xvii. 22, 23 Mark ix. 30—33 Luke ix. 43—45 John vii. 1 }	Galilee.
	He works a Miracle to pay the Temple Tribute	Matt. xvii. 24—27	Capernaum.
	The Disciples contend for superiority . . .	{ Matt. xviii. 1—6 Mark ix. 33—50 Luke ix. 46—50 }	—
	Cautions against Offences, and other matters	Matt. xviii. 7—20	—
	Forgiveness of Injuries, and the Parable of the <i>Unforgiving Servant</i> . . .	21—35	—
	Our Lord's Brethren urge him to attend the Feast of Tabernacles . . .	John vii. 2—9	—
	He goes to Jerusalem privately . . .	10	—
	Agitation of the Public Mind. Transactions during the Feast . . .	11—viii. 1	Jerusalem.
	The Woman taken in Adultery . . .	viii. 2—11	—
	Christ declares himself to be the <i>Son of God</i> , and discourses at large on the object of his mission . . .	12—59	—
	He restores to sight a man blind from his birth, who is summoned before the Sanhedrim, and excommunicated . . .	ix. 1—34	—
	Christ declares his Messiahship, and reproves the Pharisees . . .	35—41	—
	The Good Shepherd . . .	x. 1—21	—
	Transactions at the Feast of Dedication . . .	22—39	—
	Christ retires beyond Jordan . . .	40—43	—
	He is informed of the Sickness of Lazarus . . .	xi. 1—16	Persea.
	The Resurrection of Lazarus . . .	17—45	Bethany.
	Deliberation of the Sanhedrim, and the Prophecy of Caiaphas . . .	46—53	Jerusalem.
	Christ retires to Ephraim . . .	54	Ephraim.
	He is rejected by the Inhabitants of a Samaritan Village . . .	Luke ix. 51—62	Samaria.
29.	The Mission of the Seventy Disciples, prior to his last Circuit of Galilee on his way to Jerusalem . . .	x. 1—16	Galilee.
	Their Return . . .	17—24	—
	The Lawyer's Enquiry respecting Salvation . . .	25—28	—
	The Parable of the <i>Good Samaritan</i> . . .	29—37	—
	Christ with Martha and Mary . . .	38—42	—
	He teaches his Disciples to pray . . .	xi. 1—13	—
	A Dumb Spirit ejected, and the Blasphemy of the Pharisees refuted . . .	14—36	—
	The Hypocrisy and Infidelity of the Pharisees reproved . . .	37—54	—
	Christ addresses the multitude . . .	xii. 1—12	—
	He refuses to act as a Judge, and cautions the multitude against Covetousness and Worldly-mindedness . . .	13—34	—
	Exhortation to Watchfulness and Fidelity . . .	35—59	—
	Repentance enforced from Pilate's Slaughter of certain Galileans, and the Fall of the Tower of Siloam . . .	xiii. 1—5	—
	The Parable of the <i>Barren Fig-tree</i> . . .	6—9	—
	An infirm Woman cured in the Synagogue . . .	10—17	—

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
29.	Parables of the <i>Mustard-seed</i> and <i>Leaven</i> repeated	Luke xiii. 18—21	Galilee.
	Christ's Reply to the Question, " <i>Are there few that be saved?</i> "	22—30	—
	His Message to Herod, and mournful Prediction respecting Jerusalem	31—35	—
	A Man cured of the Dropsy	xiv. 1—6	—
	Cautions to the Guests, and to the Host, at a Feast	7—14	—
	Parable of the <i>Great Supper</i>	15—24	—
	The Test of a sincere Christian	25—35	—
	Parables of the <i>Lost Sheep</i> , and <i>Lost Piece of Money</i>	xv. 1—10	—
	Parable of the <i>Prodigal Son</i>	11—32	—
	Parable of the <i>Unjust Steward</i>	xvi. 1—13	—
	Christ reproves the Pharisees	14—18	—
	Parable of the <i>Rich Man and Lazarus</i>	19—31	—
	Jesus addresses his Disciples respecting Offences, Forgiveness of Injuries, and Faith	xvii. 1—10	—
	The Cleansing of the Ten Lepers	11—19	—
	Jesus passes from Galilee into Persea	{ Matt. xix. 1—2 Mark x. 1	—
	He again predicts his Passion, and briefly foretells the destruction of Jerusalem	Luke xvii. 20—36	Persea.
	Parable of the <i>Unjust Judge</i> and <i>Importunate Widow</i>	xviii. 1—8	—
	Parable of the <i>Pharisee and Publican</i>	9—14	—
	The Question respecting <i>Marriage and Divorce</i> answered	{ Matt. xix. 3—12 Mark x. 2—12	—
	Christ blesses little Children	{ Matt. xix. 13—15 Mark x. 13—16 Lukexviii. 15—17	—
	His Reply to the wealthy young Lawyer	{ Matt. xix. 16—22 Mark x. 17—22 Lukexviii. 18—23	—
	The Danger of Riches	{ Matt. xix. 23—30 Mark x. 23—31 Lukexviii. 24—30	—
	Parable of the <i>Labourers in the Vineyard</i>	Matt. xx. 1—16	—
	Christ foretells his Passion a third time	{ 17—19 Mark x. 32—34 Lukexviii. 31—34	Judaea.
	Ambition of the Sons of Zebedee	{ Matt. xx. 20—28 Mark x. 35—45	—
	Bartimæus and another blind Man restored to sight	{ Matt. xx. 29—34 Mark x. 46—52 Lukexviii. 35—43	Jericke.
	The Conversion of Zacchæus	Luke xix. 1—10	—
	The Parable of the <i>Pounds</i>	11—28	—
	State of the Public Mind	John xi. 55—57	—
	Six days before the Passover Christ arrives at Bethany	xii. 1	—
	Mary anoints Jesus in the house of Simon the Leper	{ Matt. xxvi. 6—13 Mark xiv. 3—9 John xii. 2—8	Bethany.
	The Chief-priests plot to kill Lazarus	9—11	—

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
29.	Four days before his Passion Christ prepares to enter Jerusalem	{ Matt. xxi. 1-7 Mark xi. 1-7 Luke xix. 29-35 John xii. 12-16 }	Bethany.
	He approaches Jerusalem amid the Hosannas of the Populace	{ Matt. xxi. 8, 9 Mark xi. 8-10 Luke xix. 36-40 John xii. 17-19 Luke xix. 41-44 }	
	His prophetic Lamentation over the City		
	He enters the City, and heals the Sick in the Temple	{ Mat. xxi. 10, 11, 14-16 Mark xi. 11 }	Jerusalem.
	Some Greeks desire to see him. A Voice from Heaven is heard	John xii. 20-36	—
	He returns to Bethany in the Evening	{ Matt. 21. 17 Mark xi. 11 }	
	The Barren Fig-tree cursed on the following Morning	{ Matt. xxi. 18-22 Mark xi. 12-14 }	Near Jerusalem.
	The Traders again driven from the Temple	{ Matt. xxi. 12, 13 Mark xi. 15-17 Luke xix. 45, 46 }	—
	The Chief-priests seek to destroy Christ	{ Mark xi. 18 Luke xix. 47, 48 Mark xi. 19 }	—
	Christ retires in the Evening		
	Approaching the City on the morrow, the withered Fig-tree again attracts notice	20-26	Near the City.
	Christ replies to the Inquiry of the Chief-priests respecting the authority by which he acted	{ Matt. xxi. 23-27 Mark xi. 27-33 Luke xx. 1-8 }	The Temple.
	Parable of the <i>Two Sons</i>	Matt. xxi. 28-32	—
	Parable of the <i>Vineyard</i>	{ 33-46 Mark xii. 1-12 Luke xx. 9-19 }	—
	Parable of the <i>Marriage Feast</i>	Matt. xxii. 1-14	—
	Jesus replies to the Herodians respecting giving Tribute to Caesar	{ 15-22 Mark xii. 13-17 Luke xx. 20-26 }	—
	His Reply to the Sadducees respecting a Resurrection	{ Matt. xxii. 23-33 Mark xii. 18-27 Luke xx. 27-40 }	—
	His Reply to the Pharisees respecting the great Commandment of the Law	{ Matt. xxii. 34-40 Mark xii. 28-34 }	—
	He questions the Pharisees respecting Messiah	{ Matt. xxii. 41-46 Mark xii. 35-37 Luke xx. 41-44 }	—
	He cautions his Disciples against the Scribes	{ Mark xii. 38-40 Luke xx. 45-47 Mark xii. 41-44 }	—
	The Widow's Mite	{ Luke xxi. 1-4 }	—
	Christ declares the object of his Mission, preparatory to his Death	John xii. 37-50	—
	Christ's severe Reproof of the Scribes and Pharisees	Matt. xxiii. 1-39	—
	His remarkable Prophecy of the Destruction of Jerusalem, and its application to the Day of Judgment	{ xxiv. 1-51 Mark xiii. 1-37 Luke xxi. 5-36 }	Mount of Olives.
	Parable of the <i>Ten Virgins</i>	Matt. xxv. 1-13	—
	Parable of the <i>Talents</i>	14-30	—

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
29.	The Proceedings of the final Judgment Christ's usual Rule of action during the Pas- sion Week	Matt. xxv. 31—46	Mount of Olives
	Two days before the Crucifixion Judas agrees to betray Christ	Luke xxi. 37, 38 Matt. xxvi. 1-5. 14-16 Mark xiv. 1. 2. 10. 11 Luke xxii. 1-6	} Jerusalem.
	On the Day before the Crucifixion, Christ directs his Disciples to prepare the Pass- over	{ Mat. xxvi. 17—19 } { Mark xiv. 12—16 } { Luke xxii. 7—13 }	
	The Commencement of the Paschal Supper	{ Matt. xxvi. 20 } { Mark xiv. 17 } { Luke xxii. 14—18 }	—
	Christ washes his Disciples' Feet	John xiii. 1—17	—
	During Supper he predicts the Treachery of Judas	{ Mat. xxvi. 21—25 } { Mark xiv. 18—21 } { Luke xxii. 21—23 } { John xiii. 18—20 }	—
	Judas having departed, Christ enjoins mutual Love, and foretells the Denial of Peter He reproves the Ambition of the Disciples, and again foretells the Defection of Peter.	31—38 Luke xxii. 24—38	—
	The Institution of the Eucharist	{ Mat. xxvi. 26—29 } { Mark xiv. 22—25 } { Luke xxii. 19, 20 }	—
	Our Lord's parting Address to his Disciples His Prayer for his Followers to the end of time	John xiv. 1.—xvi. 33 xvii. 1—26	—
	Having sung a Hymn, he retires with his Disciples to Mount Olivet, and repeats his prediction of their defection, and of Peter's Denial	{ Mat. xxvi. 30—35 } { Mark xiv. 26—31 } { Luke xxii. 39 } { John xviii. 1 }	Mount of Olives.
	The Agony in the Garden	{ Mat. xxvi. 36—46 } { Mark xiv. 32—42 } { Luke xxii. 40—46 } { John xviii. 1, 2 }	} Gethsemane.
	Christ betrayed and apprehended—Peter's Resistance	{ Mat. xxvi. 47—56 } { Mark xiv. 43—52 } { Luke xxii. 47—53 } { John xviii. 3—11 }	
	Jesus is taken first to Annas, and thence afterwards to Caiaphas	{ Matt. xxvi. 57 } { Mark xiv. 53 } { Luke xxii. 54 } { John xviii. 12—14 }	} Jerusalem.
	Peter and John follow their Master	{ Matt. xxvi. 58 } { Mark xiv. 54 } { Luke xxii. 54, 55 } { John xviii. 15, 16 }	
	His examination before Annas	19—24	—
	His Condemnation in the House of the High- priest	{ Mat. xxvi. 59—66 } { Mark xiv. 55—64 }	—
	He is struck and insulted	{ Matt. xxvi. 67, 68 } { Mark xiv. 65 } { Luke xxii. 63—65 }	—
	Peter's first Denial of Christ	{ Matt. xxvi. 69, 70 } { Mark xiv. 66—68 } { Luke xxii. 56, 57 } { John xviii. 17, 18 }	—

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
29.	The second and third Denials	{ Mat.xxvi.71—75 Mark xiv. 60—72 Luke xxii.58—62 John xviii.25—27 }	Jerusalem.
	On the Morning of the Crucifixion, Christ is condemned by the Sanhedrim, and led away to Pilate	{ Matt. xxvii. 1, 2. Mark xv. 1 Luke xxii.66.xxiii.1 John xviii. 28. }	—
	The Suicide of the Traitor Judas	Matt.xxvii.3—10	—
	Pilate declares Christ innocent, and seeks to release him	{ John xviii. 28,— xix. 14. }	—
	Vehemence of the Chief-priests, to which Christ answers nothing	{ Matt.xxvii.11-14 Mark xv. 2—6 Luke xxiii. 2, 3 }	—
	Pilate sends him to Herod	4—12	—
	When brought back, Pilate again endeavours to release him	{ Matt.xxvii.15-20 Mark xv. 6—11 Luke xxiii. 13-17 John xix. 14, 15 }	—
	The People demand Barabbas, but Pilate still resists	{ Mat.xxvii. 21-23 Mark xv. 12-14 }	—
	Pilate washes his hands before the Jews, who imprecate the Blood of Christ upon themselves	{ Luke xxiii. 18-23 Matt.xxvii.24,25 }	—
	He releases Barabbas, and delivers Christ to be crucified	{ Matt. xxvii. 26 Mark xv. 15 Luke xxiii. 23-25 John xix. 16. }	—
	Christ is mocked and spit upon	{ Matt.xxvii.27-31 Mark xv. 16—20 }	—
	He is led to the Place of Crucifixion	{ Matt.xxvii.31-34 Mark xv. 21—23 Luke xxiii.26-33 John xix. 16, 17 }	—
	His elevation on the Cross, amidst the revilings of the Priests and People	{ Matt.xxvii.35-44 Mark xv. 24—32 Luke xxiii. 33-39 John xix. 18-24 }	Calvary.
	The penitent Thief	Luke xxiii.40-43	—
	Christ commends his mother to the care of St. John	John xix. 25—27	—
	Christ expires on the Cross	{ Matt.xxvii.45-50 Mark xv. 33—37 Luke xxiii. 44-46 John xix. 28—30 }	—
	Awful circumstances attending that event	{ Matt. xxvii.51-56 Mark xv. 38—41 Luke xxiii. 47-49 }	—
	The descent from the Cross, and the testimony of St John	John xix 31—37	—
	Joseph of Arimathea begs the body of Jesus	{ Matt.xxvii.57,58 Mark xv. 42—45 Luke xxiii. 50-52 John xix. 38. }	—

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
29.	Joseph and Nicodemus lay the Body in the Tomb, in the presence of the Women . . .	{ Matt.xxvii.59-61 Mark xv. 46, 47 Luke xxiii. 53-55 John xix. 39-42 }	Garden near Calvary.
	The Women return to prepare spices . . .	Luke xxiii. 56	—
	At the close of the Sabbath the Guard is set . . .	Matt.xxvii.62-66	—
	On the morning of Easter-day the two Marys and Salome set out very early to the Sepulchre . . .	{ Matt. xxviii. 1 Mark xvi. 1 }	—
	Before they arrive Christ has risen, and the Angel has rolled away the stone . . .	{ Matt.xxviii.2-4 Mark xvi. 2-4 John xx. 1 }	—
	Mary Magdalene runs to tell Peter . . .	2	—
	An Angel sends Salome and the other Mary to tell the Disciples of the Resurrection . . .	{ Matt.xxviii.5-8 Mark xvi. 5-8 }	—
	Peter and John run to the Sepulchre . . .	John xx. 3-10	—
	Another party of Women arriving at the Sepulchre are informed by two Angels of the Resurrection of Jesus . . .	Luke xxiv. 1-9	—
	Their testimony, with that of Mary Magdalene, does not convince the Disciples . . .	10, 11	—
	Peter runs again to the Sepulchre . . .	12	—
	Mary, who had perhaps followed him, remains behind, and sees two Angels . . .	John xx. 11-14	—
	As she turns away she sees Jesus, being the first to whom he appears . . .	{ Mark xvi. 9 John xxi 14-17 }	—
	Her testimony is doubted . . .	{ Mark xvi. 10, 11 John xx. 18 }	—
	Christ appears to the party of Women who had first visited the Sepulchre . . .	Matt. xxviii.9,10	—
	The soldiers make their report to the Chief-Priests . . .	11-15	—
	Christ appears to two disciples on the road to Emmaus . . .	{ Mark xvi. 12 Luke xxiv.13-32 }	Emmaus.
	On their return they assure the Apostles of the Resurrection of Christ, who in the meantime has appeared to Peter . . .	{ Mark xvi. 13 Luke xxiv. 33-35 }	Jerusalem.
	Christ appears to all the Apostles, except Thomas . . .	{ 36-43 John xx. 19-23 }	—
	The disbelief of Thomas . . .	24, 25	—
	Christ appears to all the Disciples, and convinces Thomas . . .	{ Mark xvi. 14 John xx. 26-29 }	—
	He appears to the Brethren in Galilee, and gives them their commission . . .	Mat.xxviii.16-20	Galilee.
	His appearance on the Sea of Tiberias, and his conversation with Peter . . .	John xxi. 1-24	—
	[His appearance to James, not mentioned in the Gospels] . . .	1 Cor. xv. 7.	—
	His last appearance to the Apostles . . .	{ Luke xxiv. 44-49 Acts i. 4-8 }	Jerusalem.
	His final commission, and Ascension into Heaven . . .	{ Mark xvi.15-19 Luke xxiv. 50-53 Acts i. 9-11 John xx. 30, 31. }	Bethany.
	Conclusion of St. John's Gospel . . .	xxi. 25.	—

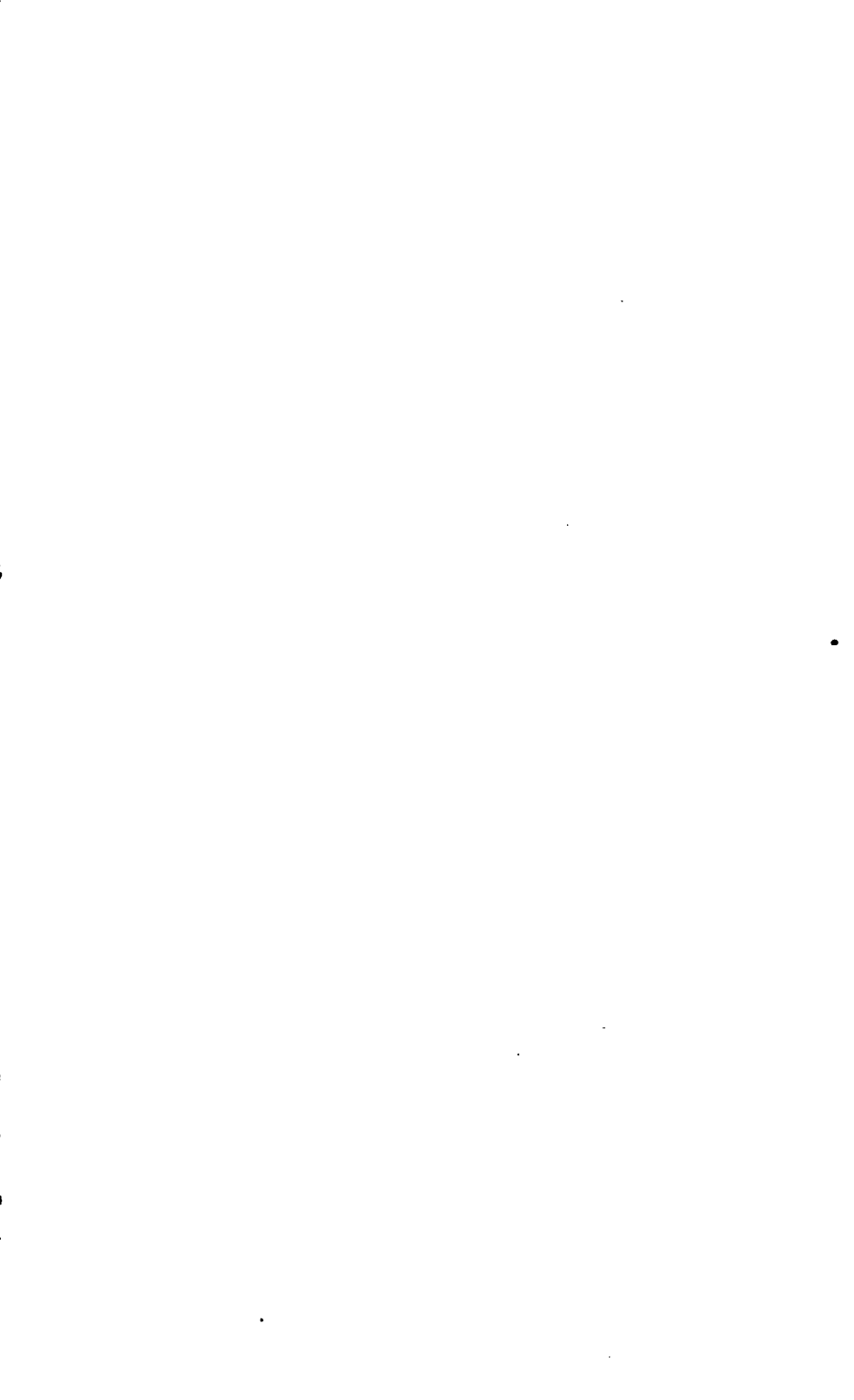
A. D.	EVENTS.	WHERE RECORDED.	PLACE.
29.	<i>Conclusion of St. Mark's Gospel</i> . . .	Mark xvi. 20	
	<i>Introduction to the Acts of the Apostles</i> . . .	Acts i. 1—3	
	The Apostles return to Jerusalem . . .	12—14	
	The election of Matthias in the room of Judas . . .	15—26	Jerusalem.
	Descent of the Holy Ghost on the Day of Pentecost . . .	ii. 1—13	—
	St. Peter's address to the Multitude . . .	14—37	—
	Effects of Peter's address . . .	ii. 37—41	—
	Union of the first converts to Christianity . . .	42—47	—
30.	A cripple healed by Peter and John . . .	iii. 1—11	—
	Peter again addresses the People . . .	12—26	—
	Peter and John are imprisoned, and on the following day brought before the Sanhedrim . . .	iv. 1—7	—
	St. Peter's address to the Sanhedrim . . .	8—12	—
	The liberation of the two Apostles, and the thanksgiving of the Brethren . . .	13—31	—
	Union and beneficence of the early Christians . . .	32—37	—
31.	Death of Ananias and Sapphira . . .	v 1—11	—
	Miracles performed by the Apostles . . .	12—16	—
32.	The Apostles being imprisoned, are released by an Angel . . .	17—21	—
	They are again brought before the Sanhedrim . . .	21—28	—
	Peter asserts the Messiahship of Christ . . .	29—32	—
	Gamaliel obtains the release of the Apostles . . .	33—42	—
	Appointment of the Seven Deacons . . .	vi. 1—6	—
33.	Continued increase of the Church . . .	7	—
	Stephen accused of blasphemy . . .	8—15	—
	His defence before the Sanhedrim . . .	vii. 1—53	—
	His martyrdom . . .	54.—viii. 1	—
	General persecution of the Christians, in which Saul is particularly conspicuous . . .	viii. 1—3	—
	The Disciples, dispersed abroad, spread the Gospel . . .	4	Judæa.
	Philip the Deacon preaches in Samaria . . .	5—8	Samaria.
	Simon Magus believes, and is baptized . . .	9—13	—
34.	Peter and John proceed to Samaria, and confer the gift of the Holy Ghost upon the new converts . . .	14—17	—
	Simon Magus severely reprov'd by Peter . . .	18—24	—
	The two Apostles return to Jerusalem, preaching by the way . . .	25	—
	Conversion of the Æthiopian Eunuch by Philip . . .	26—40	Gaza.
35.	The Conversion of Saul . . .	ix. 1—9	Near Damascus.
	Saul is baptized . . .	10—19	Damascus.
37.	Peter, having preached through Palestine, comes to Lydda . . .	32	
	Æneas cured of the Palsy . . .	33—36	Lydda.
	Dorcas raised from the Dead . . .	36—43	Joppa.
38.	Saul preaches in the Synagogue . . .	20—22	Damascus.
	Escaping a plot against his life, he goes to Jerusalem, and thence to Cæsarea and Tarsus . . .	23—30	
40.	The Church at rest from persecution . . .	31	
	[About this time, or rather earlier, St. Matthew writes his Gospel.]		

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
40.	The visions of Cornelius and St. Peter	Acts x. 1—16	Cæsarea & Joppa
	St. Peter's visit to Cornelius	17—33	Cæsarea.
	He declares the purpose of God respecting the Gentiles	34—43	—
	The conversion and baptism of Cornelius	44—48	—
	St. Peter defends his conduct in baptizing Cornelius	xi. 1—18	Jerusalem.
41.	The dispersed converts preach to the Gentiles	19—21	Judæa, &c.
42.	Barnabas is commissioned to ascertain the progress of the Gospel among the Gentiles, and, finding Saul at Tarsus, proceeds with him to Antioch	22—26	
43.	The prophecy of Agabus, which elicits a contribution for the brethren in Judæa	27—30	Antioch.
44.	Herod's persecution, and the martyrdom of James	xii. 1, 2	Jerusalem.
	Peter's deliverance by an Angel	3—19	—
	The death of Herod Agrippa	20—23	Cæsarea.
45.	The progress of the Gospel advances	24	
	Paul returns with Barnabas and Mark to Jerusalem	25	
	Saul and Barnabas set apart to the apostleship of the Gentiles	xiii. 1—3	
	Saul, commencing his first apostolical journey, proceeds from Antioch to Seleucia, and thence to the island of Cyprus	4, 5	
	Elymas the sorcerer struck blind, and the conversion of Sergius Paulus, upon which occasion Saul probably changed his name to Paul	6—12	Paphos.
	St. Paul and Barnabas proceed to Perga in Pamphylia, and John Mark returns to Jerusalem	13	
46.	Proceeding to Antioch in Pisidia, Paul preaches first, as was his custom, to the Jews	14—41	{ Antioch in Pisidia.
	On the following sabbath they preach to the Gentiles, and the Jews drive them from the city	42—50	—
	They proceed to Iconium	51, 52	
	The people preparing to stone them, they escape to Lystra	xiv. 1—6	
	A Cripple cured	8—10	Lystra.
	The people first attempt to sacrifice to them as Mercury and Jupiter, and subsequently stone them	11—20	—
47.	They proceed to Derbè, and preach in the neighbourhood	6, 7, 20	
	They return by Lystra, Iconium, Pisidia, and Pamphylia, to Antioch	21—28	
49.	Dissensions arise on the subject of Circumcision and the obligation of the Mosaic Law on Christian converts	xv. 1, 2	Antioch.
	Paul and Barnabas attend the Apostolic Council which is held on the subject	3—21	Jerusalem.

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
49.	A deputation accompany Paul and Barnabas to Antioch with the Apostolic decree . . .	Acts xv. 22—35	
50.	The separation of Paul and Barnabas . . .	36—39	
	Paul sets out with Silas on his second apostolical journey, and proceeds through Syria and Cilicia to Derbè and Lystra . . .	40.—xvi. 1	
	Thence, with Timothy, through Phrygia, Galatia, and Mysia, to Troas . . .	xvi. 1—8	
	Warned in a vision, St. Paul proceeds into Macedonia, through Samothracia and Neapolis . . .	9—12	
	The conversion of Lydia . . .	12—15	Philippi.
	The Pythoness dispossessed . . .	16—18	—
	The Apostles are imprisoned, and the Jailor converted . . .	19—34	—
	Their release and departure . . .	35—40	—
51.	Proceeding through Amphipolis and Apollonia, they arrive at Thessalonica . . .	xvii. 1	
	Seized by the Jews, Jason effects their release . . .	2—9	Thessalonica.
	They are more favourably received at Beroa, where Paul leaves Timothy and Silas, and proceeds to Athens . . .	10—15	
	His discourse on the Areopagus . . .	16—34	Athens.
	He proceeds to Corinth, where he supports himself by manual labour, and is rejoined by Silas and Timothy . . .	xviii. 1—11	
52.	The carelessness of Gallio . . .	12—17	Corinth.
	[During his abode of eighteen months at Corinth, St. Paul seems to have written his two Epistles to the <i>Thessalonians</i> , and that to the <i>Galatians</i> .]		
3 & 54.	{ From Corinth St. Paul goes into Syria, and returns by Cenchrea, Ephesus, and Jerusalem, to Antioch . . .	18—22	
55.	St. Paul in his third Apostolical Journey, goes into Galatia and Phrygia . . .	23	
	The history of Apollos . . .	24—28	
	St. Paul arrives at Ephesus . . .	xix. 1	
	His Preaching and Miracles . . .	2—12	Ephesus
56.	The Exorcists confounded, and magical books burnt . . .	13—20	—
	St. Paul sends Timothy and Erastus into Macedonia and Achaia . . .	21, 22	—
	The Riot of Demetrius . . .	23—41	—
	[From Ephesus, where he abode two years, St. Paul wrote his first Epistle to the <i>Corinthians</i> .]		
57.	The Apostle goes into Macedonia, and thence into Greece, where he remains three months, and then returns into Macedonia, on his way into Syria . . .	xx. 1—4	
	[On this journey was written, from Corinth, the <i>Epistle to the Romans</i> , and, on his arrival at Philippi, the <i>Second</i> to the <i>Corinthians</i> .]		

A. D.	EVENTS.	WHERE RECORDED.	PLACE.
58.	From Philippi he proceeds to Troas, whither his companions had preceded him	Acts xx. 5, 6	Troas.
	Eutychus restored to life	7—12	
	The journey continued from Troas to Assos		
	Mitylene, Chios, Trogyllium, and Miletus	13—16	
	St. Paul's affectionate address to the Ephesian Elders	17—38	Miletus.
	He continues his route from Miletus to Coos, Rhodes, Patara, Tyre, Ptolemais, and Cæsarea	xxi. 1—8	
	His abode with Philip, and the prophecy of Agabus	8—14	Cæsarea.
	He proceeds to Jerusalem	15, 16	
	His reception by the Church, at whose suggestion he takes part in the performance of a Vow	17—26	Jerusalem.
	He is apprehended in the Temple	27—40	—
	His address to the populace	xxii. 1—21	—
	The Jews clamour for his death, and, claiming the privilege of a Roman citizen, he is brought before the Sanhedrim	22—30	—
	The outrage of Ananias, and the party violence of the Pharisees and Sadducees	xxiii. 1—10	—
	Paul is encouraged in a vision	11	—
	Discovery of a plot against his Life	12—22	—
	He is sent by night through Antipatris to Cæsarea	23—35	
	His accusation and defence before Felix	xxiv. 1—21	Cæsarea.
59.	He is kept in prison during the remainder of the government of Felix	22—27	
60.	His trial before Festus, and appeal to the Emperor	xxv. 1—12	—
	Agrippa is informed by Festus of the charge against Paul	13—22	
	St. Paul is brought before King Agrippa	23—27	—
	His defence, and its effect upon Agrippa	xxvi. 1—32	—
	The commencement of St. Paul's voyage to Rome, and his shipwreck on the island of Malta	xxvii. 1—44 xxviii. 1.	
	His reception by the inhabitants, and the cure of the Governor's Father	2—10	Malta.
	After three months, he sets sail for Rome	11—14	
	His reception by the Brethren, and conference with the Jews residing at Rome	15—29	Rome.
	He is confined at Rome two years, without any charge being laid against him at the Emperor's tribunal	30, 31	
	[During this first Imprisonment of St. Paul at Rome, with the account of which the New Testament History concludes, he wrote his Epistles to the <i>Ephesians</i> , <i>Colossians</i> , <i>Philippians</i> , and <i>Philemon</i> . In the same interval St. Mark's Gospel was probably written, and St. James's Epistle; and the following particulars complete the Chronology of the sacred Canon.]		

L. D.	EVENTS.	WHERE RECORDED.	PLACE.
62.	St. Paul is released from his First Imprisonment at Rome, after which he visits Italy, Spain, and probably Britain. He writes the Epistle to the <i>Hebrews</i>	.	Italy.
63.	St. Luke writes his <i>Gospel</i> and the <i>Acts of the Apostles</i>	.	Greece.
64.	St. Peter writes his First Epistle Probable date of St. Paul's First Epistle to <i>Timothy</i> , and his Epistle to <i>Titus</i> St. Peter writes his <i>Second</i> Epistle	.	Rome. uncertain. Rome.
	St. Paul again in Imprisonment at Rome.	.	—
65.	He writes his Second Epistle to <i>Timothy</i> St. Jude writes his Epistle	.	uncertain
66.	Martyrdom of St. Peter and St. Paul at Rome.	.	
70.	The Destruction of Jerusalem by the Romans.	.	
91.	St. John writes his three Epistles	.	Ephesus.
95.	He is banished to the Isle of Patmos, sees the Apocalypse	.	Patmos.
96.	He returns to Ephesus, and writes the <i>Revelations</i>	.	Ephesus.
97.	He writes his Gospel	.	—
100.	His Death	.	—



I N D I C E S.

WORDS AND PHRASES.

MATTERS AND PROPER NAMES.

PHILOLOGY.

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WORDS AND PHRASES.

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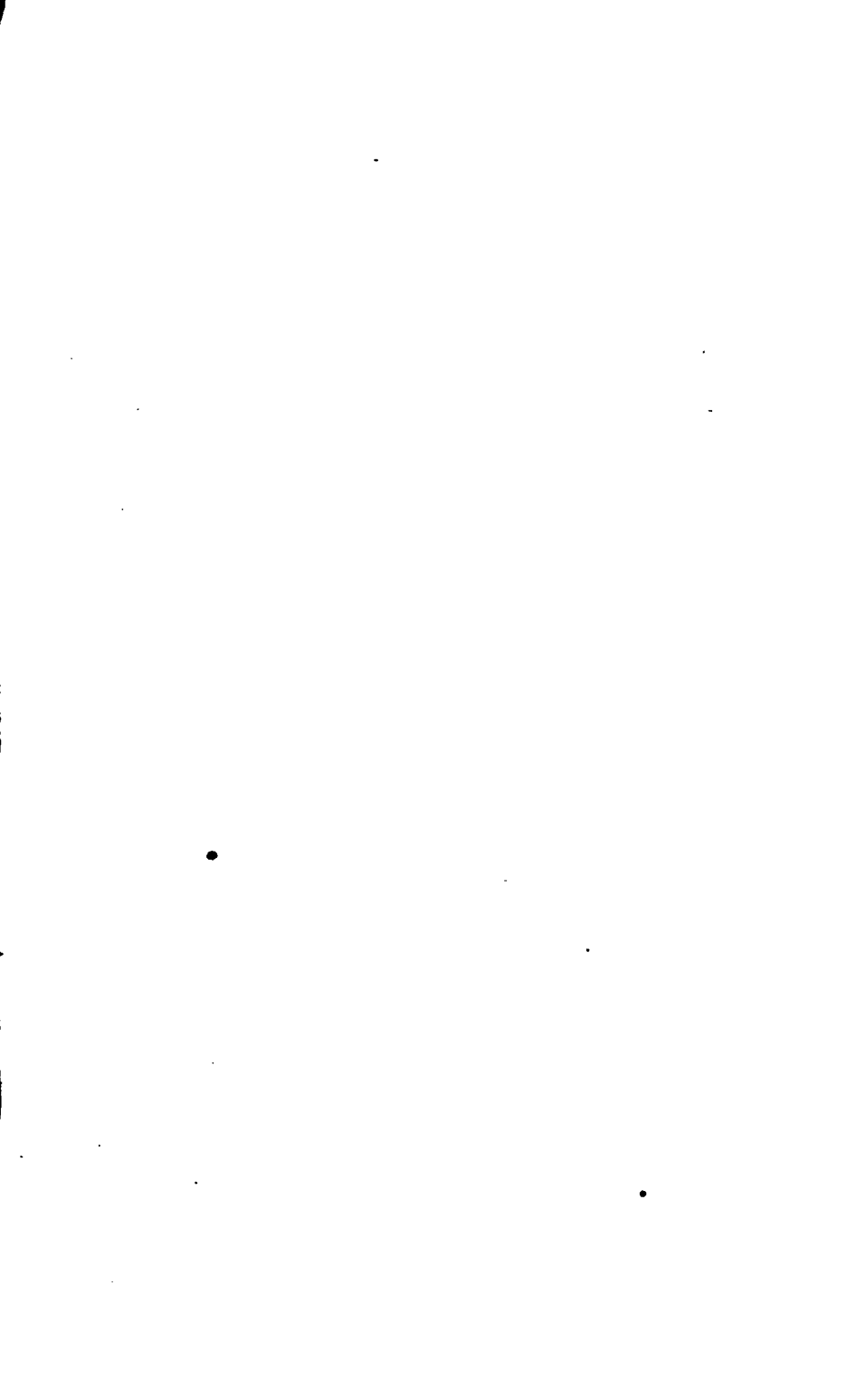
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THE END.



